

Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CORNER STONE."—Ephesians 2:20.

MARION, (PERRY COUNTY, ALABAMA,) JULY 4, 1946.

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VOLUME IV.]

SERMONS.

We have received two sermons, preached before the Oliver-street Baptist church, New York, September 21st, 1845. They are a treasure, well calculated to produce a deep impression. We are disposed to impart to our readers some of the pleasure we derived in their perusal by presenting them with some extracts. The sermon by Dr. Sharp is entitled the "Prosperity of the Church," and is founded on Phil. 3:16.—"Wherefore we have already attained, let us walk by the same rule, let us mind the same thing." After some remarks alluding to the history of the church, he says:

On this deeply interesting occasion, it will be my aim to suggest, by what means you may most effectually shed a moral lustre on the community around. In the prospect of addressing you, remembering, that in two weeks from to-day, it would be just forty years since I first myself a worshipper in a little frame building, where this now stands; and thinking of the noble and true-hearted men, then connected with this church, who took me, a young stranger, by the hand, and threw around me the arms of a parental care, in regard to whom, "I never expect to see their like again." I was so overwhelmed with pleasant and yet mournful recollections—that for a time I could select no subject on which to speak. But as I thought of that holy man who was then their pastor; who, although unrefined in speech, was rich in sentiment; whose words, if not musical, were never unmeaning sounds, but conveyed solid, matured and useful thoughts, the result of protracted and profound reflection; whose prudence was not surpassed by any minister I have ever known; and who was—notwithstanding an infirmity which might have excused his visiting—a most attentive pastor, teaching and praying from house to house; and then, when I remembered the week-evening lecture, and the regular prayer-meeting—and the private dwellings and halls opened for preaching and worship in the destitute sections of the city—the services being chiefly conducted by licentiates and private members of this Church—and your growth and prosperity consequent thereon,—I could think of no passage so suitable to our present position as the following:—"Wherefore we have already attained, let us walk by the same rule, let us mind the same thing."

Having mentioned the fact that they now were entering a new house of worship, he adds:

This is a new era in your ecclesiastical history. You feel as if you were taking a new start in your church-course. Let there be borne on your banner, Union, Activity, Usefulness, Progress:—union, without which your activity will not secure progress; activity as a means of usefulness; and usefulness in alliance with your self-progress. Then you will experience true prosperity. But how are you to attain to this true prosperity? This is an interesting inquiry. Because, if you mistake as to the means, you may fail in accomplishing the purposes and objects, for which, as a church, you are associated.

Allow me then, in the first place, to remark, that each member should seek the good of the whole, by the cultivation of his own personal piety.

As the church is composed of individuals, united together for spiritual purposes, so each one should seek its spiritual good by seeking his own spiritual good. Begin, then, with yourselves. See to it that your own hearts are right in the sight of God; and that you cherish right affections and tempers towards the beings around you. These can only be attained by vigilant and unwearied self-cultivation. Do not, my friends, suppose that piety as a principle can thrive, unheeded and unattended. Do not leave to the Holy Spirit, or to extraneous influences, what you must instrumentally do for yourselves. Piety is undoubtedly a fruit of the Spirit. But it does not on that account grow spontaneously, and flourish, without culture and care. No, it is an exceedingly delicate plant, and is easily affected by surrounding influences. It therefore needs to be guarded from the nipping frosts, and chilling atmosphere of the world; and to be placed in the summer house of divine ordinances.

Secondly—in former days you attained to a prosperous state by a regular and cheerful attendance on the ministry of the word; and on your weekly meetings for social devotion.

If, then, my brethren, you would continue to be blessed as a church—walk by the same rule, mind the same thing. Settle the question among yourselves, not arbitrarily, nor thoughtlessly, but harmoniously and intelligently—and after suitable deliberation, how many meetings it is best to have; in view of other social, family and personal duties. Having thus determined, let all who consistently can, attend them. One or two meetings during the week, well attended and well conducted, are better than four or five which are poorly attended and poorly conducted. When, however, you have decided as to the time and place, and frequency of your meetings, make your arrangements to be there. Do not go to meet your friends there, but to meet God there; and to enjoy his presence and his blessing there.

In pursuing this course, although you may not be able to deliver an exhortation or even to pray publicly, yet your silent example will be productive of great good. Your presence will encourage others to be present. If you go constantly, others

will go constantly. This will gladden the heart of your minister. It will quicken his conceptions—it will inspire his hopes—it will loosen his tongue, and words of comfort, and instruction, and admonition, will flow out to you all.

Thirdly—you have attained in years past to a prosperous and reputable position, by requiring your members to be irreproachable in their conduct.

I know nothing which, in a long course of years, gives a church a more benignant influence over the community around it, than when its members are known to be peace-making, truth-speaking, fair-trading, pure-hearted, charitably disposed class of men; not meddlesome, but minding their own business; especially, when their virtues are allied to spirituality; and obviously draw their nourishment and form from faith in the gospel of Christ, and from the true love of God and man.

Fourthly—you have attained to your present state by cultivating a spirit of forbearance, harmony and peace.

One Diotrephes may destroy the peace of the church. It is a melancholy fact, that some men must be first or they will do nothing. They will rule or rage; and the misfortune is, they rage if they rule. May God preserve you from such good men. May you live in peace, and the God of love and peace will be with you.

Many years ago, the licensed ministers in your church had their weekly meetings for preaching, at which they officiated alternately, in what were then the outskirts of the city; and for the benefit of those who seldom attended any place of worship. By these means attention was awakened; inquiries were made on the subject of religion, issuing in saving conversion. Moreover, those who repeatedly heard the licentiate, were invited by him to visit and hear his Pastor. Nay, the Pastor himself participated in these labors, and virtually became, to some extent, a city missionary. If one may speak of himself, I can truly say, that when licensed by this church to preach, no thought was more remote from me, than that of ever being a pastor. It was simply to take his part in preaching at these neighborhood meetings, or to supply some poor churches, that the person who now addresses you was sent out into the ministry. And it would be, in my judgment, a most happy arrangement, if, in this great city, overrun by multitudes who worship nowhere even on the Sabbath, there were more of week-evening preaching and of neighborhood meetings, and of personal Christian visitations; such as there were once among you. Surely no one need be ashamed of this work. Ashamed! Why an angel would love it. I know of no service more Christ-like; more humane; more needed; more to my own heart's feeling; or more honorable.

Lastly—in years gone by, you relied for prosperity on the diligent and persevering use of the ordinary means of grace.

The great thing to be attained in religion is, a healthful, steadily-glowing and enduring temperament of the affections. The means to attain this desirable state of mind are, prayer, self-examination, the study of the Holy Scriptures, a regular attendance on public worship, and intelligent and pious intercourse with those who fear God. The neglect of these divinely appointed means for the promotion of your growth in grace, can never be safely supplied by expedients which merely affect the passions, any more than condiments can be used as a safe substitute for wholesome food; or that alcohol can with advantage take the place of pure, limpid water, which God has provided to quench our thirst.

From the Serpent Uncoiled, or A Full Length Picture of Universalism.

THE VISIT, AND THE DEATH-BED SCENE.

Travelling in one of the western States, which it is needless to name, I was urgently requested, by a gentleman with whose character I had some previous acquaintance, to spend the night at his house. Knowing that he was an infidel, of that stamp who deny that there is a hell or any punishment for the wicked beyond the grave, I at first declined his invitation, but on his urging me to stay on the ground that he wished to obtain information on the subject of religion, I at length consented.

Every needful attention was shown me and I was treated with true western hospitality. Supper over, my host introduced the subject of religion, and employed every argument that he could, in defence of his creed, while I rebutted them with all the ability of which I was master. His wife and the older children, for the family was large, all took a deep interest in the debate, and occasionally interposed a remark, or aided my host with an argument. The debate continued till past midnight, and, with the usual success of such contests, each party as strongly convinced as when the debate commenced.

The eldest son of my host, a young man of about twenty years of age, strode across the floor just as the debate ended, and with a swaggering air said he thanked God that he was not priest-ridden, but was perfectly free from superstition, and asserted, that he so firmly believed that hell was only the bugbear of priestcraft, that he had not the slightest fear of it, and could, to-morrow, lie down and die as calmly as ever he went to sleep, though he had made no preparation for death, and never intended to make any. I looked around upon his listening brothers and

sisters, and asked their mother if all of them who were able to understand it, believed as her son did? She replied, with much seeming gratification, that they did. The idea that these interesting children were all going blindfold to ruin, affected me so much, that in spite of all my efforts to repress my feelings, I could not help bursting into tears. This deeply affected the family, and not another word was uttered on the subject of religion during my stay.

Early next morning I left them with a kind, but not very cheerful adieu, on either side.

A few days after this interview, a fatal epidemic that prevailed at that time very extensively, reached that settlement, and among the first who were seized, was the young man who regarded hell as a priestly bugbear, and who boasted that he could lie down and die as calmly as he could go to sleep. So violently did the disorder wrestle with him, that in three days from the commencement of his sickness his case was pronounced a hopeless one by the attending physician.

The moment this unhappy youth became sensible that there was no hope of his recovery, he was overwhelmed with horror. No language can convey any but a faint idea of the despair that seized upon his soul. "I cannot, I dare not, I will not die, for I am unprepared," was his frequent exclamation. Others of the same faith as that of the family came in and tried to convince him that all would be well with him after death, and that there is no hell. He spurned them with curses, and told them that they had been accessory to the ruin of his soul for ever.

A pious man of the neighborhood came in and offered to pray with him, but this he declined as unavailable for him whose doom, he said, was sealed.

The agony of mind which he endured gave unwonted energy to his disorder, and it soon became apparent that death had already seized upon the outposts of life, and was fast invading the citadel itself. He found that his extremities were cold, and became aware that he was dying, and burst out anew into the wildest expressions of despair and horror. His father, mother, brothers and sisters stood weeping at his bedside. His father came and took his hand. He drew it away as if touched by a basilisk, and exclaimed, "Father, you have ruined my soul, you have cut me off from heaven, and I cannot bear the sight of you." This exclamation nearly drove his father to distraction. The youth's mother came up to the side of her dying son, and attempted to produce in his mind better feelings towards his father, but he gazed an instant upon his mother, and told her to offer no excuse, for both of them had done all in their power to ruin his soul, and they had succeeded. "O mother!" he cried, with overpowering agony, "O mother! how I wish you had murdered me when I was an infant; then I should have gone to heaven—but now I must go to hell—in half an hour I shall be in the lake of fire and brimstone, that you and father taught me to laugh at, but I know there is a hell just as well as if I were there now. O, that I never had been born! or that I had been the child of some pious beggar, or even of a negro that would have taught me to pray."

This language, as might be expected, sent agony, almost insupportable, to the hearts of his afflicted parents. Some individuals of their own belief were present, and attempted to console them by telling them that the young man was delirious. Though this was said in a low tone and not designed for him to hear, he caught enough of it, at least, to understand the purport of the remarks, and replied, that he never had the possession of his reason if he had not at that moment. Looking around upon his little brothers and sisters, he told his parents not to bring them up as he had been brought up. He called his brothers and sisters to his bedside. Weeping as if their very hearts would break they came close to him. He then told them he was going right down to hell, and they must never forget that they had a brother in torment where he would suffer for ever and ever. He told them that they had not sinned away the day of grace, as he had done, and entreated each of them to promise that they would renounce the belief that there is no hell, and would seek Christ.

This latter scene was rendered still more affecting by an incident connected with it. Among these weeping, sobbing children, was a little sister not quite three years old, whom her dying brother most tenderly loved, for she had often climbed into his lap, and amused him with her childish prattle till she fell asleep upon his bosom. Though perfectly conscious that "little Clarry" could not understand anything about it, he insisted upon her promising with the rest of the children that she would seek Christ, and made her repeat after him, a word at a time, "I promise my dying brother W—that I will seek Jesus Christ."

By the time this was concluded he had become extremely faint. His breathing, as well as the slowly-beating pulse, indicated that the last throes of life was at hand. For a moment or two he lay perfectly silent and motionless, gazing with horrid intensity upon vacancy; then he suddenly exclaimed, "I am dying! I am dying! I am dying! O my last will! O my last will! O my last will!" But before he could say "last will," and finish the sentence, that deathless soul he was departing with

such intense agony, stood in the presence of its God!

Should the dying scene of that unfortunate young man prove a timely warning to parents how they instill into the minds of their children these soul-destroying doctrines, his admissions will not be in vain. Parents who lead their children, either by precept or example, within the influence of Universalism, may not be cursed by their children on their death-beds, for their children may die hardened and insensible, but they may lament for ever in eternity that they were ever born.

From the Mother's Journal and Family Visitant.

FRIGHTENING CHILDREN.
Mrs. Allen:—I consider one subject on which you treated in the last volume of the Journal and Visitant, namely, that of frightening children, of immense importance. I can testify from experience that "it is almost impossible for those who have had their fears excited in childhood, to divest themselves of terror after they have arrived at maturity; and though the judgment of mature years may tell them that all this is folly, the feeling, the nervous condition, remains." One of the kindest and most judicious of mothers did not allow me to be frightened with her knowledge; but having been herself fearless in her childhood, and having never had the same weakness to deal with in her other children, she little suspected how deeply this source of misery was rooted in my very being, and took less decided and vigorous measures than she would have done, had she been aware of its full extent.

"She is small, and has no companion of her own age, as my other children had; it would give her great suffering to be put to bed in the dark, and perhaps cause her permanent injury; if I allow her to have some one to sit by her now till she gets to sleep, she will probably outgrow this fear as she grows older." So argued my mother, erroneously, as I think, and unconsciously took such measures as strengthened the evil she wished to eradicate. How often, in riper years, when placed in situations which required courage, have I found it impossible for either reason or religion entirely to overcome this habit of childhood. At such times I have frequently wished that parents who indulge instead of conquering the fears of their children, could know by experience the miseries they are preparing for after life.

For several months I have been intending to prepare one or more articles on this subject; and although it has already been ably treated upon, it may not be a misnomer to relate a few incidents which may serve to illustrate the injurious tendency of frightening children, and the benefits resulting from a firm and persevering effort to overcome their fears.

The following incident was related to me by the man who was subjected by his mother to a mode of torture indescribably more painful than any reasonable corporal punishment could have been. It made a deep impression upon me.

This man was, when a little fellow, very fond of running away. A small stream of water which gambled near his father's cottage, was a place of frequent resort. Here he soiled his clothes, drenched himself with water, and ran some risk of being drowned. His mother had scolded, threatened, and I believe whipped him, to no purpose. His play by the water was too tempting to be overcome by her weak attempts at authority, and he continued to sail his little boats and build his mimic dams.

Determined to break up this habit, his mother at length lit upon an expedient which she immediately put into execution. A neighbor of hers was requested to frighten the boy from his play. She accordingly dressed herself in a hideous disguise, and came suddenly upon him, declaring that she would carry away the little boy who did not mind his mother, and keep away from the water. The poor little fellow ran at the top of his speed, and the frightful old woman followed. He reached the house at last, exhausted, and frightened almost out of his senses. But the woman followed still, and his mother refused him her protection.

In an agony of terror he begged an older sister to raise him up, and catching hold of the books that were set in the low ceiling of their dwelling, he hung there trembling, until, upon his promising to keep away from the water, the old woman at last, to his great relief, left the house.

"It is but a few years," said the man, then the father of a family, "since I got over the effects of this terrible fright, and even now I cannot respect the memory of my mother, or think of her in her grave with the same affection that I should have done had this never happened."

This woman was probably ignorant and thoughtless; but there are those who pursue this method of frightening children, who cannot offer ignorance as an excuse. I once knew a young lady of 19 or 20 years of age, who was one of the teachers in a district school in a large village where education and intelligence were required by the examining committee, and who might have been supposed to have some correct ideas of the treatment proper for children. This young lady was left with the principal charge of a little niece, three or four years old. As she wished to secure obedience, and perhaps thought it would be cruel to inflict

blows on the little orphan, she resorted to the still greater cruelty of frightening her. This had such an effect upon her in a short time, that whenever she awoke and found herself alone, her cries were such as to alarm a family who resided in another part of the house, and who on such occasions were humane enough to stay with the terrified child till she again lost her fears in sleep. Who can tell what miseries have been entailed upon this child for life by the injudicious treatment of one who ought to have known that she was planting a thorn in the bosom of this little one which it would be beyond her power to extract, and which would rankle and fester years after she had supposed her removed from her influence.

I do not, with some, suppose that children would never know any difference between day and night, if those with whom they associated never reminded them of it, for I believe there is something in the absence of light calculated to be alarming to them. I find my little one, not yet ten months' old, clinging to my neck when I carry him through a dark passage, and looking fearfully up when we emerge from it, and I think he has never been subjected to any influences that should incline him to fear. But I feel confident that, whether natural or acquired, fear may be overcome, if parents will only feel the importance of doing it.

A number of years since I had committed to my charge a little orphan child, called Bessie. When she first came to reside with us she was a red-cheeked, pretty child, not four years old. She had been less than a year from England, her native land, and still retained much of the broad dialect which to me was indescribably lovely in such a little one. Her father had recently lost his other children and their mother, and Bessie had now no other relative in the country but him. He was about to leave the place in search of employment, and as little Bessie had been to school to me a few months, and we had learned to love each other, he entreated me to take charge of her, saying, "Do with her as you would with your own child."

My heart responded, "Yes, little motherless stranger. I will, so far as I am capable."

For several days Bessie would say nothing in the presence of the family, or eat any food where they were, except I held her in my arms and fed her. At night I took my work up stairs, and sat by her till she was asleep.

After she had been with us a few weeks she began to feel quite at home, and to play very happily, calling my father and mother grandpa and grandma, and seeming perfectly satisfied to find so peaceful a haven, after having been carried from place to place, wherever her father could get board for himself and her.

As she was now wonted, I thought it time for her to commence learning to go to bed alone. I accordingly put her to bed by herself, but took my work into the next room, where I sat till she was asleep, singing cheerfully, and occasionally speaking to her. At first she cried a little, but soon became reconciled to this new state of things. For some nights I practised in this way, except that I left off singing or speaking, and only occasionally made some slight noise, to assure her that I was near. The next step was more difficult. I might easily have gone down stairs softly, and left her unconsciously alone, but I could not conscientiously do so; and even if I could have done it, she would probably have ultimately discovered the deception, and become more alarmed than ever. Accordingly, I put her nicely to bed, kissed her, and said cheerfully, "I am going down stairs now; you have only to close your eyes, and lie quite still, and you will soon be sound asleep."

She looked up piteously, and begged that the light might be left.

I told her that God made it dark on purpose for us to sleep, and we needed no light; and adding that if she needed me very much, I could hear her if she called loud; I bade her good night, and left her.

In a few moments Bessie called for me vociferously. I went up stairs and carried her some water which she requested, and was about to go down again. She began to cry, and begged earnestly for a light. I told her that sick persons were frequently obliged to have people sit by them all night, and keep a light burning in order to give them medicine and drink when necessary, but she was a well little girl, and did not need any such thing—"and only think," said I, "how many it would be to have a light to see to go to sleep, when the very way to go to sleep is to close your eyes!"

Bessie seemed to agree with me when I showed her the absurdity of requesting a light, but cried the moment I started to leave her. This was repeated several times. I found that the measures I had taken were ineffectual. I had observed that, like many other children, she was in the habit, both at home and at school, of making loud screaming a weapon to conquer all opposition to her will.

"What shall I do?" thought I; "this screaming may be the effect of fear, or it may be an effort to gain her own will; perhaps partly both; can I administer corporal punishment on that little motherless thing, when she is suffering from fear?" My first feeling was, "I cannot!" and I waited, hoping the screaming might subside; but it only grew more violent. I thought again, "how slight would be

the pain compared with the benefit!—when will be so good a time to conquer her fear? how much suffering may I prevent?"

I went to her, and told her that if she did not stop such a loud screaming, I should be obliged to whip her. The screaming continued, and I proceeded to administer punishment. She ceased to cry loud, and in a short time sobbed herself to sleep.

This process was repeated several times, until I began to doubt whether I had erred in judgment. I was convinced that Bessie was much afraid. It had always been my opinion that corporal punishment ought to be used only as the last resort, and I was much averse to making it so frequent; but as I had begun, I saw no way but to persevere. In the mean time I talked to her cheerfully of learning to go to bed alone, and gave her a large doll which her father had bought her, telling her she might call it her baby, and teach it to go to sleep in the dark, &c.

After several days, finding that neither crying nor entreaties moved me, and beginning to consider her inevitable fate to go to bed in the dark, Bessie concluded it best to submit, and, to my great surprise, bade me good night without shedding a tear. I still considered it important that she should be happy when she went to bed, and frequently lent her something which she considered pretty to take with her, or gave her a few nuts, raisins, or something of the kind to eat. In this way she began to think going to bed quite a pleasant occurrence, and whenever any one gave her any confectionary, or any thing of the kind, she would bring it to me, requesting me to lay it by for her till bed time.

As the nights grew longer, 7 o'clock was set as her hour to retire; and as soon as she knew that this hour had arrived, she would say, "Now I'll give my good night kisses," after having done which, she would give me her hand, and having repeated her little hymn, closing with

And I quite sleep may take,
For my Creator is awake,
she would lie down with a smile upon her sweet lips, and bid me "good night," with the greatest cheerfulness.

One day, after she had become pretty well established in this new habit, several children of whom she was very fond passed the day with us. Their parents were not to come for them till the evening. I trembled as Bessie's bed time approached; I had no doubt she would entreat me to let her sit up, and I dared not form a precedent by allowing her to do so even one evening; for I knew that good habits, strictly persevered in, essential to all children, were particularly important to her. It was already seven o'clock, and the happy group were busily engaged in play, Bessie one of the merriest; how could I interrupt her pleasure?

While I was hesitating, she looked up suddenly, with a bright eye, and said, "Is it seven o'clock?"

On being told that it was, she said, "Then it is my bed time!" and after going round to give her good night kisses, not emitting a hearty one to each playmate, she went up stairs with a proud step. Several of the older children, who knew that she had just acquired this good habit, applauded her, and she went to bed a happy child. I now anticipated no farther trouble, and congratulated myself that I had used such decided measures.

Towards spring the scarlet fever made its appearance, and Bessie was attacked with it. She was very sick, and many nights was obliged to have watchers, and for several weeks longer a fire and light were kept burning in her room. At length, after five or six weeks, she became so well that we thought it safe for her to sleep up stairs. I dreaded exceedingly the first night of putting her to bed alone. She had been so long accustomed to sleeping in a room adjoining the sitting-room, where she could hear familiar voices constantly, that I thought she must feel lonely. She had not yet recovered her strength and I knew not where to find a heart to force her to go to bed alone.

What was my surprise to see her look up with a smile on entering her chamber, and exclaim joyfully, "There, I am well now; I shall not need watchers, nor a fire, and I can go to bed in the dark, for I don't need to take medicine now."

The habit was completely formed, and never after, while she resided in our family, did she manifest the least fear, even when, as was often twice the case, she was put to bed in a chamber where she was unaccustomed to lodge, knowing that she was to sleep in a room by herself all night.

I know not what Bessie's habits have been since she left us, but unless she has been frightened, I dare predict she will not, like some ladies of my acquaintance, be obliged always to have some one to lodge with her, and then always to waken them when she wakes, fearing to lie awake alone even for a few moments.

L. B. M.

AN ATHEIST.—A person endeavoring to prove to Dr. Johnson, that an atheist may be a man of good moral character. "Sir," said the doctor, "When a man rejects his allegiance to his Creator, what has he to restrain him from the perpetration of crime? If an atheist was to drink tea with me, I should look very carefully after my spoons."



Saturday, July 4, 1886.

THE SOUTHERN BAPTIST CONVENTION.

Archibald Thomas, Richmond, Virginia, Treasurer of Foreign Mission Board.
Wm. Hornsuckle, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Board.
M. T. Mendenhall, Charleston, S. C. Treasurer of Southern Baptist Convention.
Rev. Russell Holman, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Board.
Rev. James B. Taylor, Richmond, Virginia, Corresponding Secretary of the Southern Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.

Rev. James A. Collins and brother A. H. Yarnborough have been appointed Traveling Agents. They are authorized to obtain new subscriptions and to collect all arrearages.
Rev. Russell Holman is also authorized to receive subscriptions and monies due the Alabama Baptist.
Rev. Robert Adams is authorized to act as agent at North Port, Tusculum county.
Rev. John C. Foster is requested to continue to act as agent for the Alabama Baptist.
Rev. Wm. Hood is an authorized agent of the Alabama Baptist.
Brother Thomas T. May is also an authorized agent.

PROTRACTED MEETING IN MARION.

On last Monday week, a meeting was commenced in the Baptist church here, by brethren E. George and B. Hodges, assisted by brother Scales of the Methodist church, and other ministering brethren. The meeting is still in progress.

Without enlarging, we will state, that the results of this meeting are such as to afford strong encouragement to the people of God to return from their backsliding and seek the Lord. The members of the Methodist, Presbyterian and Baptist churches have been greatly refreshed. Their hearts are warmed towards each other in Christian love, and they are co-operating in the utmost harmony and affection. Several young gentlemen of the Howard College, and a still larger number of the young ladies in the two Female Seminaries, are rejoicing in the Saviour. The work is extending among the citizens generally.

We ask the prayers of God's people, for still greater displays of Divine power. Especially, do we beg the prayers of pious parents who have children in our literary institutions, that they may all consecrate themselves, in the morning of life, to the service of the Redeemer.

ENCOURAGING.

One of the most prominent Ministers in the State sending in the name of a new subscriber to the Alabama Baptist, remarks:
"Your paper is fast rising in public esteem.—Should it be conducted in future, as well as it has been thus far, you have nothing to fear; it will be sustained."

DOMESTIC MISSIONS.

Received of M. T. Mendenhall, Treasurer Southern Baptist Convention:
from \$ given to Domestic Missions \$12 00
" Savannah River Association 70 00
" Bethel Bap. Missionary Society 20 50
" Sumter District, S. C.
" Treasurer State Convention of 108 25
" Bap. denomination of S. C.
Received from A. B. McWhorter—Mrs. 30 00
" Murdock, Montgomery, Ala.
Received of Rev. B. Holman, Corresponding Sec'y Domestic Mis. Board 1000 00
Received of Dr. C. Battle, 2 00
\$1,252 75
W. HORNBUCKLE, Treasurer.
June 30, 1886.

BROTHER SHUCK'S APPOINTMENTS.

These, as published in our last, were made out on the supposition that no opportunity could be given for a meeting in Marion during the Examination week of the Judson. But, reflecting the great importance of interesting the Students of our Seminaries in the cause of Missions, brother Jewett has consented to arrange the Examination exercises so that brother Shuck and the China-man can address the people of Marion on Tuesday night, the 28th inst.

By this arrangement, the churches of Ash Creek and Carlisle will be somewhat disappointed, but they will cheerfully submit to the change, since we all desire to adopt that course which will result in the greatest good to the cause of the Redeemer. We should be happy to see the brethren of these churches, at Marion on the 28th. Greensborough will doubtless be gratified with the change.

J. HARTWELL.

APPOINTMENTS FOR REV. J. L. SHUCK AND YONG SEEN SANG.

At Tuskegee, Ala. on Friday night, July 24.
" Cubitahatchee, Saturday 10 o'clock, July 25.
" Elina, on Sunday at 11 o'clock, July 26.
" Montgomery, Sunday night, July 26.
" Marion, Tuesday night, July 28.
" Oakmulgee, Thursday, 11 o'clock, July 31.
" Hopewell, Saturday, 11 o'clock, August 1.
" Greensboro, Sunday, 11 o'clock, August 3.
" Fellowship, Sunday, 11 o'clock, August 3.
" Tuscaloosa, Tuesday night, August 4.
" Grant's Creek, Wednesday, 11 o'clock, Aug. 5.
" Big Creek, Pickens Co., Thursday, Aug. 6.
" The Garden, (Bro. Stancel) Friday, Aug. 7.
" Columbus, Miss. Saturday and Sunday, 8th and 9th August.

The brethren in the vicinity of these several appointments are earnestly requested to extend the notice and bring together as many as possible. It is uncertain when an opportunity to enjoy a similar visit may occur. IMPROVE THE PRESENT HOUR.
J. HARTWELL.
June 27, 1886.

DOMESTIC MISSION BOARD.

The regular monthly meeting of the Domestic Mission Board of the Southern Baptist Convention, will be held at the usual place on the first Tuesday evening (7th) July, at 7 o'clock. A full attendance is requested.

PROTRACTED MEETING.

The church at Eatons propose a Protracted Meeting, to embrace the fourth Sunday in July.—Services will commence Friday night.
E. B. TEAGUE.

A PROTRACTED MEETING.

Will be held with Bethel church, Marengo county, commencing on Saturday before the first Sabbath in August next.

FUNERAL SERVICES.

The funeral of the late Mrs. Crawford, the mother of Rev. Peter Crawford, will be preached by Rev. Edward Baptist, in the Baptist church at this place, on to-morrow week, second Sabbath in July, at 11 o'clock, A. M.

FROM OUR RICHMOND CORRESPONDENT.

Richmond, June 18, 1886.

Dear Brother Jewett:—The meeting at the designation of brethren Clifton, Peery, and their ladies, to the work of missions, has just closed, and has proved the best of all this prolonged religious fast. At an early hour the spacious house of the second church was filled to overflowing with an auditory, in appearance, evidently deeply interested in the solemn occasion which had called them together. The services commenced by singing "From Greenland's icy mountains," &c. The throne of Grace was most fervently and appropriately addressed by President Bacon of Columbian College. Brother Hinton, of New Orleans, read the 60th chapter of Isaiah, after which an appropriate address was delivered by Rev. Mr. Williams, pastor of the church at Savannah, Georgia, which was listened to with marked attention by the vast assembly. Rev. C. D. Mallory then offered prayer, commending the beloved missionaries to God, and with uncommon fervor besought the blessings of Jehovah upon them, and his protection from the dangers of the deep, and that they might be eminently successful in turning idolaters to the worship of the true and living God. The charge which was delivered by the Corresponding Secretary, Rev. J. B. Taylor, was full of piety, and contained such instruction as was peculiarly appropriate to the relation which the missionaries had assumed to the Board and the Churches of the South. Brother Shuck now gave the hand of fellowship, and in a very feeling and affectionate manner welcomed them as fellow laborers in the work of preaching Christ to the millions of China; expressing his sincere regret that he was not permitted to accompany them now to their field of labor, but stating that he cheerfully acquiesced in the decisions of the board and the direction of providence. The Chinaman, Yong Seen Sang, now came forward and delivered two letters to the missionaries—one for Mr. Devan and the other for his family. His welcome to the young brethren was just what you might expect from a converted Chinese of intelligence. He thanked God that two other missionaries were to go to China, to preach to his idolatrous countrymen, and was grieved that he could not return with them; that the Chinese could only be saved by preaching Christ. The letters were beautifully written in the Chinese characters, showing the most entire command of his pen. Brethren Peery and Clifton, in a few words then bade the assembly farewell, stating that they joyfully sacrificed all for the sake of him who had given himself for them. The scene closed by singing the hymn "Hail sweetest, dearest thou that binds," amid floods of tears and the warm embraces of their brethren in Christ, who were in all probability to meet no more on earth. I can never forget the scene—it was a foretaste of Heaven below. Long did we linger there, and loth were we to leave the place where so much of God and Heaven had been enjoyed. I trust the language of brother Clifton may long be remembered by me and the dear brethren of Alabama. Said he to me as he threw his arms around me, "influence the brethren to pray for us." Will we not pray for them? Shall they ever be forgotten when we approach the source of divine love? The companions of the brethren are young women whose appearance is most interesting—rather pretty than otherwise. Here were their relatives, and here their loved country and the temples of the God where they had been accustomed to worship, and every thing to detain them; but they have chosen to depart far hence, with a holy ambition to excel, if possible, the sainted Mrs. Judson and Newell, in sacrifices for and love to Jesus Christ. The sisters: May God speed and sustain you in your labors! They were calm while they made the sacrifice, and evinced by their deportment that they felt they were leaning upon the strong arm of their beloved Redeemer for support.

Yet how little a sacrifice is this, how unworthy this scene, when compared with the sacrifice of the Son of God when he bade farewell to the skies and the innumerable assembly of angels, and laid aside his glory—and though he was rich, for our sakes became poor, that we, through his poverty, might be rich. What offering can we bring to compare with the offering of the Man of Sorrows, who lived despised and died ignominiously, the voluntary substitute for a guilty, dying world. Brethren of Alabama, how less cause to love the Redeemer than these beloved brethren and sisters? Shall we not awake and determine to know nothing but Jesus and him crucified? If we devote ourselves as Providence shall direct, to the work of God, great and glorious shall our reward in Heaven be. The missionaries leave to-morrow morning for their far distant homes. Do I miscalculate when I say that I know every Alabama Baptist will, when he hears of their departure, implore the Divine protection, support and blessing, upon these our brethren and sisters, the servants of our God. Shall we not be stirred up to a holy zeal and activity in our Divine Master's cause. May we, through his merit, be found at the last Great Day worthy to hear from his lips, "well done good and faithful servants, enter into the joys of your Lord." DELTA.

NOTICES.

REPUBLICATION OF THE LONDON, EDINBURGH, FOXBURG, AND WESTMINSTER QUARTERLY REVIEWS.

We are in receipt of the March and April numbers of the first three of the above, together with the current year's numbers of Blackwood's Magazine, to May. The sterling merit of the contents, presented on good paper, and in a distinct and beautiful type, will insure to the enterprising publishers a very extensive circulation. Gentlemen wishing to supply themselves will address Leonard, Scott & Co. 113 Fulton-street, New York.

THE AMERICAN PULPIT.

This is a Monthly published at Worcester, Mass. under the direction of Rev. R. S. Rust, a Methodist clergyman. The prospectus states, that it is not devoted to any one particular denomination. Its design is eminently practical, stimulating the church to her appropriate work, in the evangelization of the world; and urging the unconverted to an immediate surrender of their hearts to God.

Among the contributors of sermons for this work we notice the names of Dr. Olin, Dr. Peck, Dr. Beecher, Baron Stow, John Todd, D. D., Dr. North, W. R. Williams, Mr. Kirk, Dr. Sharp, and several others, all able and devoted men.

ANNUAL REPORTS.

The Reports of the American Baptist Home Mission Society and of the American Foreign Bible Society are on our table. The latter is a document of universal interest, containing, besides the Corresponding Secretary's Report the Addresses of brethren Sumner, Hinchman, Kimball and Jones. It also gives entire Mr. Stow's Sermon before the Society on the theme, "The Bible for the World." The extracts from the letters of Missionaries are interesting.

THE MISSIONARY EXHIBITION. DISCOURSE ON MISSIONS BY AMERICAN AUTHORITY.

This is another valuable work from the press of Gould, Kendall & Lincoln. It contains fifteen discourses on the subject of Missions, from the pens of some of the ablest writers of this country. Among them are Wayland, Griffin, Kirk, Williams, Stow, Beecher, Foster, Beman and Mason. This volume presents an amount of facts, arguments and appeals, which cannot elsewhere be found within the same compass. Its extensive circulation will awaken a more intense and intelligent interest in Missions.

THE BAPTIST PREACHER FOR JUNE, contains two Sermons: 1. Jesus Christ and Him crucified, by Rev. Edwin T. Winkler, of Columbus, Georgia.—2. The Nature and Excellency of a Saving Knowledge of Christ, by Rev. R. H. Christian.

MINIATURE VOLUMES.

By referring to the advertisement of Gould, Kendall & Lincoln's Publications, it will be seen that the price of the Miniature volumes is, 31 each, not 50, as stated in our editorial. The price of the set is \$3 75, not \$5.

By consulting the advertisement, purchasers of books can ascertain the cost of any works mentioned, and they may feel assured that orders forwarded to G. K. & L. the money accompanying, will be faithfully attended to.

POSSESSED OF DEVILS.

As further evidence of the literal, real possession of devils, we consult again. "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them."—Matt. 4: 24. Here we are made certain that being possessed with devils is neither disease, torments, lunacy nor palsy. It was something different from them all—and what could it be, but a real possession?

Again, when we consider the account of the man coming out of the tombs who met Jesus, we are more confirmed in our opinion. Mark 5: 1-20. The unclean spirit said, "what have I to do with thee, Jesus, thou Son of God Most High? I adjure thee by God, that thou torment me not." What disease could utter such words as these? "And he besought him much, that he would not send them away out of the country." Is this the language of disease? "And all the devils besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave." If it was not the intention of the inspired writer to represent real intelligent agents, their language was calculated to deceive. But we can at harbor that thought for an instant. Therefore, we conclude, that the possessed had really the indwelling of devils.

Further, we read, "And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name." And he said unto them, I beheld Satan as lightning fall from heaven. Notwithstanding, in this rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in heaven."—Lu. 10: 17-20. Jesus had commanded his disciples to heal the sick, and lo, the devils are subject to them. It surely could not have been a disease which Jesus saw fall like lightning from heaven. Here also we find that the words, the devils, Satan, and the spirits, are used to represent the same thing. They are, therefore, on this subject synonymous.

We will refer to one passage more. Acts 19: 12-18.—"And God wrought special miracles by the hands of Paul. So that from his body, were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure thee by Jesus, whom Paul preacheth. And the evil spirit answered, Paul I know, and Paul I know, but who art thou? In this case also, the evil spirit said, Paul I know, and Jesus I know; but what disease could be thus intelligent?

If these, and other examples of the kind were not actual possession of devils, shall we not be driven into the belief that Jesus and his disciples effected a fallacy, and in order to embellish their works, attributed to the devil as a superior agent what was only an ordinary event in the providence of God? The idea appears to me to be too absurd for belief.

For wise purposes it was permitted to the devils to possess men at that time to show to the world that Jesus Christ has power over the devils. If they had not been permitted to enter and influence human bodies, it might not have been so evident that Jesus had the power over them. But now this point is established, the devils can do nothing but by permission. If they would go into swine, they must ask leave: and at the bidding of Jesus, they must go out into the deep. For important ends, then, devils, those angels who kept not their first estate, were allowed to enter the bodies of men, and exercise their diabolical disposition upon them. But they are under the control of our Saviour.

ADDRESS OF DR. SHARP.

In the address of Dr. Sharp at the time of "his official retirement from the Board of Foreign Missions," he gave a review of the past, and presented what he had considered the character of the connection formed in the Triennial Convention. His says:

"In regard to the connection that was entered into for foreign missionary purposes, I have a word to say. Although it was not indeed so expressed in the Constitution, I always understood it to be, the connection of a comparatively inactive with an active partner. The former contributing funds—the latter doing the work. The former having a share of the honors, and a voice in appointing the board who should do the business—the latter, devising plans of operation, selecting stations, appointing missionaries, and then calling on the denomination to aid them by their pecuniary contributions. This was the relation. It never entered into the expectations of those who started the foreign missionary enterprise, that they should obtain missionaries from the South, but simply monies from the South to aid them in the noble object of sending the gospel to the heathen."

So in the opinion of the President of the Board, we were never viewed as standing in the position of equality; but only as an inactive partner, supplying monies simply. We are sorry we were mistaken so long, as to the estimate in which we were held; but we are glad that we have found it out at last. For surely we do not wish to obtrude ourselves into company which looks upon us, improperly.

When the Southern brethren perceived that they were not regarded as equals, they doubted whether it could be so, and modestly asked the question whether it was true. In that communication it was resolved to remit no more money till we should receive an answer. We have given Dr. Sharp's remarks upon this point.

Another subject I must allude to and then I will not trespass longer upon your patience. I will refer to the communication from the South to the Missionary Board. I can only say this, brethren, and I feel it due to myself and to the Board that I do say it, we all regretted that the communication was made to us. We would much rather have gone on in peace and harmony, than have had any reply to make whatever. But in the first place, the letter addressed to the Board had been published in all the papers from Dan to Beersheba.

Secondly, we were told that we must give a definite answer; and thirdly that if we did not, they had instructed their different Treasurers not to send us any funds. So that if dollars and cents could have influenced us, we had no choice. If we did not answer the letter, we were to have no dollars, and if our answer did not please we could not expect them. It was therefore resolved that an answer should be sent; and although there was some difference of opinion as to the expediency of sending such an answer, yet every brother in the Board said that he would act as that letter said we would act, if such application were made. Still as regarded the expediency of stating this, there was some difference of judgment. And I say now that I neither loved nor respected any man a particle the less for really differing in judgment from myself. So far from this if a man is wrong and honest in it, I respect him more than if he were right and deceitful in it. I like an honest man whether right or wrong. I would not, however, have alluded to this matter but for one thing. It was both privately and publicly stated on more occasions than one, that the President of the Board was going to England, and that he therefore prepared this letter to pave the way for a gracious reception there. Of course I would not take the trouble to convince any man who knows me, of the falsehood of this accusation. But for the sake of others, I will say that the letter to Alabama was written six weeks before I had the least expectation of going to England, any more than I had of being sent to Botany Bay. It was written ten weeks before I made my decision to go. And it was adopted by the Board on the same day that the Committee who have the management of the temporalities of the church of which I am pastor, adopted the resolve to allow me to go to England, at the suggestion of my beloved brother on my left, who had it in his heart with others to promote my happiness by giving me an opportunity to visit my native land after an absence of forty years. A communication from him was laid before that Committee, was read by them and acted upon the very evening of the day that the letter had been unanimously adopted by the Board. The day after I received such other proofs of love from my fellow citizens out of my own denomination, that I resolved to communicate my views to the church, and if it met with their entire approbation, I would go, if not I would cheerfully stay at home.

Undoubtedly the Board "would much rather have gone on in peace and harmony, than have any reply to make whatever." But the only way that they could have expected peace and harmony, was by keeping us ignorant of their sentiments. My wonder is how honest men could have concealed it so long. The truth is, the thing was not suspected at the South, and so whatever indicated it for a series of years, was interpreted in some other way. Dr. Sharp says, "As regarded the expediency of stating this, there was some difference of judgment." They would much rather that we had never suspected them of holding us as inactive partners. "It had never entered into their expectations that they should obtain missionaries from the South, but simply monies," and "every brother in the board had said that he would act as that letter said we would act, if the application" of a Southerner "were made." So it seems the Board were unanimous in their determination to reject Southern missionaries. As this was their determination it was altogether expedient that they "should state this." We "like an honest man whether right or wrong." And as this was the opinion of the board, we are glad that they were induced by some means to say so.

This fact tends to convince us the more, that the formation of the Southern Baptist Convention was expedient. The harmony enjoyed in our two meetings leads us to believe that the Lord has overruled this matter, and that it will tend to the glory of his holy name.

Complaint is made that the Alabama Resolutions were made public before they were submitted to the Board. They were the public acts of the Alabama Baptist State Convention, and could not have been otherwise than public. The actions of every State Convention are public, so far as our knowledge extends, and are published with the minutes of the body. We had no secret session on this matter, and, indeed, did not conceive one at all necessary. Private letters were unanswered. The publicity of the demand was the circumstance which drew forth an answer.

The fact that Dr. Sharp went to England soon after, did lead many to suppose it might have had some effect on him while pending that answer. From the above statement, which we cheerfully give, our readers will perceive the mistake of such an imputation.

I LOVE CHRIST MORE THAN THIS.

A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition, 1 Tim. 2: 9.—She looked again at her handsome necklace, then with an air of modest decision that would adorn, beyond ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this."—Judson.

WHERE OF IMPIATION.

The young Men's Bible Society of Louisville, presented one of the volunteers for Mexico, with a Bible as they passed down Fourth street to embark.—Cincinnati Chronicle.

ELEVENTH ANNUAL REPORT OF THE ASSOCIATION FOR THE RELIGIOUS EDUCATION OF THE NEGROES, IN LIBERTY COUNTY, GEORGIA.

This efficient and useful organization has given to the public an account of its operations for 1885. The Report presents an interesting view of the labors of the Missionary of the Association, the Rev. Charles C. Jones, aided by others whose labors have been exclusively devoted to the religious improvement of our colored population. We give a few items from the Report, in addition to all that is said of our own denomination:

PLANTATION MEETINGS.—I have not the most distant conception that the simple preaching of the Gospel on the Sabbath alone, at the Stations would have produced the impression upon this community, both white and black, which we have for some years past, seen, had Plantation meetings never been resorted to. One of the earliest, most quiet and efficient means of awakening an interest in the religious instruction of the negroes in the bosom of owners, and of impressing the negroes themselves with its importance and value, was plantation preaching.

CO-OPERATION OF MASTERS.—Within my knowledge there is not a Planter in our District of the County who interposes the least obstacle to the attendance of his people on public worship. So far from it, it is the desire of every one that his people should attend. Nor do I know of any plantation upon which the work is so weighty as to unfit the people for public worship.

EFFORTS BY THE METHODISTS.—The last published Minutes of the Conference give 150,130 colored communicants, of whom 135,604 are in the Slave States. Besides the attention paid to negroes by Travelling Preachers, there are 84 Missionaries devoted to them in the South. The South Carolina Conference reports 16 Missionaries; 210 Plantations served by 23 Missionaries; 158 white, and 8,723 colored members; 4,426 children under catechetical instruction.

THE PRESBYTERIAN CHURCH.—In the Synod of Virginia, many Ministers are actively engaged in this cause. The Synod of North Carolina enjoins upon the churches "to pay special attention to the religious instruction of servants." The Synod of South Carolina is much interested in the spiritual welfare of the blacks.

Almost the entire body of Planters on the Sea-coast, have either made provision for the religious instruction of their negroes, or are prepared to give their cordial approval and aid to the efforts of the different branches of the church to this end. Quite a number do themselves officiate daily as the Priests of their respective households in chapels provided for their accommodation; and instead of being weary in well doing, are encouraged to persevere in their work of faith and labor of love.

In the Synod of Georgia there is an increasing attention to this subject.

A committee was appointed in the Synod of Kentucky to secure a Missionary to the negroes, "whose duty it shall be to travel through the State and preach to the negroes as he may have opportunity, and endeavor to arouse the churches and ministry to increased exertions upon this subject."

The Synod of Alabama has for some years been much engaged, and the meeting of that body this year demonstrates an increase of interest.

No warmer nor more active friends of the cause can be found, than we meet with in the Synod of Mississippi, which includes Louisiana also. Several Missionaries are laboring in different parts of Mississippi. The Presbytery of Mississippi say "our Southern Zion is steadily urging on the work."

EFFORTS AMONG BAPTISTS.—"This church embraces 100,000 colored members, and we are happy to observe a rapid growth of feeling and action. There are ministers and laymen of high influence who are deeply interested in this good work, and who will not rest satisfied until steps are taken to improve the character of their colored membership, and to bring the gospel to bear more efficiently upon all under their influence: who feel that it will not contribute to the advancement of true religion to leave them so entirely to the instruction and control of preachers and watchmen of their own color who are for the most part but indifferently qualified for so important a work. There is no denomination upon which rests a greater amount of responsibility in regard to our colored population, because there is no denomination whose influence over them is greater. There are more colored licenced and ordained ministers and more regularly organized colored churches connected with this denomination, than any other. In all the chief towns in the Southern States there are colored churches, having their own houses for public worship and ordinarily they are branches of, and under the control of the white churches. The following extract of a letter from Rev. J. B. Jeter, of Richmond, will give the condition and prospect of the work in Virginia. "The religious instruction and improvement of our colored population, I am happy to say, is a subject which has awakened among the Baptist Churches of this State, a general and increasing interest, within the last few years. Many of our Associations have adopted, some of them repeatedly, reports and resolutions, setting forth the importance of the object—the obligation of the churches to make provision to promote it; and the most efficient means of securing it. In many of our cities and towns, there are colored churches under the instruction and supervision of white pastors.—These churches are generally aided in discipline by, and in fact are under the control of, committees appointed by the white churches. It has been found in several instances, that churches left entirely to the government of the blacks, fall into disorder and become corrupt. In this city we have two colored churches. The first was formed three or four years ago. It occupies a very spacious and comfortable house of worship, and consists of more than 2000 communicants.—

They are instructed by the Rev. Mr. Ryland, President of Richmond College. The ordinary congregation does not fall below 1,500, and for good order, attention and devotional fervor, it is excelled by none in the city. The singing of the assembly is frequently very earnest and touching. The discipline in the body is strict and wholesome. In Petersburg and Norfolk there are also, and I believe, flourishing colored churches, enjoying the labors of good and efficient white pastors. In the country and small towns, the blacks are instructed in common with the whites.—a portion of almost every house of worship is appropriated for their exclusive occupation. Very frequently a special service is held for them on the afternoon of the Lord's day. In most of our churches in eastern Virginia, the number of colored members is equal to that of the whites, and in some it very far exceeds. I have enjoyed considerable opportunities of marking the influence of the gospel among this class of people. The members composing the First African Church, except such as have been added since its organization, were for several years under my charge, in connection with the First Baptist Church of this city. I examined probably 1,000 candidates for baptism. And I am of opinion, that making due allowance for their superstition and the peculiar temptations to which they are exposed, they exhibit a wonderful measure of simple hearted, conscientious and fervent piety. There is certainly a rapid increase of religious knowledge among the colored race. It is apparent from this fact—a fact which forcibly struck me when I was accustomed to labor among them. When old persons came forward to relate their religious experiences, they would frequently narrate the wildest fancies—the most extravagant dreams; but the experiences of the young were frequently clear, evangelical and really edifying—generally satisfactory—and rarely if ever, visionary and extravagant. On the whole, the obligation to instruct the negroes is more acknowledged and deeply felt than formerly—the best methods of promoting their religious welfare, are undergoing a careful examination—and decided improvements are visible, not only in the manner of instructing them, but in the soundness of their religious views, the seriousness of their worship, and the propriety of their conduct." Of South Carolina, Dr. R. Fuller, of Beaufort writes me: "I do not hesitate to say that in this State the Baptists are becoming every year more concerned at their solemn responsibility and more anxious to meet it. The great obstacle is the want of Missionaries. I know no cause for which they would contribute more liberally, and on which a preacher can address them with such instant effect. Every Association convinces me that both pastors and people are penetrated with a sense of their duty as to the religious instruction of the negroes, and are putting forth efforts of some vigor in this good cause." The Baptist Churches in Beaufort, Edinburg, Black Swamp, St. Helena, May River, Coosawatchie, Charleston, and other places in the low-country, and in Columbia and a great number of villages and country places in the up-country, embrace a very large colored communion. Sabbath Schools are increasing. The subject of the religious instruction of the negroes was brought before the Georgia Baptist Convention, and acted on in May; many ministers and laymen displayed much interest: the Central Baptist Association at its last meeting recommended the Churches composing it, to find out and adopt the best plan of giving religious instruction to the negroes; the Sanbury Association embraces many colored churches and some of the largest in the State. There are three African Churches in Savannah with colored pastors, and houses of worship, and a total of near 4,000 members. The whole number of colored communicants in the Association cannot now be short of 5,800. There are colored Baptist Churches in Augusta and some other towns in the State, and all the country churches have a large number under their care. The activity of this church is increasing, and some young men, soon to enter the ministry, are directing their attention to this field. Perhaps the Alabama Baptist State Convention is in the lead of any other in the Southern States on this subject."

THE "ALABAMA BAPTIST"—the paper of the denomination of the State, is an untiring and able advocate of the work.

AN INCIDENT.

It is not unfrequently the case that some incident in early life makes an impression on the mind, which throws an influence over all future days.—The following confession, which occurred a short time after my first profession, of religion about thirty years ago, remains with all the vividness which memory affords, and the various events as heretofore related are fresh as though but of yesterday's occurrence. And the moral drawn from it has often occurred to my mind, and been of service to me.

Very early in the morning, in the month of June, I started to visit a sister who resided about a mile distant. My journey lay through a very uneven country, but where much pains had been taken to render the highways pleasant to travel. As it had been some years since I had travelled that road, I was but imperfectly acquainted with it. For the first twenty or twenty-five miles the road was a fine turnpike, and in excellent order. I was aware that at about that distance, I should have to leave the turnpike, and take a right hand road, which would be more rough and unpleasant. But as this road was very smooth, I wished to pursue it as far as possible.

At length my eye caught a road which wound round a hill, which looked rough and uninviting. I thought it was the road I ought to take, but it appeared so bad, that I endeavored to persuade myself that it could not be the right road. I rode on in my buggy, revolving in my mind whether I should take that road or not, till I came to the place where the ways met.

At this place a number of gentlemen were standing who could in an instant have given the information which I then needed. But when I came

where they were, I instantly thought that rough road could not be the one which led to my destined place; and so without inquiry, I drove briskly forward, as it was approaching mid-day, and I expected to dine at a village a few miles before me.

Knowing as I did that I must leave the turnpike and take a road at the right hand, I began to look earnestly for my road. On the summit of every hill, I looked, but in vain. No way appeared which had any resemblance of the one I should take. After pursuing my onward course for a few miles, I began to fear I was wrong. I stopped, I pondered, I knew not what to do. I however determined to proceed to the top of the next hill, and probably I should find my desired road. I reached the summit before me, but no road was in sight. I began to be convinced that the road that I had left behind me was the one I should have taken. I thought of going back, but the thought of going back so far, discouraged me from it. I pushed on with the greater speed, hoping to arrive at a house or meet some one who could relieve me, but for a long time, I looked in vain. At length, I came to a house, and inquired for the village, where I had expected to dine. I was told that the place was behind me, and that I should have left the turnpike many miles back, and by the description given I knew that it was the place where the gentlemen were standing, and the road parted to the right.

I anxiously inquired what I must do, to reach that village? I was told that I must turn round and go back, and by following the directions then given, I should reach that place in about ten miles. With shame I turned my vehicle round, retraced my steps, followed the directions given with great care, and at length reached the village. But instead of high noon, the sun had settled far towards the west and my journey, was hardly more than half accomplished.

After some speedy refreshment, I took my sister to my journey, hoping even then to reach my sister's by nine o'clock. My route led me over a considerable mountain. Before I reached its summit, the day was far gone. In the mean time, a storm arose, with black clouds, vivid lightning, and rolling thunder. I saw the danger that awaited me. I hoped to reach a public house where I could be sheltered from the impending rain. As the storm approached, I arrived at a house. I stopped and asked shelter, but the inmates told me "they did not entertain travellers, there is a hotel about five miles ahead." Thus being refused, I advanced, and soon came to another dwelling, and again asked lodging. I was told as before. "They did not entertain travellers, but there was a tavern four or five miles ahead, and there was no house of entertainment nearer than that." I therefore perceived that I must be content and make the best of my way thither.

Meanwhile, the clouds were gathering their fury, and preparing to pour their floods on the earth. The sun was set and there was no moon behind the clouds. I trembled as I drove towards the rising tempest. Up-hill I drove to meet the blast. The rain descended in torrents, and darkness and blackness overhung me. I had no light except the lightning's glare, and its brightness was so extremely vivid as to render the darkness still more awful. I was contented to proceed, driving my horse so far as I could mark the road by the lightning's blaze. In this way I proceeded as far as prudence would permit, which was at best very slow. I saw no house, heard no voice. Down the side of a mountain I wound my way, down with the rain, and having no light except the uncertain flash, which now became less and less frequent as the clouds had past, and spent their fury. I was now in a worse condition than before. I had not even the lightning's aid to point out my way.

Slowly I advanced, not knowing whether I was going, and fearing that I should fall into some dangerous situation. After proceeding some time in this uncertain manner, there was a faint glimmer of lightning, by which I perceived water ahead of me. I instantly stopped, fearing to proceed another step. After a long time another faint flash showed my danger, a few steps more and I should have been in deep water, in a dark night, and myself not able to swim. I groped my way, and felt for the bridge. After a long time, another flash from the clouds enabled me to see how I could retrace my steps, regain the road, and pass the stream on the bridge, which I safely did, and was soon received into comfortable lodging, where I remained till morning, and then in a couple of hours reached my destination. Thus terminated that perilous journey of a day.

The reader may ask what there was in that day's events which can have made so lasting an impression. While riding that day, I fancied it was a picture of human life.

1. I had just commenced my Christian life. My way had been thus far very smooth and pleasant, but I knew, from the scriptures, and the experience of others, it would not always be so. I knew I should have some rough, uneven places to pass through, but I loved the smooth road.

2. In every road, it is proper to inquire. Where the road forked, there stood several persons. I should have inquired, and thus have avoided that great mistake. So in the Christian life, it is important to pray. At all times, and in particular all dangers it is befitting to pray. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and shall be given him."

3. The right way is often rough. We need not expect to run always on a smooth road. The saints in every age have found many difficulties to encounter. And often the wrong road is much smoother and easier than the right one. We should, therefore, ask not for the smooth, but for the right way, and walk therein.

4. The wrong way inevitably leads so far astray that our back is towards the kingdom of heaven. And as it is unpleasant to think of turning back, we pursue on hoping that there will some way be presented for getting right, without the shameful necessity of turning about. And often in such a case, we consult our own feelings instead of Infinite Wisdom. For a long time we may wander in doubts, fears and anxieties.

5. Storms overtake those who go astray. Then we may ask the by-standers, for aid, for refuge, and for safety, but they all refuse, and point away to the only place of safety, the Saviour. Then is a time of darkness, and tempest in the soul.

6. Dangers stand thick, and when there is no light, one slowly moves forward, not knowing whether to go, yet going on, and approaches destruction, when in mercy a light from heaven shows the danger, and the way of escape. Nothing but a kind Providence saved me in that dangerous night. So nothing but rich grace can carry the soul onward, and bring it to the place of shelter, its home beyond the flood.

My motto has ever been, INQUIRE OFTEN. *H.

For the Alabama Baptist.
TO *H.*

Your age and experience, and having lived in various parts of our Baptist Israel, will enable you no doubt, to answer a few questions, which will be gratifying to others as well as myself. Believe me serious in the interrogatories which I propound to you. I am interested in "all the acts from first to last" of the Baptist denomination, and presume they have a "thus saith the Lord" for all they do, particularly in reference to qualifying, setting apart, and clothing their ministry with authority to preach the word, &c. I therefore request you through the Baptist to inform us, 1st. What is meant by installing a preacher Pastor of a Church? 2d. How is it done? 3d. How many preachers does it take to install him?—4th. In what respect does it differ from ordination, or is it ordination? 5th. Is the authority for so doing obtained from the Westminster Confession of Faith, from Rome, or from the Bible? We want light on the subject; for if some of us were called upon to assist in an installation we would not know how to act. We would be very awkward. It must be something that answers the purpose of ordination; for we were informed through the Alabama Baptist, that Dr. Remington, who left the Methodist connexion and joined us, was not ordained pastor of the church that called him, but was installed pastor of said church. What is it?

Yours truly, H. E. T.

ANSWER.

You ask, "What is meant by installing a preacher Pastor of a church?" It is nothing more than a public declaration of the Pastoral relation. An ordained minister is chosen by a church as its pastor. If he accepts the appointment, he is the Pastor of that church. It may be inquired if this acceptance is not all that is required? We answer, YES. But as the settlement of a Pastor ought to be regarded as a solemn business, it is asked if it may not be expedient to have some religious services suited to the occasion? May not a large meeting be called, so as, if possible, to assemble the whole church, and also the community where the newly-appointed Pastor is expected to labor? At this meeting, a sermon suited to the occasion may be preached; an address to the church, pointing out the duty of the church to its Pastor, may be delivered; the Pastor elect may receive a few words of advice, (especially if he is a young man,) from some aged, experienced brother, touching the various duties, on which he is now about entering. These exercises may be interspersed with singing and prayer, according to the wisdom and prudence of the church. All these exercises properly arranged, and judiciously performed, will render the occasion solemn, interesting and instructing. And both church and Pastor will be prepared to enter, more understandingly, into the mutual duties devolving on them in the pastoral relation. This is the character and design of installation.

It is not an ordination. It possesses none of the essential characteristics of an ordination. There is no Presbytery, no examination of the candidate, no prayer with the imposition of hands, which is essential to an ordination. It is not an equivalent, nor a substitute for ordination. It is simply a public declaration of the mutual agreement of the Pastor and church, and the occasion is embraced as a suitable one to make a deep and lasting impression on the parties concerned.

In the case of Dr. Remington, to which you allude, his ordination by the Methodists was considered by the church and council as valid. He was received as an ordained minister, and when chosen Pastor, was only installed, i. e. publicly recognized as such. [As to the correctness of his ordination, I say nothing at this time. Doubtless there would be much to dissent from the conclusion of that church.]

For such a meeting, such an installation, we want more authority than for an Association, a Camp-meeting, a Convention, or a Minister's and Deacon's meeting. And the term installation, used in the sense above described, should excite no alarm, nor create opposition.

As to the expediency of a public installation of a Pastor, there are different opinions, but as this is not a question of fundamental importance, every church may be left to act in the matter, according to its judgment of propriety and usefulness. It is not a case of conscience. It may be adopted or neglected, as each church, on each occasion, may think best.

H.

For the Alabama Baptist.
MARION, PERRY COUNTY, ALA.
July 2d. A. D. 1846.

Bear brother, Bate.—The note which I addressed to you from Montgomery, contained a promise on my part, with which I was utterly unable to comply, in consequence of the irregularity of the boats, and an appointment previously made for me to preach on the third Lord's day of last month in the vicinity of this place.

At the examination of the Centenary Male and Female Institutes at Sumnerfield, you will please meet me. Nay, I ask it of you—come over, my good old friend of North Carolina and Tennessee memory. Now that we have been separated so long, let us meet, compare notes, and measure tongues awhile, in the good old spirit of by-gone days, when life was new with us, and hope smiled, wreathed with flowers, and the sun of ambition beamed on the far distant summit of fame. If the honeysuckle of pleasure blooms on the banks of youth, the golden treasures of experience are disbursed on the maturity of age. And although in the progress of life, fancy's beautiful fires may fade, and the brighter corruscations of wit vanish, yet the wisdom of experience, the result of moral and intellectual discipline, constitutes the copious, the pure and perennial spring of our sublimity, happiness, and of our most elevated and tranquil peace.

Pardon this digression. The examination referred to above, will commence on the 10th and close on the 15th of the present month. I hope to reach this intellectual banquet as early as the 14th.

Most truly and affectionately,
your brother in Christ,
J. H. HIGH.

A map of China, made 1000 years before Christ, is still in existence.

For the Alabama Baptist.
RE-BAPTISM.

In the last number of the Baptist which has come to hand, T. F. C. has been pleased to notice "a writer in your paper" on Re-baptism. He has not, however, attempted to answer one of the "writers" arguments, nor referred to the first text in the Bible to sustain his own. Is it because the former is unanswerable, and the latter not to be found?

All God's laws on baptism are recorded in the Bible; therefore any rule unknown in the Bible is not of God.

But one or two difficulties occur to the mind of T. F. C. If we reject the Bible as an insufficient guide on baptism, not only one or two difficulties will occur, but a multitude of them.

The first difficulty that T. F. C. suggests is, "Roger Williams was baptized by one not previously immersed." And again, he says, "In England when the Baptist Churches sprung up at the Reformation, it was for the most part with the same kind of baptism as Roger Williams." We admit that Roger Williams was immersed by an unbaptized layman; but that the English baptists, who were contemporary with the Reformation, were for the most part baptized with the same kind of baptism as R. Williams, is very doubtful. It is not a fact in history "known and read of all men;" and for this reason T. F. C. ought to have given us data. That there were some irregularly baptized among them we are not inclined to dispute, but that "for the most part" they were baptized "with the same kind of baptism as R. Williams," is the proposition that T. F. C. is requested to demonstrate. And if he prove it, what then? Will the baptists keep the Bible as their only rule of faith and practice?—or will they add to it the history of Roger Williams and the English baptists as superior to the Bible alone?

Again T. F. C. says: "If an authorized administrator were necessary, no one in our day could show a probability, hardly a bare possibility, that he was baptized." This is his greatest difficulty, we suppose. He certainly believes that there has been a time since the Apostles, when there were no authorized administrators of baptism, for if there have been from the Apostles to the present time legal administrators, there is not only a possibility, but the strongest probability that the great baptist family have been regularly baptized, with some few exceptions.

We suppose no one would require us to trace back from baptism to baptism, or from ordination to ordination, to the Apostles. This we admit would be impossible. Is it not sufficient to show that there has been, from the first introduction of christianity to the present time, a people on earth, who have held to the distinguishing principles of the baptist denomination of the present day, who would now be called baptists?

"The baptists do not pretend that the primitive saints were called baptists, but that all primitive christians were what would now be called by this name; and that there always has been a people on earth, from the introduction of christianity, who have held the leading sentiments by which they now are, and always have been distinguished, is a point which they most firmly believe, and undertake to prove." Encyclopedia Religious Knowledge, page 188. If the learned editor of the Encyclopedia is correct, the doctrine which T. F. C. so much dreads is neither novel nor dangerous.

The baptists are unlike all other protestants. They neither claim nor desire succession through the Romish church. They are not reformed catholics. They existed entirely separate from the church of Rome long before the Reformation, not in name, but in fact.

Dr. Ypiej, Professor of Theology at Groningen, and the Rev. J. J. Dearmont, Chaplain to the King of the Netherlands, both learned Predobaptists, were appointed by high ecclesiastical authority, to write the history of the Dutch Baptists. They say: "We have now seen that the baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the baptists may be considered as the only christian community which has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the gospel in all ages." Ibid, 799.

If then the "baptists have stood," not in name, but in fact, "from the days of the Apostles, and have preserved pure the doctrines of the gospel in all ages," they must have had legal officers in the churches, and a succession of them, otherwise it would have been impossible to preserve the doctrines of the gospel pure. But T. F. C. asks, "Can any rule be of God that it would be impossible for us to find out if we had complied with?" The "writer" asks, Can any rule be of God that it would be impossible to find in his word? And that too, a rule relative to an ordinance which all are required to obey—an ordinance that is not to be repeated when legally administered.

As to the opinion of the Kebuke Association with which T. F. C. thinks it is safest to concur, that opinion is obviously based upon a false principle. They say, "as it was done in faith we esteem it legal." Does our faith make an illegal act legal? Then faith has the power to change God's law *ad infinitum*. Then we should esteem infant baptism, and every other innovation legal, because, forsooth, they "are done in faith."

And as to the opinions of those great and good men of whom T. F. C. speaks, we can place against them an equal number of equally great and good men! And what does that prove? Why, just what the "writer" has been contending for, viz: THE BIBLE IS THE ONLY INFALLIBLE RULE TO GOVERN THE CHURCH.

In conclusion T. F. C. says, "There can be no doubt but that we should advise all persons to avoid being baptized by any administrator not in all respects qualified as an individual and highly improper." Will T. F. C. define what he means by an administrator's being in "all respects qualified?"

Now to the mind of the "writer," here occurs a difficulty indeed. To tell the people that baptism administered by an unordained, unbaptized minister, is valid baptism—nay, baptism administered by an unbaptized layman is valid now, because Roger Williams was baptized by such an one; and at the same time tell them that such baptisms are "irregular and highly improper," is so inconsistent that it seems to us it would make enunciation difficult.

D. LEE.

GREENSBORO' CHURCH.
GREENSBORO', July 1st, 1846.

Editors of the Alabama Baptist:

Dear brethren—Since my last, the good work of the Lord has continued to go on in our church at this place. Among the members of the church, there is a deeper, and an increasing feeling. In the white congregation, the prospect is encouraging—and among the blacks, the revival continues with unabated interest.

—On Sabbath last, I baptized six persons—and of that number sister Peck was one; whose known and ardent piety will make her an acquisition to any religious body. The work since I have been here, has been gradual—but that you may form some idea of its encouraging extent, I would state, and as I trust with sincere gratitude to God, that our increase by letter, experience and baptism—has been about seventy. God be praised for his goodness to us. Pray for us.

In haste, your brother in Christ,
THOMAS CHILTON.

For the Alabama Baptist.
READ THIS!

A poor, blind, destitute man has been among us for several weeks. He has travelled some hundred miles on foot, led by his little son, in hopes that at this place (Marion) his sight would be restored.—After suffering repeated operations and much pain, he finds all his hopes blasted, and he must now wend his dark and painful way back to his destitute family.

Messrs. Editors, I have taken the liberty to suggest that the suffering gentleman alluded to, appear at the Baptist church this day, (Saturday,) to afford opportunity to any who may wish to examine his testimonials and afford their aid. He is an honest man; but I believe is neither a mason or an odd fellow. His last hope, then, is from the tender mercies of the Christian—a faint one, I admit, as past experience has proved.

Should any be found at the church to-day, who can so far depart from the ordinary duties and practices of their religion, as to seek out this man and bestow a pittance, however small, they will show to a gainsaying world, that "there is something new under the sun." X. Y. Z.

THAT LONG ETERNITY.—Time rolls on! centuries glide away. Ere long, we shall look back from our remote position in the eternal world, as the associates of Noah now look back to the scenes they witnessed while on earth.—Think of these spirits now in prison; think what must be their reflections in view of the fact that they have bartered eternal joy for the sins of a moment on earth. Oh! how must remorse prey upon them as they at this moment lift up their voices in woe, exclaiming, "the harvest is past, the summer is ended, and we are not reaped."

And is it so? Have thousands of years already elapsed, while they still continue the victims of sin? So says unerring truth. They wearied out the long suffering of God, and grieved away his spirit. And shall eternity still roll on while they remain in their abode of sorrow? Nothing can be more sure. Their own hand has planted thorns in the pillow upon which they will forever in vain seek repose.

And is this our danger? Are we exposed to so fearful a doom! "Verily," saith the Scripture to us, "unless ye repent, ye shall likewise perish." Yes, very soon the graves in which our bodies have mouldered to dust, will disappear under the influence of time. Centuries will pass away, and not an individual shall know our names; not a vestige shall remain of our ever having existed. The world shall be busy; the hum of business and the notes of pleasure shall be heard. The sun shall shine; the rain shall fall; the storm shall rage;—but we shall be far, far away; the veteran souls of many centuries. Oh! what a life, when we look forward to explore those regions where we must forever dwell! What are earth's joys when we think of heaven's undying glory? What are earth's trials, when we think of banishment eternal from the presence of God? But heaven's gates are now open wide. Heaven's smiling fields now invite our steps. The angels' cordial welcome now bids us enter.—The father pleads; the Saviour invites; the Spirit strives. Oh! let us all hear, and accept, and live.

DANCING.—The Presbyterians of Harrisburg, (New School,) at their recent meeting, unanimously adopted the following resolution on the subject of dancing:

Resolved, that it is the deliberate conviction of this Presbytery, that dancing by professed Christians is in its tendency sinful; that church sessions should regard it as a fit subject for admonition, and if persisted in, of discipline; and that we commend every appropriate effort which is put forth to suppress this evil.

SENARAL.—No one loves to tell a tale of scandal, except to him that loves to hear it; learn, then, to check and rebuke the detracting tongue, by showing that you do not listen to it with pleasure.

I HAVE A MESSAGE FROM GOD
UNTO THEE.

I have a message, then—O that you may listen—a message from God unto you. You are acquainted with the history with which the words of this text are connected. Egton was a haughty tyrant, and a cruel persecutor of the people of God; and Ehud was raised up to be their deliverer, by executing the vengeance of an avenging Heaven upon the tyrant. In order the more effectually to secure his purpose, he sought a private interview with the monarch, on the ground that he had a solemn message to him. The unwary king, thrown off his guard by the secret influence of Heaven that was thus hurrying him onward to his own destruction, commanded his servants to retire.—Then said Ehud, "I have a message from God unto thee;" and rising up to receive it with a reverence that might put many of us to the blush, Ehud caught the prey in the snare he had laid, and plunged his dagger into the monster's heart. He had indeed a message. He was in his summer parlor, the scene of his luxurious retirement, the scene of his enjoyment and repose, but which was suddenly converted into his sepulchre; and the bloody tyrant, without warning, without preparation, was summoned to appear at that tribunal where the oppressor and the oppressed must stand. O my friends, I have no such message from God to you; happily, I am not commissioned to execute the vengeance of the Most High upon any; I have no weapons of destruction in my hand; I have the sword of the Spirit, and I pray God that it may be quick and powerful, and sharper than a two-edged sword. Most anxious am I, that the arrows I may be enabled to draw from this quiver to-night, may be sharp in the heart of the king's enemies, for "I have a message from God unto you," Young Men.—Will you listen, then, while I deliver it?—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Now it is as if, while you are mustering your strong arguments why you should indulge in this or that appetite, this or that passion, this or that scene of gayety and pleasure—it is as if, in the midst of all, God were to address you, and to say, Go, go to the scenes of gambling and of gayety—go to the ball-room, to the card table, to the theatre—go frequent the tavern, the cock-pit, the horse-race—go mingle with the thoughtless and the gay—go associate with whoremongers, and adulterers, and gamblers, and duellists, and Sabbath breakers, and blasphemers—go drink deep of the intoxicating bowl—imbibe their awful spirit, copy their hideous character, pursue their objects of attachment, till all the mildness, all the ingenuousness, all the simplicity, all the comparative innocence of youth is lost and absorbed in the art, and cunning, and intrigue, and desperate hardihood and callousness of vice. Go—but take this consideration with you as you go; let this ring in your ears in the midnight revel and the mazy dance—"For all these things God will bring you into judgment." What? say you, will he bring me into judgment for this trifling? Will he condemn me for this innocent enjoyment? It is not for me to vindicate the Almighty in the presence of his creatures; I deliver his words; this is all I am bound to do: "For all these things God will bring you into judgment." I leave conscience to be the interpreter; this is all your preacher has to do to-night; the rest shall be done by the silent preacher in your own bosom; and if, after having fixed your eye on that great white throne—if, after having these flaming records unfolded to your view—if, after having contemplated the dreadful doom they thunder in your ears—if, after all, you will go—nothing can stay you but a miracle of grace—go, infatuated youth, bent on your own destruction—go, till you have attained a more determined hardihood, a more desperate callousness than is usual at your tender age—go, and if it were possible, I could weep over your delusion tears of blood.—Rev. T. Raffles, D. D.

TRINITY CHURCH.—A MISTAKE.—A few days ago I met in Broadway a company of German emigrants kneeling in the street before the railing opposite the portal of Trinity church, upholding their hands in devoted prayer, regardless of the gazers on, who had assembled around them in multitudes, at this novel sight. These immigrants, no doubt Catholics, probably vowed during their passage, to say at the first Catholic church they should find, as soon as landed safely, their prayers; and taking Trinity church, with the emblems of Catholicism, for the object sought, fell down on their knees at once. But how great will be their astonishment, when they hear that they have worshipped before a disguised temple of heretics; and perhaps they will consider this the greatest mishap their consciences ever experienced.

Would it not be well to have some placards affixed to the gate of this church, which would tell the strangers that it is not the house for Catholics?

Journal of Commerce.

A SNAKE EJECTED.—On Thursday last a little boy, son of Mr. Lofland, residing at Frankford, Pa., was seized with a violent retching, and in a few moments forced up a snake. The child had been sick for nearly two years, and for the best part of that time was under the care of a physician. Every effort to restore the little fellow to health failed. The snake is about 6 inches long and covered with black scales, and has been preserved.—Philadelphia Sun.

Thou shalt love thy neighbor as thyself.

It is a fact, and one that cannot be mentioned without emotion, that hundreds and probably thousands of drunkards, at the late election in this State voted "No License." The reason is obvious. There are hours of reflection when the drunkard feels his chains and longs for deliverance. But the temptation that meets him at every turn, is too strong and he falls a prey to it. Often he cries in bitterness of soul, "O that I could not get it," and the prospect of driving intoxicating liquors beyond his reach was hailed with joy by many an intemperate man, who held out firm in his purpose and in spite of the persuasions of the seducer, deposited his vote in favor of "no license."

It was a mystery to the rum-seller. He could not understand the cause of it;—there were his best customers voting away his business, and some went from his counter to the polls, declaring as they went, that they were going against rum.

This will account for the fact that in some places where it was supposed as a matter of course that the "license" party would succeed, they were signally defeated. The drunkards, and drinking man were counted in favor of license, but many of them voted against it. They voted in self defence. They knew, for they had felt the evils, and they roused themselves to one effort to save themselves and others from ruin.

The triumph of temperance principles in this State calls for the most devout gratitude to God, while it should animate the friends of the cause here and abroad to redoubled energy in the prosecution of the good work, until the empire of intemperance is completely overthrown. Nothing that we are to have no war with England; we have a war of extermination against intemperance. The good men of this State, the patriots, the philanthropists better to ladies, the poor and perishing of the scene, us; and faith and persaw, the reader must us the victory.—N. Y. Duals, one at the office

THE LORD BISHOP. Philadelphia, 108 miles at New York, (or rather op Doane has been posted New York,) 112 ceiving his letters, the telegraph line passes (we believe ever since) the telegraph line passes world), addressed arguments at the offices at custom-house the oth, and a communica- Reverend Lord Bishop, in any one is written is singular that the Bish operators by the should be the only pre-act which they are States whom the people o pose to be a lord. Through wha- you in nel could they have obtained such ink mation? We do not remember that any such mistake was ever made in the address of any one of the original twelve Apostles. The Bishop has evidently allowed this mistake to run uncorrected longer than he should.—N. Y. Mercury.

HORRIBLE.—At a recent meeting of the Peace Society in London, Rev. Mr. Burns said, that in passing through Chelmsford very recently, he saw a placard on the pillars of an inn having these words:—"By enlisting [in the British army] you shall have plenty to eat and plenty to drink, and lots of fun, and pockets full of money, and a wife in every port and garrison. God save the Queen."

If such are the modes of enlisting men, what must be the morals of the army.

ESTIMATE OF THE LEARNED SELDEN.—"I have taken much pains to know every thing that was esteemed worth knowing among men; but of all my disquisitions and readings, nothing now remains to comfort me, at the close of life but this passage of St. Paul: 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;' to this I cleave, and herein I find rest."

Dr. Samuel Johnson was distinguished as a moral writer. His compositions have been seldom excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death bed he said, "Young man, attend to the voice of one who possessed a certain degree of fame in the world, and who will shortly appear before his maker: Read the Bible every day of your life."

DIXON H. LEWIS.—The other day, while Dixon H. was moving about in the Rotunda, where, being without the protection of the Senate, he is seldom seen to linger, a curious countryman surveying him on every side, at length as if by a sort of unconscious instinct, rushed up to him, and out with the question, "How much do ye weigh any how?" The Senator, who is naturally sensitive on this point, gave him a rebuff which quite confounded him. "Two tons and ——" I will not repeat the rest, lest report should have belied him.

The first newspaper published in Virginia, was established in 1690. The subscription was fifty dollars a year, price for advertising, ten dollars the first week, and seven dollars for each subsequent insertion. This paper was issued every week.

The walls of Nineveh were 100 feet high, and thick enough for three chariots abreast.

Noah's ark was 547 English feet in length, 91 broad, and 64 high.

EYMENAL.

Married, on the 19th inst. by the Rev. & Lindsey, Mr. CHRISTOPHER JOHNSON to Miss SARAH JANE BURFORD, all of Mobile.

FOR SALE.

A FINE ROAD WAGON AND SIX PAIR OF HARNESS.

W. HORNBUCKLE.

July 4, 1846.

TO RENT.

THE house I now occupy at Hotel.

W. HORNBUCKLE.

July 4, 1846.

where they were, I instantly thought that rough road could not be the one which led to my destined place; and so without inquiry, I drove briskly forward, as it was approaching mid-day, and I expected to dine at a village a few miles before me.

Knowing as I did that I must leave the turnpike and take a road at the right hand, I began to look earnestly for my road. On the summit of every hill, I looked, but in vain. No way appeared which had any resemblance of the one I should take. After pursuing my onward course for a few miles, I began to fear I was wrong. I stopped, I pondered, I knew not what to do. I however determined to proceed to the top of the next hill, and probably I should find my desired road. I reached the summit before me, but no road was in sight. I began to be convinced that the road that I had left behind me was the one I should have taken. I thought of going back, but the thought of going back so far, discouraged me from it. I pushed on with the greater speed, hoping to arrive at a house or meet some one who could relieve me, but for a long time, I looked in vain. At length, I came to a house, and inquired for the village, where I had expected to dine. I was told that the place was behind me, and that I should have left the turnpike many miles back, and by the description given I knew that it was the place where the gentlemen were standing, and the road parted to the right.

I anxiously inquired what I must do, to reach that village? I was told that I must turn round and go back, and by following the directions then given, I should reach that place in about ten miles. With shame I turned my vehicle round, retraced my steps, followed the directions given with great care, and at length reached the village. But instead of high noon, the sun had settled far towards the west and my journey, was hardly more than half accomplished.

After some speedy refreshment, I betook myself to my journey, hoping even then to reach my sister's by nine o'clock. My route led me over a considerable mountain. Before I reached its summit, the day was far gone. In the mean time, a storm arose, with black clouds, vivid lightning, and rolling thunder. I saw the danger that awaited me. I hoped to reach a public house where I could be sheltered from the impending rain. As the storm approached, I arrived at a house. I stopped and asked shelter, but the inmates told me "they did not entertain travellers, there is a hotel about five miles ahead." Thus being repulsed, I advanced, and soon came to another dwelling, and again asked lodging. I was told as before. "They did not entertain travellers, but there was a tavern four or five miles ahead, and there was no house of entertainment nearer than that." I therefore perceived that I must be content and make the best of my way thither.

Meanwhile, the clouds were gathering their fury, and preparing to pour their floods on the earth. The sun was set and there was no moon behind the clouds. I trembled as I drove towards the rising tempest. Unsheltered I had to meet the blast. The rain descended in torrents, and darkness and blackness overhung me. I had no light except the lightning's glare, and my brightness was so extremely vivid as to render the darkness still more awful. I have ventured to proceed, driving my horse so far as I could mark the road by the lightning blaze. In this way I proceeded till the first of rain would permit, which was at about day-dawn. I saw no house, heard no voice. Down the side of a mountain I wound my way, descended with the rain, and having no light except the uncertain flash, which now became less and less frequent as the clouds had past, and spent their fury. I was now in a worse condition than before. I had not even the lightning's aid to point out my way.

Slowly I advanced, not knowing whither I was going, and fearing that I should fall into some dangerous situation. After proceeding some time in this uncertain manner, there was a faint glimmer of lightning, by which I perceived water ahead of me. I instantly stopped, fearing to proceed another step. After a long time another faint flash showed my danger, a few steps more and I should have been in deep water, in a dark night, and myself not able to swim. I groped my way, and felt for the bridge. After a long time, another flash from the cloud enabled me to see how I could retrace my steps, regain the road, and pass the stream on the bridge, which I safely did, and was soon received into comfortable lodging, where I remained till morning, and then in a couple of hours reached my destination. Thus terminated that perilous journey of a day.

The reader may ask what there was in that day's events which can have made so lasting an impression. While riding that day, I fancied it was a picture of human life.

1. I had just commenced my christian life. My way had been thus far very smooth, and pleasant, but I knew, from the scriptures, and the experience of others, it would not always be so. I knew I should have some rough, uneven places to pass through, but I loved the smooth road.

2. In every doubt, it is proper to inquire. Where the road forked, there stood several persons. I should have inquired, and thus have avoided that great mistake. So in the christian life; it is important to pray. At all times, and in particular all dangers it is befitting to pray. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and shall be given him."

3. The right way is often rough. We need not expect to run always on a smooth road. The saints in every age have found many difficulties to encounter. And often the wrong road is much smoother and easier than the right one. We should, therefore, ask not for the smooth, but for the right way, and walk therein.

4. The wrong way insensibly leads so far astray that our back is towards the kingdom of heaven. And as it is unpleasant to think of turning back, we pursue on hoping that there will some way be presented for getting right, without the shameful necessity of turning about. And often in such a case, we consult our own feelings instead of Infinite Wisdom. For a long time we may wander in doubts, fears and anxieties.

5. Storms overtake those who go astray. Then we may ask the by-standers, for aid, for refuge, and for safety, but they all refuse, and point away to the only place of safety, the Saviour. Then is a time of darkness, and tempest in the soul.

6. Dangers stand thick, and when there is no light, one slowly moves forward, not knowing whither to go, yet going on, and approaching destruction, when in mercy a light from heaven shows the danger, and the way of escape. Nothing but a kind Providence saved me in that dangerous night. So nothing but rich grace can carry the soul onward, and bring it to the place of shelter, its home beyond the grave.

My motto has ever been, INQUIRE OFTEN.

For the Alabama Baptist.
TO "H."

Your age and experience, and having lived in various parts of our Baptist Israel, will enable you no doubt, to answer a few questions, which will be gratifying to others as well as myself. Believe me serious in the interrogatories which I propound to you. I am interested in "all the acts from first to last" of the Baptist denomination, and presume they have a "thus saith the Lord" for all they do, particularly in reference to qualifying, setting apart, and clothing their ministry with authority to preach the word, &c. I therefore request you through the Baptist to inform us, 1st. What is meant by installing a preacher Pastor of a Church? 2d. How is it done? 3d. How many preachers does it take to install him?—4th. In what respect does it differ from ordination, or is it ordination? 5th. Is the authority for so doing obtained from the Westminster Confession of Faith, from Rome, or from the Bible? We want light on the subject; for if some of us were called upon to assist in an installation we would not know how to act. We would be very awkward. It must be something that answers the purpose of ordination: for we were informed through the Alabama Baptist that Dr. Remington, who left the Methodist connexion and joined us, was not ordained pastor of the church that called him, but was installed pastor of said church. What is it?

Yours truly, H. E. T.

ANSWER.

You ask, "What is meant by installing a preacher Pastor of a church?" It is nothing more than a public declaration of the Pastoral relation. An ordained minister is chosen by a church as its pastor. If he accepts the appointment, he is the Pastor of that church. It may be inquired if this acceptance is not all that is required? We answer, yes. But as the settlement of a Pastor ought to be regarded as a solemn business, it is asked if it may not be expedient to have some religious services suited to the occasion? May not a large meeting be called, so as, if possible, to assemble the whole church, and also the community where the newly-appointed Pastor is expected to labor? At this meeting, a sermon suited to the occasion may be preached; an address to the church, pointing out the duty of the church to its Pastor, may be delivered; the Pastor elect may receive a few words of advice, (especially if he is a young man,) from some aged, experienced brother, touching the various duties, on which he is now about entering. The exercises may be interspersed with singing and prayer, according to the wisdom and prudence of the church. All these exercises properly arranged, and judiciously performed, will render the occasion solemn, interesting and instructing. And both church and Pastor will be prepared to enter, more understandingly, into the mutual duties devolving on them in the pastoral relation. This is the character and design of Installation.

It is not an ordination. It possesses none of the essential characteristics of an ordination. There is no Presbytery, no examination of the candidate, no PRAYER WITH THE IMPOSITION OF HANDS, which is essential to an ordination. It is not an equivalent, nor a substitute for ordination. It is simply a public declaration of the mutual agreement of the Pastor and church, and the occasion is embraced as a suitable one to make a deep and lasting impression on the parties concerned.

In the case of Dr. Remington, to which you allude, his ordination by the Methodists was considered by the church and council as valid. He was received as an ordained minister, and when chosen Pastor, was only installed, i.e. publicly recognized as such. [As to the correctness of his ordination, I say nothing at this time. Doubtless there would be much dissent from the conclusion of that church.]

For such a meeting, such an Installation, we want no more authority than for an Association, a Camp-meeting, a Convention, or a Minister's and Deacon's meeting. And the term Installation, used in the sense above described, should excite no alarm; nor create opposition.

As to the expediency of a public installation of a Pastor, there are different opinions, but as this is not a question of fundamental importance, every church may be left to act in the matter, according to its judgment of propriety and usefulness. It is not a case of conscience. It may be adopted or neglected, as each church, on each occasion, may think best.

For the Alabama Baptist.
MARION, PERRY COUNTY, ALA.
July 2d. A. D. 1846.

Bear brother Bates.—The note which I addressed to you from Montgomery, contained a promise on my part, with which I was utterly unable to comply, in consequence of the irregularity of the boat, and an appointment previously made for me to preach on the third Lord's day of last month in the vicinity of this place.

At the examination of the Centenary Male and Female Institutes at Summerfield, you will please meet me. Nay, I ask it of you—come over, my good old friend of North Carolina and Tennessee memory. Now that we have been separated so long, let us meet, compare notes, and measure tongues awhile, in the good old spirit of by-gone days, when life was new with us, and hope smiled, wreathed with flowers, and the sun of ambition beamed on the far distant summit of fame. If the honey-suckle of pleasure blooms on the banks of youth, the golden treasures of experience are disbursed on the maturity of age. And although in the progress of life, fancy's beautiful fires may fade, and the brighter coruscations of wit vanish, yet the wisdom of experience, the result of moral and intellectual discipline, constitutes the copious, the pure and perennial spring of our sublimity, happiness, and of our most elevated and tranquil peace.

Pardon this digression. The examination referred to above, will commence on the 10th and close on the 15th of the present month. I hope to reach this intellectual banquet as early as the 14th.

Most truly and affectionately,
your brother in Christ,
J. H. HIGH.

A map of China, made 1000 years before Christ, is still in existence.

For the Alabama Baptist.
RE-BAPTISM.

In the last number of the Baptist which has come to hand, T. F. C. has been pleased to notice "a writer in your paper" on Re-baptism. He has not, however, attempted to answer one of the "writer's" arguments, nor referred to the first text in the Bible to sustain his own. Is it because the former is unanswerable, and the latter not to be found?

All God's laws on baptism are recorded in the Bible; therefore any rule unknown in the Bible is not of God.

But one or two difficulties occur to the mind of T. F. C. If we reject the Bible as an insufficient guide on baptism, not only one or two difficulties will occur, but a multitude of them.

The first difficulty that T. F. C. suggests is, "Roger Williams was baptized by one not previously immersed." And again, he says, "In England when the Baptist Churches sprang up at the Reformation, it was for the most part with the same kind of baptism as Roger Williams." We admit that Roger Williams was immersed by an unbaptized layman; but that the English baptists, who were contemporary with the Reformation, were for the most part baptized with the same kind of baptism as R. Williams, is very doubtful. It is not a fact in history "known and read of all men;" and for this reason T. F. C. ought to have given us data. That there were some irregularly baptized among them we are not inclined to dispute, but that "for the most part" they were baptized "with the same kind of baptism as R. Williams," is the proposition that T. F. C. is requested to demonstrate. And if he prove it, what then? Will the baptists keep the Bible as their only rule of faith and practice?—or will they add to it the history of Roger Williams and the English baptists as superior to the Bible alone?

Again T. F. C. says: "If an authorized administrator were necessary, no one in our day could show a probability, hardly a bare possibility, that he was baptized." This is his greatest difficulty, we suppose. He certainly believes that there has been a time since the Apostles, when there were no authorized administrators of baptism, for if there have been from the Apostles to the present time legal administrators, there is not only a possibility, but the strongest probability that the great baptist family have been regularly baptized, with some few exceptions.

We suppose no one would require us to trace back from baptism to baptism, or from ordination to ordination, to the Apostles. This we admit would be impossible. Is it not sufficient to show that there has been, from the first introduction of christianity to the present time, a people on earth, who have held to the distinguishing principles of the baptist denomination of the present day, who would now be called baptist?

"The baptists do not pretend that the primitive saints were called baptists, but that all primitive christians were what would now be called by this name; and that there always has been a people on earth, who have held the leading sentiments by which they now are, and always have been distinguished, is a point which they most firmly believe, and undertake to prove." Encyclopedia Religious Knowledge, page 188. If the learned editor of the Encyclopedia is correct, the doctrine which T. F. C. so much dreads is neither novel nor dangerous.

The baptists are unlike all other protestants. They neither claim nor desire succession through the Romish church. They are not reformed catholics. They existed entirely separate from the church of Rome long before the Reformation, not in name, but in fact.

Dr. Fyfe, Professor of Theology at Groningen, and the Rev. J. J. Dearmont, Chaplain to the King of the Netherlands, both learned Predobaptists, were appointed by high ecclesiastical authority, to write the history of the Dutch Baptists. I say: "We have now seen that the baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the baptists may be considered as the only christian community which has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the gospel in all ages." Ibid, 796.

If then the "baptists have stood," not in name, but in fact, "from the days of the Apostles, and have preserved pure the doctrines of the gospel in all ages," they must have had legal officers in the churches, and a succession of them, otherwise it would have been impossible to preserve the doctrines of the gospel pure. But T. F. C. asks, "Can any rule be of God that it would be impossible for us to find out if we had complied with?" The "writer" asks, Can any rule be of God that it would be impossible to find in his word? And that too, a rule relative to an ordinance which all are required to obey—an ordinance that is not to be repeated when legally administered.

As to the opinion of the Kehukee Association with which T. F. C. thinks it is safest to concur, that opinion is obviously based upon a false principle. They say, "as it was done in faith we esteem it illegal." Does our faith make an illegal act legal? Then faith has the power to change God's law ad infinitum. Then we should esteem infant baptism, and every other innovation legal, because, forsooth, they "are done in faith."

And as to the opinions of those great and good men of whom T. F. C. speaks, we can place against them an equal number of equally great and good men! And what does that prove? Why, just what the "writer" has been contending for, viz: THE BIBLE IS THE ONLY INFALLIBLE RULE TO GOVERN THE CHURCH.

In conclusion T. F. C. says: "There can be no doubt but that we should advise all

to avoid being baptized by any administrator not so qualified, as themselves and highly improper." Will T. F. C. define what he means by an administrator's being in "all respects qualified?"

Now to the mind of the "writer," here occurs a difficulty indeed. To tell the people that baptism administered by an unordained, unbaptized minister, is valid baptism—nay, baptism administered by an unbaptized layman is valid now, because Roger Williams was baptized by such an one; and at the same time tell them that such baptisms are "irregular" and highly improper," is so inconsistent that it seems to us it would make enunciation difficult.

D. LEE.

GREENSBORO' CHURCH.
Gazetteer, July 1st, 1846.

Editors of the Alabama Baptist:
Dear brethren—Since my last, the good work of the Lord has continued to go on in our church at this place. Among the members of the church, there is a deeper, and an increasing feeling. In the white congregation, the prospect is encouraging, and among the blacks, the revival continues with unabated interest.

On Sabbath last, I baptized six persons—and of that number sister Peck was one; whose known and ardent piety will make her an acquisition to any religious body. The work since I have been here, has been gradual—but that you may form some idea of its encouraging extent, I would state, and as I trust with sincere gratitude to God, that our increase by letter, experience and baptism—has been about seventy. God be praised for his goodness to us. Pray for us.

In haste, your brother in Christ,
THOMAS CHILTON.

For the Alabama Baptist.
READ THIS!

A poor, blind, destitute man has been among us for several weeks. He has travelled some hundred miles on foot, led by his little son, in hopes that at this place (Marion) his sight would be restored. After suffering repeated operations and much pain, he finds all his hopes blasted, and he must now wend his dark and painful way back to his destitute family.

Messrs. Editors, I have taken the liberty to suggest that the suffering gentleman alluded to, appear at the Baptist church this day, (Saturday,) to afford opportunity to any who may wish to examine his testimonials and afford their aid. He is an honest man; but I believe is neither a mason or an odd fellow. His last hope, then, is from the tender mercies of the Christian—a faint one, I admit, as past experience has proved.

Should any be found at the church to-day, who can so far depart from the ordinary duties and practices of their religion, as to seek out this man and bestow a pittance, however small, they will show to a gainsaying world, that "there is something new under the sun." X. Y. Z.

THAT LONG ETERNITY.—Time rolls on! centuries glide away. Ere long, we shall look back from our remote position in the eternal world, as the associates of Noah now look back to the scenes they witnessed while on earth.—Think of these spirits now in prison; think what must be their reflections in view of the fact that they have bartered eternal joy for the sins of a moment on earth. Oh! how must remorse prey upon them as they at this moment lift up their voices in woe, exclaiming, "the harvest is past, the summer is ended, and we are not saved."

And is it so? Have thousands of years already elapsed, while they still continue the victims of sin? So says unerring truth. They wearied out the long suffering of God, and grieved away his spirit. And shall eternity still roll on while they remain in their abode of sorrow? Nothing can be more sure. Their own hand has planted thorns in the pillow upon which they will forever in vain seek repose.

And is this our danger? Are we exposed to so fearful a doom! "Verily," saith the Scripture to us, "unless ye repent, ye shall likewise perish." Yes, very soon the graves in which our bodies have mouldered to dust, will disappear under the influence of time. Centuries will pass away, and not an individual shall know our names; not a vestige shall remain of our ever having existed. The world shall be busy; the hum of business and the notes of pleasure shall be heard. The sun shall shine; the rain shall fall; the storm shall rage;—but we shall be far, far away; the veteran souls of many centuries. Oh! what a life, when we look forward to explore those regions where we must forever dwell! What are earth's joys when we think of heaven's undying glory? What are earth's trials, when we think of banishment eternal from the presence of God? But heaven's gates are now open wide. Heaven's smiling fields now invite our steps. The angels' cordial welcome now bids us enter.—The father pleads; the Saviour invites; the Spirit strives. Oh! let us all hear, and accept, and live.

DANCING.—The Presbyterians of Harrisburg, (New School,) at their recent meeting, unanimously adopted the following resolution on the subject of dancing:

Resolved, that it is the deliberate conviction of this Presbytery, that dancing by professed Christians is in its tendency sinful; that church sessions should regard it as a fit subject for admonition, and if persisted in, of discipline; and that we commend every appropriate effort which is put forth to suppress this evil.

SCANDAL.—No one loves to tell a tale of scandal, except to him that loves to hear it; learn, then, to check and rebuke the detraction tongue, by showing that you do not listen to it with pleasure.

INTO THEM.
I have a message then—O that you may listen to a message from God unto you. You are acquainted with the history with which the words of this text are connected. Eglon was a haughty tyrant, and a cruel persecutor of the people of God, and Elisha was raised up to be their deliverer, by executing the vengeance of an avenged Heaven upon the tyrant. In order the more effectually to secure his purpose, he sought a private interview with the monarch, on the ground that he had a solemn message to him. The unwary king, thrown off his guard by the secret influence of Heaven that was thus hurrying him onward to his own destruction, commanded his servants to retire.—Then said Elisha, "I have a message from God unto thee;" and rising up to receive it with a reverence that might put many of us to the blush, Elisha caught the prey in the snare he had laid, and plunged his dagger into the monster's heart. He had indeed a message. He was in his summer parlor, the scene of his luxurious retirement, the scene of his enjoyment and repose, but which was suddenly converted into his sepulchre; and the bloody tyrant, without warning, without preparation, was summoned to appear at that tribunal where the oppressor and the oppressed must stand. O my friends, I have no such message from God to you; happily, I am not commissioned to execute the vengeance of the Most High upon any; I have no weapons of destruction in my hand; I have the sword of the Spirit, and I pray God that it may be quick and powerful, and sharper than a two-edged sword. Most anxious am I, that the arrows I may be enabled to draw from this quiver to-night, may be sharp in the heart of the king's enemies, for "I have a message from God unto you," *Young Men*.—Will you listen, then, while I deliver it!—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Now it is as if, while you are mustering your strong arguments why you should indulge in this or that appetite, this or that passion, this or that scene of gaiety and pleasure—it is as if, in the midst of all, God were to address you, and to say, Go, go to the scenes of gambling and of gaiety—go to the ball-room, to the card table, to the theatre—go frequent the tavern, the cock-pit, the horse-race—go mingle with the thoughtless and the gay—go associate with whoremongers, and adulterers, and gamblers, and duellists, and Sabbath breakers, and blasphemers—go drink deep of the intoxicating bowl—imbibe their awful spirit, copy their hideous character, pursue their objects of attachment, till all the mildness, all the ingenuousness, all the simplicity, all the comparative innocence of youth is lost and absorbed in the art, and cunning, and intrigue, and desperate hardihood and callousness of vice. Go—but take this consideration with you as you go; let this ring in your ears in the midnight revel and the mazy dance—"For all these things God will bring you into judgment." What! say you, will he bring me into judgment for this trifle? Will he censure me for this amusement? Will he condemn me for that innocent enjoyment? It is not for me to vindicate the Almighty in the presence of his creatures; I deliver his words; this is all I am bound to do: "For all these things God will bring you into judgment." I leave conscience to be the interpreter; this is all your preacher has to do to-night; the rest shall be done by the silent preacher in your own bosom; and if, after having fixed your eye on that great white throne—if, after having these flaming records unfolded to your view—if, after having contemplated the dread assembly they gather around you—if, after having listened to the dreadful doom they thunder in your ears—if, after all, you will go—nothing can stay you but a miracle of grace—go, infatuated youth, bent on your own destruction—go, till you have attained a more determined hardihood, a more desperate callousness than is usual at your tender age—go, and if it were possible, I could weep over your delusion tears of blood!—Rev. T. Raffles, D. D.

TRINITY CHURCH.—A MISTAKE.—A few days ago I met in Broadway a company of German emigrants kneeling in the street before the railing opposite the portal of Trinity church, upholding their hands in devoted prayer, regardless of the gazers on, who had assembled around them in multitudes, at this novel sight.

These immigrants, no doubt Catholics, probably vowed during their passage, to say at the first Catholic church they should find, as soon as landed safely, their prayers; and taking Trinity church, with the emblems of Catholicism, for the object sought, fell down on their knees at once.

But how great will be their astonishment, when they hear that they have worshipped before a disguised temple of heretics; and perhaps they will consider this the greatest mishap their consciences ever experienced.

Would it not be well to have some placards affixed to the gate of this church, which would tell the strangers that it is not the house for Catholics?

Journal of Commerce.

A SNAKE EJECTED.—On Thursday last a little boy, son of Mr. Lofland, residing at Frankford, Pa., was seized with a violent retching, and in a few moments forced up a snake. The child had been sick for nearly two years, and for the best part of that time was under the care of a physician. Every effort to restore the little fellow to health failed. The snake is about 6 inches long and covered with black scales, and has been preserved.—Philadelphia Sun.

Thou shalt love thy neighbor as thyself.

It is a fact, and one that cannot be mentioned without causing the hundreds and probably thousands of drunkards, at the late election in this State voted "No License." The reason is obvious. There are hours of reflection when the drunkard feels his chains and longs for deliverance. But the temptation that meets him at every turn, is too strong and he falls a prey to it. Often he cries in bitterness of soul, "O that I could not get it," and the prospect of driving intoxicating liquors beyond his reach was hailed with joy by many an intemperate man, who held out firm in his purpose and in spite of the persuasions of the seducer, deposited his vote in favor of "no license."

It was a mystery to the rum-seller. He could not understand the cause of it;—there were his best customers voting away his business, and some went from his counter to the polls, declaring as they went, that they were going against rum.

This will account for the fact that in some places where it was supposed a matter of course that the "license" party would succeed; they were signally defeated. The drunkards, and drinking men were counted in favor of license, but many of them voted against it. They voted in self defence. They knew, for they had felt the evils, and they roused themselves to one effort to save themselves and others from ruin.

The triumph of temperance principle in this State calls for the most devout gratitude to God, while it should animate the friends of the cause here and abroad to redoubled energy in the prosecution of the good work, until the empire of intemperance is completely overthrown. Now that we are to have no war with England, let us have a war of extermination against intemperance. The good men of the try, the patriots, the philanthropists, ladies, the poor and perishing us; and faith and perseverance us the victory.—N.

THE LORD BISHOP.
op Doane has been receiving his letters (we believe ever a world,) addressed as custom-house the other Reverend Lord Bishop is singular that the Bishop should be the only prelate States whom the people oppose to be a lord. Through whom could they have obtained such information? We do not remember that any such mistake was ever made in the address of any one of the original twelve Apostles. The Bishop has evidently allowed this mistake to run uncorrected longer than he should.—N. Y. Mercury.

HORRIBLE.—At a recent meeting of the Peace Society in London, Rev. Mr. Burns said, that in passing through Chelmsford very recently, he saw a placard on the pillars of an inn having these words:—"By enlisting [in the British army] you shall have plenty to eat and plenty to drink, and lots of fun, and pockets full of money, and a wife in every port and garrison. God save the Queen."

If such are the modes of enlisting men, what must be the morals of the army.

ESTIMATE OF THE LEARNED SELDEN.—"I have taken much pains to know every thing that was esteemed worth knowing among men; but of all my disquisitions and readings, nothing now remains to comfort me, at the close of life but this passage of St. Paul: 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;' to this I cleave, and herein I find rest."

Dr. Samuel Johnson was distinguished as a moral writer. His compositions have been seldom excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death bed he said, "Young man, attend to the voice of one who possessed a certain degree of fame in the world, and who will shortly appear before his maker: Read the Bible every day of your life."

DIXON H. LEWIS.—The other day, while Dixon H. was moving about in the Rotunda, where, being without the protection of the Senate, he is seldom seen to linger, a curious countryman surveying him on every side, at length as if by a sort of unconscious instinct, rushed up to him, and out with the question, "How much do ye weigh any more?" The Senator, who is naturally sensitive on this point, gave him a rebuff which quite confounded him. "Two tons and—" I will not repeat the rest, lest report should have belied him.

The first newspaper published in Virginia, was established in 1690. The subscription was fifty dollars a year, price for advertising, ten dollars the first week, and seven dollars for each subsequent insertion. This paper was issued every week.

The walls of Nineveh were 100 feet high, and thick enough for three chariots abreast.

Noah's ark was 547 English feet in length, 91 broad, and 64 high.

EYEMENAL.
Married, on the 19th inst. by the Rev. S. Lindley, Mr. CHRISTOPHER JOHNSON to Miss SARAH JANE SUTHERLAND, all of Mobile.

FOR SALE.
A FINE ROAD WAGON AND SIX PAIR OF HARNESS.
W. HORNBUCKLE.
July 4, 1846.

TO RENT.
THE house I now occupy near Hotel.
W. HORNBUCKLE.
July 4, 1846.

Pamphlets, Cards, Handbills, &c., will be distributed
neatly and expeditiously, at the Alabama Baptist
ing office.