

For the Alabama Baptist.
MISSIONARY SERMON.
DELIVERED BEFORE THE TOLUCA ASSOCIATION
Sept. 20, 1886, BY REV. J. H. DE VOTIE.
"Matt. 10: 8. 'Freely ye have received, freely give.'"

In entering upon the duty assigned me, by this body, I wish to say before making a single remark in regard to the text, that it is my design to avoid most carefully such distinctions as missionary and anti-missionary, recognizing in the great family of God on earth, none but Christians. That there are shades of difference in our sentiments, it would be the height of folly to attempt to conceal; but if due allowance be made for the different degrees of information possessed, and various other similar circumstances, Christian charity will rather find palliations for those brethren who do not operate with us in those schemes of benevolence in which we feel interested, than apply to them the odious distinction of anti-missionaries. I must confess that I feel a strong dislike to this term, and have been a little surprised that Christians could either wear it or apply it to others. The grounds of this dislike, I will in a few words lay before you.

In the first place, the use of these distinctive terms amounts to a proclamation to the world, that we are a divided people; one party attempting to pull down what the other feels called upon to build up. That we do not see exactly alike in these matters, we have already admitted and deeply deplore; but, unless we greatly mistake the sentiments of this body, we are far from being a divided people. I know that in some remote things have been urged to the unconstitutional extent of interfering with personal and church liberty, in the matter of giving or not giving to these benevolent objects; but the resolution passed at the last meeting of your body, proves that such is not the feeling here.

In the next place, the term anti-missionary carries with it an odium, as already remarked. Anti-missionary! Beloved brethren, I find myself incapable of conceiving of such a spirit residing in the heart of a true child of God. I see very clearly how, from lack of correct information in reference to the actual condition of the heathen, there may be an apparent indifference to the miseries they endure—and from wrong information in regard to the use made of the funds, there may be a prejudice against societies, collections, and other instrumentalities employed—but that there should be in the heart of any true Christian a spirit that opposes the spread of the gospel, is a thing, to me at least, inconceivable.

Away, then, with an epithet that implies so gross a slander on the disciples of the Saviour. Let the man who first suggested such an application of the term, blush for his bad invention; and let us, who have incautiously fallen into the use of it, correct the habit without delay. If there be any so wanting in self-respect as to apply it to themselves, as the "Shibboleth" of their party, of course, they are to be left to the full enjoyment of whatever honor it confers. And that a Christian should oppose the spread of the gospel, is so contrary to all the known conduct of men; and especially is it so contrary to the first feelings of the renewed heart.

The man who joins a society, of whatever sort it may be, is conscious of a feeling, that from the moment he becomes sufficiently interested to identify it with his name and character, he also feels a desire for its prosperity and a willingness to do whatever lies in his power to promote its objects. Such are the feelings men have, though it be nothing more than a benevolent, or agricultural, or temperance society. And if towards these inferior institutions, how much more the Church of Our Lord Jesus Christ! A man might refuse, or neglect, to join your benevolent or agricultural society, and yet be in as fair a way to heaven as any other. But he cannot be, and remain opposed to the true and spiritual body of Christ on earth, and yet give good evidence that he is on his way heavenward.

We as Christians solemnly believe that all who are not united spiritually with the church of Christ, will be lost. Then, for the sake of our Redeemer's cause, and in view of the immense value of souls that are perishing for lack of knowledge, let us bring our undivided energies to this blessed work. Let those who do not see things as we do, at least allow us to go forward in that to which we feel prompted by conscience and the word of God. We do not expect that all will see alike, until there is a more general diffusion of missionary intelligence among us; but we doubt not, when such diffusion is made, that many who now seem indifferent to these things will be astonished at our coldness, and will far outstrip us in missionary zeal. Until that happy day shall arrive, let each one that loves the Saviour, resolve not to interfere with what any other may feel to be his duty on the subject. This is a request so reasonable, that it is inconceivable how, among liberty-loving Baptists, those who so earnestly contend for perfect freedom of conscience in matters of religion one could be found to refuse his cordial assent.

But we shall perhaps be told, that too much noise is made about these things; that great numbers of the heathen will probably be saved; there are those who would have us believe, that the heathen

Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE"—EPIPHANY, 2: 20.

MARION, (PERRY COUNTY, ALABAMA), DECEMBER 25, 1886.

NUMBER 44.

are the simple children of nature pure and innocent; that unacquainted with the corruptions of civilized life, they live upon their sea-girt islands, or roam in freedom through their forests, in a state of primitive simplicity.

Such representations have been made and repeated, (first of all no doubt by some misadvent of a poet, totally ignorant of the facts of the case,) until many do actually believe these things to be so. But where is the man, that has seen these primitive children of nature; in that state of original purity, and innocence? The truth is, if the bible is plain upon any thing it is plain upon such points as these.

1. That the whole human family fell in Adam.

2. That they all, by his transgression became totally depraved.

3. That the gospel is the only remedy, that has ever been found capable of correcting these evils or making man, good and happy.

Unless then we are prepared boldly to deny, one or more of these great cardinal truths; we must abandon the fond conceit, that there are such good, and innocent heathens as we have referred to.

But it may be urged, that the apostle in Rom. 2: 14, 15. Says that those who have not the law, are the law unto themselves, who show the work of the law written in their hearts; their consciences, meanwhile accusing, or else excusing, one another.

Alas for the excusing! I fear much, that their excuses would hardly pass among us, much less with him who is of too pure eyes to look upon iniquity.

I heard a missionary after giving a description of the cruelties, injustice, falsehood &c. of the heathen, among whom he had resided about ten years; state a specimen of their excuses, and it was an invariable one "Such is the custom of the country."

One part of this discourse will be, to show some of the miseries, and vices of heathenism; but we will anticipate that topic so far as to say, that those who know most about the heathens, have invariably given the darkest pictures of their moral degradation.

Let no vain ideas of their innocence, and purity, flatter us into supineness on this subject. The heathen world is corrupt, awfully corrupt, and if they die in their present condition, they must be lost.

Having made these few remarks by way of introduction, I proceed to announce the points proposed to be briefly considered in this discourse. They are as follows.

1. A review of some of the miseries of heathenism.

2. That our ancestors, the ancient inhabitants of the British islands were substantially in the same degraded condition of the rest of the heathen world and that they receive the gospel freely.

3. That the gospel is the remedy and the only remedy for these evils.

4. That it must be sent.

We are then in the first place, to speak of the miseries of heathenism. But alas! what tongue can speak of them, what pen can write of them! Their name is Legion.

To present a very brief outline of the subject let us contemplate some of the vices and crimes of heathenism.—But stop, can we speak of them before such an assembly as this? would this congregation retain their seats to listen to the disgusting details? And could they listen? what minister could undertake to tell it. Why, beloved friends I feel my countenance burn with shame even to think of them it is impossible to speak of them.

But if any are unimpressed with the abhorrent nature of these abominations, allow me to request that you read with attention the first, and second, chapters of the epistles to the Romans.—Perhaps you have read these chapters, without even suspecting to what kind of vices the Apostle has allusion in certain passages. Perhaps you have never yet known that there have been human beings depraved enough to wallow in the grossest sensuality.

But these allusions, the heathens of the present times, understand perfectly; and without an exposition. For it is a fact brought to our notice by the missionaries to the east that when the chapters came to be translated for them some of them immediately accused the missionaries, of forging that part of the scripture especially to suit them: Thereby evidently confessing that they were guilty of the same things.

We pass on to notice the next point connected with the miseries of heathenism, SOME OF THEIR RELIGIOUS CUSTOMS. Upon a review of the whole subject of their religious rites, I have after many years of serious consideration come deliberately to the conclusion that THE DEVIL IS THE AUTHOR OF THEM ALL. Perhaps you may coincide with this opinion, before we shall have concluded our present topic, and without taking a very extensive survey of the subject, we shall call your attention to a very few particulars, perfectly familiar, to all attentive readers of missionary intelligence. You have all heard more or less, about the great idol Juggernaut, which is worshipped by so many thousands in Southern Asia.

Of this idol, Rev. John Scudder one of the oldest missionaries of the American board says: Every year; more than a million of persons visit his temple. It is no uncommon occurrence to see the aged, the poor, the miserable pilgrims, binding their tattered garments around

their lacerated feet; and go groaning with bending backs, tottering steps, and emaciated form; with dull and sunken eyes, from day to day, from week to week, until they attain the object of all their painful toils, a view of Juggernaut.

"These poor wretches are in great numbers thrown out on the village Gollutha to be devoured by dogs, birds &c."

I have says a missionary several times passed over this piece of ground, and the skulls and bones exceed calculation.

If the pilgrims live to reach Juggernaut; his means are generally exhausted, and he has a long and wearisome journey (homeward) before him.

Dogs, Jackals, and Vultures, are seen watching the dying pilgrim; and not unfrequently hastening his dissolution.

In the immediate precincts of the holy city, where Juggernaut resides may be seen crowds of devotees; some remaining all day with their heads on the ground and their feet on the air; some crumpling their eyes with mud and their mouths with straw.

One has his foot tied to his neck another has a pot of fire upon his breast.

"On the great festival day, when Juggernaut is dragged forth from his temple, and mounted on his lofty car, the officiating priest commences the public services by a loathsome exhibition; and by filthy blasphemous songs; but it is not until some poor victim casts himself to be crushed beneath the ponderous wheels that this horrid King is said to smile."

Some perform their pilgrimages, in the most faithful manner imaginable.

Rev. Mr. Hoyer gives an account, of an Indian devotee; who spent more than nine years on a journey, performed by rolling himself on the ground, at the rate of about three miles each day.

Some throw themselves from the high walls, or the second story of a house; knives, stuck into large bags of straw. Sometimes bundles of thorns or other firewood are accumulated, among which the naked devotees roll themselves. The materials are then raised into a pile, and set on fire, they dancing among the burning coals; or throwing them with naked hands, at each other.

"Some fasten themselves to a vertical wheel twenty or thirty feet in height, and considerably elevated from the ground; so as to be carried around with it in its revolutions."

Some stretch themselves upon their backs, in the burning heat of the sun; place earth upon their lips in which some seeds are planted; making a vow that from this position they will neither move, nor turn, nor eat; until those seeds begin to sprout.

This usually takes place about the third or fourth day; after which they are released from their vow; believing that they have gained a vast amount of merit.

Swinging with a great iron hook fastened into the flesh of back, is another of religious observances, by which they hope to propitiate the favor of their cities; or "get merit."

Imagine to yourself a tall post placed upright in the ground, upon which a beam is placed somewhat in the manner of the letter T.

In each end of this cross beam ropes are attached, the wretched votary suspended by the hook being made to whirl around by those at the other end running around with the rope and you have an idea of this abominable cruelty. It is said that the hook not unfrequently tears out and the poor idolator falls senseless to the ground.

THE IDOLATRY OF THE ANCIENT MEXICANS was as cruel as it is possible, for the imagination to conceive; among other abominations practised by them, may be mentioned that of fabricating an idol of all kinds of seeds, mixed up with the blood of infants and the hearts of young virgins, which idol was frequently renewed. So horrid was their system of worship that some of the Spaniards who visited their temples at the time of the invasion by Cortez describes them as resembling "very hell."

If we pass from this contemplation, to a review of some of the CONVENTIONAL USAGES of the heathen; we shall be no less impressed with the miseries, they endure.

The practice of burying or burning widows at the funerals of their deceased husbands, is one most revoltingly cruel, and it would seem that Satan had acted out his whole character in planning this part of their social system.

In burying a widow, she was placed in a large pit with the dead and putrid body lying in her lap, earth was then thrown in and packed around her until it reached her chin—then all being ready an appointed signal a large quantity of earth was thrown upon her by her nearest relations, as father, brother and cousins; the multitudes at the same time, making a simultaneous shouting, in order that her shrieks and cries might not be heard.

The Rev. Mr. Campbell gives the following account of the burning of a widow.

"I saw her says he pacing her appointed circuits around the pile; I saw her ascend the bed of death, and tied to the body of her husband; I saw her son whom she had nursed; take the torch into his hand and in several places kindle the flame that was to consume his mother; I

saw the servant cut the cords to let the canopy of faggots fall upon her head to crush her and prevent her escape, as the flames ascended and as the pile became one mass of fire, I heard the horrid yell and shout of exultation from the surrounding multitude, to drown the shrieks of that victim, the plaudits of their joy."

Oh I thought, says Mr. Campbell, that I was standing upon the infernal lake; and I wondered that the earth did not open her mouth, to devour the perpetrators of this horrid murder; can the policy of hell prevail further than this?

The number of females thus sacrificed is immense. Twenty-one are said to have been thus murdered, at the funeral of one; eighteen at that of another, and so on, the favorite wife having the distinction of being buried with the corpse.

Of the condition of females in heathen countries, much, very much, has been said; it will be sufficient in this place merely to say that mothers anticipating the degradation and suffering their daughters must endure if they grow up to womanhood, will throw their female infants into the rivers; into the very jaws of the crocodile, that dwell there, and even stand by and witness the contests of these dreadful beasts fighting with bloody jaws, for an arm, a leg, or the head.

It is known that infanticide, is a prevailing vice in almost all heathen countries; a Sandwich Island chief, some years ago, was observed to be deeply affected, at witnessing a Sabbath School celebration, where some hundreds of the native children were assembled. On being asked why he wept, whilst all were rejoicing at the manifestation of these blessed effects of Christianity; he replied that he could not but weep when he thought of his own children (perhaps sixteen) who might have been partakers in these happy scenes, but for his own murderous hands.

The following case is authentic: "A certain Rajah's wife had an infant, it was a female, the father ordered it to be put to death, which was done; another and another, and yet another, shared the same fate; until five had been thus cruelly murdered. The heart of the mother yearned so much over the sixth, that she resolved on trying to save its life. It was secreted and preserved, but the wretched mother never dared to see it, lest its life might be forfeit. Soon that mother died, and when the child was about eleven years of age, she being very beautiful, some of her relations required to bring her to her father, hoping he would love her for the sake of her departed mother. The little girl when brought into his presence, fell at his feet, clasped his knees and looking up into his face, said "My father." The monster seized her by the hair, drew his sword and instantly severed her head from her body."

I have in possession a paper, in which it is stated that this horrid crime of infanticide, is so common in China, that in some of the large cities, it is the regular duty of the police officers, to go around and gather foundling children, that have been cast out during the night.

Let us pass from such a contemplation as this, to a brief notice of the prospect of the heathen for eternity. The apostle has drawn a picture of their state at a single stroke of his truly powerful pen. "All their life time subject to bondage." If we consider their degrading slavery to senseless and idolatrous customs, nothing can be more adapted to express their condition. No service is too laborious for them to undertake, none so degrading that they will not submit to it; no rite that the imagination of man or fiend can invent, is so cruel that these degraded beings will not take part in it; none so polluting as to shock their moral sense; and when they have gone through all that is laborious, and entered into all that is filthy, and all that is cruel, Have they peace? Do they enjoy comfort within those troubled minds? No! No!! No!!!

"In pain they travel all their days To reap immortal woe."

They toil with mighty laborings, often through a long and painful life, to heap up wrath. Fear, heart-tormenting fear, is the constant occupant of those dark and gloomy souls. Even the devoted pilgrim, as he winds his way to some shrine of idolatry, and falls worn out with the fatigues of the long and wearisome journey, in the last agonies of dissolving nature, feels no comfort whatever, from all this toils and sufferings; no bright anticipations of the future, cheer him in his last struggle, but he dies with all the horrors of the second death full upon him. They believe in the transmigration of souls. Imagine if you can the horrors that must seize upon the soul dying in this belief. How tormenting to look forward to ages, after ages, of changes from the body of one brute beast to another, suffering all forms of cruelty that brutes endure, with this superadded, the possession of an intellect to appreciate and feel it all. Many of them believe in Nigban, or annihilation, i. e. after various transmigrations extending through ages after ages, at length (having thus atoned for their crimes) are permitted as a special privilege, and distinction, to enter into this state of non-existence.

Most gloomy pilgrimage this, to a region of tenfold horrors.

If the apostle could say by inspiration that the ceremonial law was a burden which neither they (the Jews) nor their fathers were able to bear, I ask, in the name of humanity what shall we say of such burdens, as the heathen endure!—And if we allow ourselves to contemplate the extent of HEATHENISM; surely we shall be impressed with the subject.

Are you aware my brethren that more than two thirds of the population of the globe are substantially, in the condition we have described.

Yes more than two thirds of our race, profess heathenism; and profession is not with them as with us, a mere profession, it is a solemn, a fearful reality.

We claim about 200 millions of nominal Christians in the world, that is Citizens of countries called Christian; but alas, how large a proportion of those who enjoy the very best light on the subject; give us no evidence whatever, that they have ever embraced the gospel in the love of it, but of all the 600 millions, and more who profess heathenism, each one is in heart, and in soul a heathen. They teach it diligently, to their children, rising up early and teaching then; Yea in the expressive language of the prophet "They are mad upon their idols" their zeal amounts to a ruling passion; and rises often to frenzy. They worship them with a whole heartedness, and sincerity, that ought to make the whole Christian world, blush for their coldness.

I was about to be unguarded enough to put the sentiment, of Cain the first murderer, into the mouth of some one, in the form of an objection. But I will not allow myself to believe that there is one here who would harbor the spirit that says, "What is all this to me? Am I to take of my substance, my bread and my water, my gold and my silver, to relieve such depraved and disgusting wretches as these? Am I my brother's keeper?" I will not allow myself to suppose for a moment that such a feeling lurks within a Christian's heart; Our holy, pure and benevolent religion teaches us better things, and any man, who has sincerely sat at the feet of Jesus, and learned of him, must have imbibed a better spirit; such was not the spirit of our divine Lord. He was a missionary, a practical self-denying, suffering missionary. And if there is any truth taught plainly in the bible, it is this. "If any man have not the spirit of Christ he is none of his."

Take up then my brethren the map of the world, and contemplate the gloomy records of heathenism, permit your minds to rove from one benighted region to another, to enter into the horrid and loathsome details of crime, depravity, and until your very hearts become sick, and there is no one of them all that is not your neighbor; yea your brother.

For all these weighty miseries there is one and but one remedy, viz. The glorious gospel, of our Lord Jesus Christ.

However men of the world may reason however we may differ among ourselves, upon subordinate points, we are fully agreed upon this; whether we consider the natural tendency of Christianity in its effects upon man, or whether we institute an enquiry into its actual effects; the result of our investigations must be the same. THE GOSPEL IS THE ONLY REMEDY.

Consider, for a moment, the purifying influence of a spiritual religion, especially as contrasted with the absurdities of a false religionism. Take away our pulpits, close our churches, let all exposition of the inspired oracles cease from among us; and we should soon see ourselves, verging back to the condition of barbarism; and on the other hand, let the benign, and holy influences, be brought to bear upon the most degraded and corrupt nation under the sun, and according to the natural tendency of its influence, and judging by all past experience, that nation must rise in the scale of moral and intellectual being.

The gospel, like the dew and the sunshine, begins by exerting its mild and saving influence upon the elements of society: purifying first the hearts of individual men and women, it goes on in its silent and powerful actings, until the whole body politic feels, in a greater or less degree, its blessed influence.

[To be concluded in our next.]

THREE CLASSES OF GIVERS.—At the recent meeting of the New York State Convention, one of the speakers in an address upon benevolent effort, made the following just and striking classification of donors in the cause of Christ:

"He said there were three classes of exercises awakened by contributing to the cause of God. The first, was in the case of the parsimonious giver, who grudgingly threw in his sixpence. His contribution made him feel mean. He felt that he had done a belittling, degrading act. The second, was in the case of the man who gives a tolerable donation; it makes him feel capacious. He turns from the agent with irritated feelings, and exclaims, 'This agent has pressed me quite too hard.' He knew a man who was pressed to give ten dollars to some benevolent institution, by an agent and his pastor. 'One of them,' said the capacious contributor, 'came at me with a sledge hammer, and the other with a common hammer, till they forced it out of me.' The third, the liberal, the frank, the whole-souled contributor. To contribute liberally, made such a man feel happy. It gave him a noble bearing. He felt that he had performed a noble, a christian deed."

AN UNSUCCESSFUL SEARCH.—A clergyman who had been invited to christen a child, being deficient in punctuality, the company who were expecting his appearance began, as persons waiting impatiently are wont to do, to give expression to their sentiments freely. One of them said, that supposing the child were not baptized at all, he did not see how it could affect its happiness. A young man who was present, struck with this observation, determined to read the New Testament, with the express purpose of examining what it said on the baptism of infants. He began with the gospel of Matthew, but to his surprise found nothing on the subject. He went on, however, pursuing with care and perseverance all the historical books, and having gone through these, all the epistolary books, in expectation that he should find in every following part what he had not met with in any proceeding portion, namely, passages recommending and enforcing this rite. At length, having reached the conclusion of the volume, perceiving that it said nothing respecting the baptism of infants, he thought it his duty to relinquish the practice, as without foundation in the rule of our faith, which appeared to him to speak only of the baptism of believers.

This young man had been discarded by an uncle in good circumstances, in consequence of the connexion he had recently formed with Mr. Whitfield, under whose auspices he had begun to preach. Soon after this occurrence, however, he was invited by a small Baptist congregation, who, at the time worshipped in a barn, and who thought they could raise the sum of three pounds six shillings per quarter. He accepted the invitation, and though he had to struggle with pecuniary difficulties as his family increased, divine providence brought him unlooked for supplies; in the course of a few years his people built a large place of worship, and he became extensively known as Robert Robinson, pastor of the Baptist church at Cambridge, England.—Baptist Magazine.

SINGULAR WILL.—Dudley Pickman, who died about a month ago, was one of the wealthiest and most distinguished merchants of Salem, Mass. The value of his estate is estimated at \$1,200,000, which was distributed by his will as follows. The sum of 100,000 was given in trust to each of his six children, which he hoped to each of his servants for his last hour be \$15; to the Church of which he was a member the Pew which he had occupied for half a century; and the balance of his property, only about 600,000, he gave into the immediate possession of his children. It is a singular fact that the grandfather of this merchant was one of the wealthiest men in Salem, while his father was the very poorest, and lived the life of a decayed gentleman. Nothing, therefore, would seem the best capital for a man to begin life with.

A WINDFALL.—Thomas Keaf, an Irishman, employed as a laboring hand on our Railroad, last week received intelligence, in authentic shape, that he was the inheritor of an estate in the Emerald Isle, to the amount of £13,000, or \$60,000. After reading the letter, Thomas picked up his old coat, it is said, and gave it a sling as far as he could off the dock, then calling his fellow countrymen, told them of his good fortune, and "put them all through," without stopping to count cost. He starts for Ireland, we learn, this week.—Bridgeport Farmer, Wednesday.

THE FOLLY OF FRETTING.—Two gardeners, who were neighbors, had their crops of early peas killed by the frost. One of them came to condole with the other. "Ha!" cried he, "how unfortunate!" "Do you know, neighbor, that I have done nothing but fret ever since! But, bless me! you seem to have a fine healthy crop growing." "What are these?" "Why, these are what I sowed immediately after my loss." "What! and coming up already?" said the fretter. "Yes," replied the other, while you were fretting I was working."

"SUCH THE DOOR!"—All summer you have been forming a habit of leaving the door open after you. You will now have special occasion to ponder this practice. It is getting cold and damp, and if you don't shut the door, you'll give us all bad colds; and besides you'll get a scolding from the "old folks," and you'll deserve it too. Then, pray close the door, after you.

MICROSCOPES MOLDERS.—On one occasion, we gathered some handfuls of a small univalve shell (*paludina maritima*), which was lying in dark irregular patches on the strand near Belfast. The weight of four quills when filled with these shells was eight grains; and as twenty-two of the shells, with their contained animals, weighed only eighty grains, the number of shells thus enclosed was eight hundred and eighty. The weight of the quills and their contents, when enclosed in a letter, was less than half an ounce; and we were, therefore, enabled to transmit eight hundred and eighty living animals and their habitations, from Belfast to Dublin, for one penny.—Patterson's Entertainment in Zoology.

Friday, December 25, 1846.

THE SOUTHERN BAPTIST CONVENTION.
ARCHIBALD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
Wm. H. HARRISON, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
M. T. MCKENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.
Rev. RUSSEL 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. JESSE A. COLLINS. B. F. NOBLE.
Rev. ROBERT S. ADAMS. J. F. HODGES.
Rev. J. C. FOSTER. A. H. YARRINGTON.
W. J. CALLAWAY.

For all our Readers, brethren, sisters and friends, we wish a MERRY CHRISTMAS!

THE YEAR 1846.

This is the last number of the Alabama Baptist for the year 1846. It may not be uninteresting to look back to some of the most important events, which have occurred during the year now about to close.

Various occurrences in the religious world demand our notice.

1. The formation of the *Evangelical Alliance*. In August, nearly 1000 ministers assembled in London, for the purpose of promoting *CHRISTIAN UNION*. This body embraced a large share of the talents and piety of the ministry of Great Britain France Switzerland and Germany. The members made splendid speeches, ate splendid dinners, drank the choicest wines of the world, debated the question of future punishment, denounced American slavery, and separated, having accomplished nothing! We have no faith in formal organizations for securing union among Christians. Just in proportion to the prevalence of the spirit of Christ among his followers, in that same proportion will brotherly love and Christian charity abound.

2. A more glistering event may be recorded, in the numerous and powerful Revivals of religion, that have been enjoyed in the Southern States of this Union. All glory to the God of revivals, for his wonderful works of love and mercy among us!

3. The toleration now granted to Christianity in Turkey is altogether unprecedented, and demands devout gratitude to God. Native converts are now protected in the rights of conscience, and missionaries allowed to prosecute their labors.

4. The elevation of such a man as the present Pope to the chair of St. Peter, marks a new era in the history of the Papacy. A man of enlightened mind and liberal views, he is attempting to introduce the most salutary reforms into the administration of government in Italy.

The people hail these reforms with delight, but the priests and nobles execrate the Holy Father. It is not improbable, he may perish by the dagger or by poison. It is certain the genius of the Roman Catholic religion is altogether adverse to the liberal and humane policy His Holiness is now pursuing. Romanism has been, in all ages and every where, a synonyme for despotism. Its appropriate symbols are chains and fagots and flames. The people of Italy, obtaining a glimpse of liberty, now say, if the present Sovereign dies by the hand of priestly assassins, there shall never be another Pope! A significant threat. We shall watch the progress of affairs in that beautiful, but unhappy country.

5. In contrast with the foregoing it must be stated, that the Protestant King of Prussia has exiled from Berlin the celebrated reformer Ronge, the modern Luther of Germany. But, we think the secession from the Catholics in Germany, is destined to extend itself throughout Europe, and among the Catholics of this country.

6. An occurrence worthy of recollection took place, last May, during the sessions of the two Assemblies (Old and New School) of the Presbyterian church, convened in Philadelphia. The New School Assembly invited their Old School brethren to celebrate the Lord's Supper with them, but the latter body declined the invitation. Let Baptists remember this, when Presbyterians taunt them respecting close communion.

7. Among the religious, or rather irreligious, matters deserving to be chronicled, for this year, is the "Worlds Anti-Slavery Convention," held in London. This radical, agrarian, infidel assembly, was honored with the presence of Garrison and Douglas (a slave) from this country. These worthies perambulated through some of the finest portions of the three Kingdoms, getting up indignation meetings, filling their pockets from the hard earnings of the starving operatives of England. The ladies of Edinburgh presented Wm. Lloyd Garrison with a silver tea-service, for his success in promoting the abolition of slavery in the United States! It would take an arithmetician

skilled in infinitely small fractions, to estimate the precise amount of the success, which has attended the labors of this insane and blasphemous fanatic. The Convention, like its predecessors, ended in smoke.

Had we space, we might notice other events of interest; the war with Mexico, the deficiency in the Cotton Crop, the scarcity of provisions in Europe, the numerous and distressing disasters by shipwreck, flood, and fire; the invention of Gun Cotton, the discovery of the New Planet.

We close by recording with heart-felt gratitude, that the year 1846 has been distinguished by the increased exertions of Christians for the Evangelization of the world. The Bible Societies of this country and Europe have sent out a larger number of copies of the word of God, than in any former year; the number of Missionaries who have gone to foreign fields has been increased, and a fresh impulse has been given to the zeal of the followers of Christ, in all departments of Christian benevolence.

Finally, let us all ask, writer and readers, each, *what have I done*, during the year now closing, for my Lord? *How much more can I do*, during the approaching year?

SINGING, AS A PART OF PUBLIC WORSHIP.

From the earliest ages of the Christian church, the singing of Psalms and Hymns has constituted an important part of the public worship of the sanctuary.

The use of sacred music among the early Christians was derived from the Jews, and the Psalms of the Sacred Scriptures were uniformly used by the primitive Christians as songs to be sung. At an early period, however, Hymns composed by uninspired but holy men, were introduced as a part of religious worship. Origen says, "We sing hymns to God who is over all, and to his only begotten Son, the word and God." Eusebius also says that the Psalms and the Hymns of the faithful, do set forth the praises of Christ the Word of God, and attribute Divinity to him. The ancient psalmody was of a decidedly doctrinal character. The order of religious worship in the first century after Christ, when Christians must have derived their practice immediately from the teaching and example of the Apostle, was as follows: 1. Reading of the Scriptures, a short exhortation to the people, not learned or eloquent, but full of warmth and love. 3. If any person present signified, that they were moved by a divine afflatus, they were allowed successively to state what the Lord communicated; the other prophets who were present, judging how much authority was due to them. 4. The prayers which constituted no inconsiderable portion of divine worship, were now recited after the pastor. 5. The prayers were followed by hymns and spiritual songs. 6. Last, came oblations of bread, wine and other things. From these gifts, so much bread and wine as was requisite for the Lord's Supper were set apart, and consecrated by prayer.

In the second century Pliny says in his famous letter to Trajan, "They (the Christians) are accustomed to meet, and sing hymns to Christ, as to God."

And the New Testament itself, as well as all antiquity, establishes the fact, that singing was always introduced in public worship. In Ephesians 5: 19 we read, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

It may now be asked, how was this singing conducted? We have information on this point from almost the very time of the Apostles. Mosheim, speaking of the order of public worship in the first century, says: "So the prayers succeeded hymns which were sung, not by the whole assembly, but by certain persons." Coleman in his Christian Antiquities, speaking of the earliest followers of the Apostles, and following the authority of the Apostolic constitutions, Basil and others, remarks as follows: "Some one or more led the singing, and the whole congregation united their voices in the chorus. Sometimes they constituted two divisions, and sung responses to each other; and at other times, it is probable that all sang in unison."

From the above, it is evident that the singing of Psalms, and Hymns, and Spiritual songs has been a part of public worship, from the days of the Apostles, to the present time.

It further appears, that, sometimes the whole congregation joined in singing, and sometimes the singing was performed by "certain persons" appointed to the office.

It is equally apparent, that when the whole congregation did unite in singing, the assembly was led by particular individuals to whom this service was assigned. These individuals constituted what in modern times is called the *Choir*. Therefore, the employment of Choirs in our churches is a proper, and primitive and scriptural practice, of which none ought to complain. And if, at any time, there are just causes of complaint in connection with choirs, the objections cannot, scripturally, be urged against such, as them but against the manner in which they are conducted.

We conclude our view of this subject by submitting, that

1. It is desirable to have choirs in all our congregations.
2. These choirs should lead the singing of the assembly, and not sing alone, to the exclusion of other lovers of this interesting part of public worship.
3. All persons in the congregation should be provided with Hymn and note Books, and should learn to sing.
4. The conductor of the choir should be pious, and should direct the singing in that serious and devout manner, which will most contribute to the edification and comfort of the brethren.
5. All who engage in public worship, whether they sing or not, should desire "to make melody in their hearts to the Lord," remembering that this service is as solemn and important as prayer or preaching.

We are indebted to the kindness of Hon. A. P. Bagby and F. W. Howdon for copies of the Presidents Message.

REPUDIATION AND THE LADIES.

From a communication in the Tuscaloosa Journal & Flag, we learn that the Ladies in that city have suggested a plan by which Alabama may escape the turpitude, and infamy, and odium, of repudiating its debts. Any proposition giving promise of such a consummation, we would hail with joy; and if the plan alluded to should meet with the encouragement it deserves, we feel assured glorious results would follow. The plan is this:—

"That the ladies, for a given number of years, say five, will abstain from the wearing of silk and worsted fabrics, and, contenting themselves with calicoes and muslins, will pay over to the State Treasury, yearly, (through their own agents) a contribution of not less than five dollars each, to be appropriated to the payment of the principal and interest of the State debt."

The State debt, *net*, is over seven millions of dollars, the annual interest and expenses on which, to be paid by yearly taxation, is \$600,000.

The writer in the Flag continues:—
"Let us see now what the ladies (who can do any thing they may attempt) can do in this matter by the contemplated project. There are, by the last census, one hundred and seven thousand one hundred and eighty-one females in Alabama, over the age of 21 years, and sixty-four thousand one hundred and eighty under that age. Of those over 21, we may suppose that one-third are in the habit of wearing silks and worsteds, and of those under that age (not including infants) one-fourth. These amount to 51,769; if we may assume 50,000 as the whole number. Now, if these 50,000 contribute to the State five dollars per annum, money saved by the curtailments of their personal expenditures, they will raise the sum of \$250,000 dollars yearly, being one-half of the taxes proposed by the Committee of Ways and Means."

Let the Ladies throughout the State engage in this noble enterprise, and the men of Alabama will be ashamed into measures which will at once and forever silence the first whisperings of repudiation.

The people will indignantly spurn the foul suggestion, and our State will maintain its honor, and truth, and integrity.

We say again, *LET THE LADIES GO FORWARD*.—There is a simplicity, and honesty, and earnestness in the enterprise, which will commend it to all right-minded persons; there is a moral grandeur in it, which will give it weight and dignity, and insure success.

CYCLOPEDIA OF ENGLISH LITERATURE.—This is a selection of the choicest productions of English Authors, from the earliest to the present time. We have specimens of the writings of Chaucer, Shakespeare, Milton; More, Bacon, Locke; Hooker, Taylor, Barrow; Addison; Johnson; Goldsmith; Hume; Robertson, Gibbon. In short, "here is a whole English Library fused down into one book." Any man, whatever his avocation or pursuits, may here obtain the best intellectual treasure the language affords. The whole is embellished with splendid wood engravings.

In England, forty thousand copies of this work have been sold in less than three years!

The present issue is from the press of Gould, Kendall and Lincoln, Boston. The work is to appear semi monthly, in 16 numbers, at 25 cents each. When completed, it will form two imperial octavo volumes of 700 pages each, with more than 300 illustrations.

The first number, now before us, is on fine paper, in a clear and beautiful type, and every way worthy of the enterprise and of the gentlemen who have started it. It is a most valuable and interesting likeness of Shakespeare, altogether superior to any we have ever seen.

Persons remitting *Four Dollars*, can receive the work promptly by mail or otherwise, as fast as the numbers are published. Gould, Kendall and Lincoln, Boston, Mass.

THE CHRISTIAN SECRETARY.

The Editor of this paper, while noticing an editorial which appeared in the Alabama Baptist sometime since, concerning *revivals* at the North and the South, alludes to the organization of the Southern Baptist Convention, and represents its origin in the following language:

"As regards the division of the Northern and Southern churches in our missionary operations, the Alabama editor knows that the separation was brought about by Southern action; 'they went out from us, because they were not of us.' If any evil is to result in consequence of this act, it must fall on the Southern churches, for they are the authors of the division."

Thus in one short paragraph the Editor of the Secretary exculpates his Northern brethren from any culpability in the great division of the Baptists in missionary operations. Is it right for us in acquiescence to the charge, and by silence virtually acknowledge the truth of the accusation? Or, shall we, once more, by the presentment of facts, justify ourselves in this matter.

We ask the Editor of the Secretary to peruse the following statements, which we believe to be true, and then say whether "the Southern churches are the authors of the division."

The Triennial Convention was originated at the South, by Southern men; a considerable part of the expenses were paid by Southern men; a delegation, respectable in number, ever attended the meetings; and a readiness to co-operate was always manifested by the Southern churches. Can the Editor find in the action of Southern Churches, Associations or Conventions, a single act condemnatory of the Northern brethren, except those of self-defence, when we were directly assailed? Can he find any train of circumstances which had a tendency to produce division? Why then say they are the authors of it? On the other hand, the Board was located at the north; the missionaries were selected at the north; missionaries from foreign stations, visiting this country, were detained at the North; offers of missionary service from the South were coldly repulsed, and indications appeared which showed that they thought us unworthy to bear a part with them in preaching the gospel to the heathen; missionaries, unrebuked, were denouncing southern Baptists in not very measured terms; and other circumstances intimated a want of cordial co-operation; private letters written by southern brethren, remonstrating against the course of the Northern section towards the South, were passed unnoticed, or received evasive answers, and prominent, leading men in the Convention and Board were actively engaged in condemning the South, or tacitly affording their assent to such condemnation.

At this time the Alabama Convention passed some resolutions, demanding a declaration, whether we were considered on a moral, and social equality with them, or not. The Board asserted that they had not, and would not appoint any one as a missionary, who was a slave-holder. They then cut us off at one stroke from all actual participation in the work of preaching to the heathen. The Board, however, added: "If on this condition

the South will continue to contribute to the support of the missions, we should be happy to receive their contributions."

Notwithstanding all these circumstances, and many more, the Editor of the Secretary says: "The Alabama editor knows that the separation was brought about by Southern action; they went out from us, because they were not of us." We think it would be much more correct for him to say, "since we have driven the southern Baptists from us, and they have formed a southern organization, the Lord has greatly blessed them, by his gracious outpouring of his spirit, and they enjoy the smiles of his love, and manifest tokens of his approbation." Instead of "boasting of our prosperity," we would humbly record the gracious dealings of our God, and give praise to his holy name. We hope we are not so "blinded" or "dazzled" but that we can "attribute" the conversion of thousands in our states, to the Spirit of God, and not to "inefficient causes."

THE USE OF WORDS.

In the use of language on matters of religion, there are two extremes which should be avoided. One is, confining the meaning of terms to the classical use; and the other is, rejecting the classical use altogether. The truth lies between these extremes. Some words should be used in the classical sense, and their meaning should be determined by reference to classical usage; others, must be explained by a consideration of the subject to which they relate. By a disregard of these rules, we sometimes see very strange perversion of scripture. The pieces used to sustain either course, are more specious than solid.

The word, *Theos*, *Deus*, or *God*, is one which must not be explained or understood by reference to classical usage. The heathen who were the authors of the classics, had no idea of the incomprehensible Jehovah. Should we adopt, therefore, the classical meaning of this term, we should be guilty of denying the Just and Holy One. We make use of the heathen word, but attach to it a meaning almost entirely different from that which they applied to it.

Again, the word *forgive* is a translation of the word *aphemi*. But it is not probable that the Greeks ever thought of the idea now attached to the word *aphemi*, *forgive*, as used in Mat. 6: 12. Our Saviour made use of this word as the most suitable to convey his meaning, but he designed to have his peculiar, exalted idea attached to it.

The word *daimon*, or *daimonion*, is another instance. This word was used by the Greek writers to mean, the *spirits of dead men*. But when we read in the Evangelists about those who were possessed (*daimonion*) of devils, we are not to suppose that the souls of many dead men, had entered into one man and made him crazy. But we are to suppose that our Saviour selected the best word to be found in the language, and accommodated it to his use. The inspired writers have given us such characteristics of the *daimon*, or devils, as will lead us to a right understanding of the terms under consideration.

What we have said of these, will apply to a long catalogue of words,—and we should be attentive readers that we may not be led astray by learning, falsely so called.

On the other hand, many words are to be determined by their classical use. In this case, to have the word explained by its classical use, is to have the scriptures. For instance, the meaning of the word *baptizo*, baptize should be explained entirely by the classical use. What the Greeks meant by the word, is what we should mean by it; and if we can, by any means, discover its meaning in common use, we shall know its meaning in the New Testament. By abandoning the ordinary meaning and seeking for some latent signification, we shall err from the truth.

If we are asked for some general rule by which we may know whether a word comes under the one or the other of these interpretations, we would say, when the word expresses some act well known and clearly defined by classic usage, and does not contradict the doctrine of scripture, we may be guided by classical usage. But when something is meant which is above the comprehension or the conception of minds unenlightened by revelation, we must abandon classic usage and endeavor to discover what is the peculiar idea which was intended. This principle must appear evident to all. And we are pleased in believing that such are the means put into our hands for discovering the mind of the Spirit, that there is but little doubt of success to the candid inquirer after truth. The will of God should be searched. By knowing this, we may safely advance, but without it we shall not be acceptable to our Lord and Saviour.

DOMESTIC MISSION DEPARTMENT.

RECEIPTS.
Dallas Co. Ala.—William W. Boykin, \$25 00
Mrs. Elizabeth S. Hunter, 30 00
Mr. Bussey, 5 00
Miss Emma G. McIver, 00 50
Mrs. M. Dockworth, 3 35
Mr. A. Berry, 00 50
Miss Jane Cumming, 2 00
\$55 00

Robert P. Lide, to the Alabama Baptist Bible Society, \$1 00
R. HOLMAN, Cor. Sec'y.

LOUISIANA.—REV. I. T. HINTON, in his second quarterly report, remarks:

"During the quarter I have labored 13 weeks; preached forty-one sermons and lectures; delivered one temperance address; attended fourteen prayer meetings; made eighty pastoral visits; received by letter two; by baptism one; restored one; monthly missionary concert for prayer observed; in the Sabbath school seven teachers and forty scholars; church promptly paid my salary."

Although during the past three months half our usual congregation, and almost all strangers, as usual at this season, have been absent from the city, I have found abundant occupation in the Master's vineyard. Our congregations have been better than I had anticipated; and at each communion season, I have had the pleasure of giving the right hand of fellowship to those who have cast in their lot with us. Last Sabbath I had the pleasure of baptizing an interesting and intelligent young lady, one of the teachers of the public schools in this city. May more follow her, as she has followed Christ.

In this city of spiritual desolations, and these times of spiritual death, how often does my heart exclaim, "Oh that it were with me as in days of old, that are past."

The prayers of God's people throughout this land of churches, are justly deemed an important element in the success of missionaries in Canton and other pagan cities. Are they less needed for New Orleans? Yes, my dear brother, know they are not. It appears to me that I can distinctly feel that the churches are not praying for New Orleans. If I do my church wrong, it will make my heart glad to hear of it, and to acknowledge it. Pray for us, that the spirit of prayer may abound in our hearts.

For the Alabama Baptist. ORDINATIONS.

"If any man desire the office of a Bishop, he desireth a good work;" yet no man should take this honor unto himself but he who is called of God as was Aaron. To an internal, or divine call, several things seem to be essential. The leading item, however, by which one is to judge of the genuineness of his ministerial call, or right to preach the Gospel, appears to consist in a pressing and constant desire to do good. To do good in the particular sphere and labors of a teacher in divine things, in bringing many souls to glory through the preaching of the cross of Christ. He that would be put into the office of Bishop, ought to be well assured by an ardent and holy desire to the work, that he is moved upon by the Holy Ghost to do it. This too must be accompanied with traits of character and abilities suited to the work, such as are mentioned by the Apostle Paul in his first letter to Timothy. When indications of this kind of a call to preach the gospel, to a good extent, happily unite in any person, who may desire the office of Bishop (of which Christ is the proper judge) that one may, at the instance of the Church, be set apart by a presbytery, whom she shall select to all the privileges and rights of the gospel ministry as was done in the following case:

The Mount Pleasant Baptist church of Christ, believing Brother A. D. Blackwood, one of its members, worthy the office of Bishop, after about three years intimate acquaintance with his christian piety, and some two years with his qualifications for the ministry, frequently witnessing his humble efforts to preach the gospel among them, his ardent desire and capability to the work, called him to ordination on the 21st of November last, and invited a presbytery, composed of Elders McCraw, Hodges, George and myself, to meet with them on Saturday before the second Sabbath in December, for the purpose of examining more completely into the ministerial qualifications of said Brother, the propriety and expediency of his ordination. Brother George arriving at a late hour no sermon was delivered for the occasion. The examination of the candidate, was conducted by the writer, which was short; the presbytery being satisfied as to his call and aptness to teach, by previous intimacy therewith. Brother George offered the consecrating prayer, while we laid hands upon him, setting him apart to all the functions of the gospel ministry. Brother George also gave the charge, presenting brother Blackwood with the Bible at the close. The Presbytery and Church then extended the right hand of fellowship, repeating and singing the song:

Would you win a soul to God?
Tell him of the Saviour's blood;
Tell him of redeeming love;
Tell him how the streams did glide,
From his hands, his feet, his side;
How his head with thorns was crowned,
And his head in sorrow drowned;
Tell him how he suffered death—
Freely yielded up his breath,
Died, and rose to intercede,
As our advocate and head;
Tell him it was sovereign grace,
Wrought on you to seek his face—
Made you choose the better part—
Brought salvation to your heart.

Benediction by Brother George.
JOHN S. FORD.

Mr. JOSEPH MITCHELL.—Was ordained to the gospel ministry, at the Olive Branch church, Conecuh county, on the 20th ult. Brother Travis and Goodwin officiated on the occasion.
Brother Mitchell will labour in the lower part of Alabama and in Florida.

For the Alabama Baptist. BE NOT TOO FAMILIAR.

The contempt and disrespect so frequently and so justly shown affected dignity have had a great tendency to destroy the respect which should be shown true dignity. Americans are the most potent enemies in the whole world to titles, honors and distinctions among men. They have been disgusted at the pompous titles of the old world, and more particularly with the distinctions which they make in society. They have therefore waged war against them, and adopted a leveling system and turned the whole generation of titles into ridicule by dubbing plebeians as well as patricians with titles which could in olden time only be worn by the "big bugs." And after they are titled, they pay no more respect to them than they pay what few remain undubbed.

Now while I admit this sort of democracy among the "children of this world," I protest against their invading the kingdom of heaven, and touching with polluted hands its titles and honors. When I speak of the titles and honors of the kingdom of heaven, I do not mean those pompous titles which anti-Christ has heaped upon the clergy of Rome and England, in imitation of the kingdoms of this world; but such as the Spirit of God has given the ministers of the New Covenant, and the honors belonging to, and the dignity thrown around them. Sport they may with the grandiloquent titles of anti-Christ, but let them not touch heavenly dialect.

Now things of which I have spoken, this is the sum. Unless a minister of Christ

have true dignity of character, his high calling respected, his office revered and honored, and the church and community treat him as a messenger of God to men, he cannot be useful.

While Romanists carry their respect and reverence for their priests to the awful extreme of man worship, the most of Protestants act towards their teachers with an offensive familiarity unsuited to the dignity of their station and office. Their familiarity is sometimes shockingly immodest and mortifying, to a refined and humble minister's feelings. Sometimes an uncouth brother will take him by the hand, and laughingly salute him with the familiar title of "Jim," "Tom," or "Bob," as the case may be. The abashed preacher always thinks, *don't be quite so familiar*. At another time he may be profoundly thinking upon some subject, and some rough *ashler* will approach him and commence a conversation, and in the midst of it *defuse* the serious man with peals of laughter. The pious preacher always thinks in such cases *don't be so impertinently familiar*. Time would fail to speak of the rudeness of many professors towards their preachers, but I will not call their motives in question. "Tis wrong and mortifying to the minister's feelings, lessens the dignity of his office, and retards his usefulness. If Christian people do not respect their teacher and reverence the station which he fills, the world will not. Men of the world will act towards him as do his brethren. If he be not worthy of respect, turn him out of the holy office, or reverence him for the sake of his office. *Again I say don't be too familiar*. H. E. T.

THE MOCKERS REPROVED.—Some time ago, a man was tried at Cambridge, for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her?

"Truly, my Lord," said she, "I cannot positively say it was he, for it was dusk when I was robbed, so dark that I could hardly discern the features of his face."

"Where were you when he robbed you?"
"I was in a closet that joins to my bedroom, and he had got into my house while my servant had gone out on an errand."

"What day of the week was it?"

"It was the Lord's day evening, my lord."

"How had you been employed when he robbed you?"

"My lord, I am a protestant dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day."

She had no sooner uttered these words, than the court, which was crowded with some hundreds of students, rang with a peal of loud laughter. The judge looked round the court as one astonished, and with a decent solemnity laid his hands upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:

"Good God! where am I? Am I in the place of one of the universities of this kingdom, where, it is to be supposed, that young gentlemen are educated in principles of religion, as well as in all useful learning? and for such to laugh in so indecent a manner on hearing an aged christian tell that she retired into her closet on a Lord's day evening, for prayer and meditation! Blush and be ashamed all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how ridiculous a manner their pupils and students behave." And then turning to the lady, he said, "Don't be discouraged, madam, by this piece of unmannerly, as well as irreligious usage; you have no reason to be ashamed of what you have on this occasion, and in this public manner, said; on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule."—*Whitecross's Anecdotes on the Old Testament*.

A DYING MOTHER'S LOVE.—The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease they could not cure. The whole family died. On the opposite side of the way, lived the family of a poor laborer, who was absent during the whole week; only coming on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was much worse, and before night the plague-spot showed itself. She thought of the terrible fate of her neighbors. She knew she must die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She therefore locked the children into the room, and snatched her bedclothes, lest they should keep the contagion behind her, and left the house. She even denied herself the pleasure of a last embrace.

Oh, think of the heroism that enabled her to conquer her feelings, and leave home, and all she loved, to die! Her eldest child saw her from the window, "Good bye, mother," said he with his tenderest tone, for he wondered why his mother left him so strangely. "Good bye, mother," repeated the youngest child, stretching his little hand out of the window. The mother pauses; her heart was drawn towards her children, and she was on the point of returning back; she struggled hard, while the tears rolled down her cheeks at the sight of her helpless babes. At length she turned from them. The children continued to cry "Good bye, mother." The sounds sent a thrill of anguish to her heart; but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

Luck.—Rev. H. Beecher says in one of his lectures:—

"I may here as well as anywhere impart the secret of good and bad luck.—There are men, who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age, the misfortunes of their lives. Luck forever ran against them, and for others. One with a good profession, lost his luck in the river, where he hid away his time in fishing, when he should have been in the office. Another, with a good trade perpetually burnt up his luck with his hot temper, which provoked his employers to leave him. Another with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his hittle. Another, who was honest and constant to his work, erred by perpetual misjudgment; he lacked discretion. Hundreds lose by endorsing; by sanguine speculators; by trusting fraudulent men, and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings and strictly honest, who complained of bad luck. A good character, good habits, and iron industry, are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion, creeping out of a grocery late in the afternoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck,—for the worst of all luck is to be a sluggard, a knave or a tippler."

ILL MANN.—The three sources of ill manners are pride, ill-nature, and want of sense; so that every person who is already endowed with humility, good nature, and good sense, will learn good manners with little or no teaching. A writer who had great knowledge of mankind, has defined good manners as "the art of making those people easy, with whom we converse;" and his definition cannot be mended. The ill qualities above mentioned all tend naturally to make people uneasy. Pride assumes all the conversation to itself; ill-nature makes offensive reflections; and want of sense makes no distinction of persons and occasions. Good manners are, therefore, in part negative: let a sensible person but refrain from pride and ill-nature, and his conversation will give satisfaction. True gentility, when improved by good sense, avoids every appearance of self-importance and polite humility takes every opportunity of giving importance to the company:—of which it may be truly said, as it was of worldly wealth, it is more blessed to give than to receive. In our intercourse with mankind, we are always to consider that their affairs are of more importance to them than ours are; and we should therefore treat them on this principle, unless we are occasionally questioned, and directed to ourselves by the turn of the conversation. Discretion will always fix on some one object in which the company have a share. He that speaks only of such subjects as are familiar to himself, treats his company as the stork did the fox, presenting an entertainment to him in a deep pitcher, out of which no creature could feed but a long billed fowl."

A Quaker, passing through a market, stopped at a stall and inquired the price of citrons.

"I have none," said the honest countryman, "that will suit you; they are decayed, and their flavor is gone."

"Thank thee, friend; I will go to the next stand."

"Hast thou good fruit to day?" said he to the dealer.

"Yes sir; here are some of the finest nutmegs of my garden. They are small, but rich of their kind."

"Then thou canst recommend them."

"Oh, certainly, sir."

"Very well; I will take two." He carried them home, and they proved not only unsound, but miserably tasteless.

The next morning he again repaired to the same place. The man who sold him the fruit the preceding day, asked him if he would like some more.

"Nay, friend, thou hast deceived me once, and now although thou may'st speak the truth, still I cannot trust thee; but thy neighbor choose to deal upright with me, and from henceforth I shall be his patron. Thou wouldst do well to remember this, and learn by experience, that a falsehood is a base thing in the beginning, and a very unprofitable one in the end."

A DOWN-EAST CHIMNEY.—They have some chimneys down East of rather brogue dimensions, as witness the following:

"The Lowell chimney rests on 400 spruce piles driven close together, the crevices filled in with sand, and, on the top of these, three layers of stone, each two feet in thickness. It is 12 feet 9 inches square at the base, 7 feet at the top, and 120 feet high. About 150,000 brick were used in the construction, and the weight of these, with the mortar, is estimated at between 500 and 600 tons. The iron cap was made in Providence and weighs nearly half a ton, and from the top is obtained a fine view of Dracut and several other villages.

Now for the Salem chimney. It rests on a solid ledge of rock, is 12 feet square at the base, and 7 feet 4 inches at the top, the height of which is 136 feet from the grade of the yard. 249,906 brick were used in the construction, the outside course being laid in New York cement; and the weight of these, with the mortar, is estimated at nearly 1000 tons. The cap was made by Adams & Whitledge, of Boston, is of wrought iron, and weighs, exclusive of the damper, 4,400—or perhaps 5,000 altogether.

THE ONLY SAFEGUARD OF OUR LIBERTIES.

Dr. Kurtz, Editor of the Lutheran Observer, from whose letters, written during his tour in Europe, we have made several extracts, under date Baden, (one of the most fashionable watering-places in the world,) July, 4th, says:—

"It is necessary that a man should make the tour of Europe and witness the trappings and expenses of royalty, the restrictions imposed on the people, the oppressions under which the peasantry, mechanics, and poor laborers are groaning, the ostentatious display of the military and police, &c. &c., in order to form a correct estimate of the rich blessings enjoyed in our own great and glorious republic. The fact is, I feel like writing a long, long letter on this subject, and I can never allow it to without being tempted to enlarge beyond due limits. But I must restrain myself, and will only add, that it behooves the operative and laboring classes in general in our country to watch most vigilantly over our free and liberal institutions, for it is they who will sustain the greatest loss and experience the reverse most severely should those institutions be wrested from us, or in any way be forfeited. I for one shall return home, God willing, a more thorough American than ever; I have always been a very decided republican in politics, but since my extensive travel in monarchical and priest-ridden countries, I am more completely imbued with republican principles than I thought it possible for any man to be.—From the sole of my foot to the crown of my head; in every artery and vein; in all the powers of body, soul, and spirit; in every nerve and fibre, from the smallest to the greatest, I am an American Republican, and shall advocate and sustain to my utmost ability and to my latest breath the inalienable liberties of my own native, blessed, republican home in the free, enlightened States of our whole entire Union. One most important lesson I would if I could, write on the heart of every citizen from Maine to Texas, and write too with the point of a diamond that the impression might never be effaced, viz., that the only certain safeguard of our liberties is, under God, the diffusion of sound moral education. The masses must be enlightened and virtuous principles be instilled, or our politicians will ruin us, and our navy and army will only become instrumental in enslaving us. He therefore, is the best patriot and contributor most to preserve our liberties, who labors most efficiently to build school houses and churches, or to promote the interests of education and gospel morality;—by the former I do not mean the classical and scientific culture of the few at High schools and Colleges, but the plain, solid, moral as well as intellectual education of the whole entire mass by means of well regulated common schools."

CHRIST A SYMPATHIZING SAVIOUR.—First of all, consider for a moment what the sinners condition would be if God had revealed himself only as a God of retributive justice. But allowing, in the next place, that pardon should be offered to the penitent in case that, as a returning sinner, he would humbly seek for it. Grant that access is allowed him unto the throne of the Eternal. There a God of spotless purity and justice is seated, all radiant in his perfections, whom no mortal eye hath seen, nor can see and live. How shall the poor trembling sinner, conscious of his unnumbered and aggravated offences; how shall he approach that throne, the bare sight of which would seemingly extinguish his vision? He might assay to approach, but his heart would fail him. He would be overpowered by a sense of awful majesty and spotless purity. He would sink down with fear and trembling, even as Isaiah, and Daniel, and Ezekiel did at a sight of Divine splendor. But now, when he approaches the throne, a great High Priest is seated there; one of his bone, flesh of his flesh; a companion in trial and a comforter in sorrow; a brother, with all the sympathies of a brother; one who has toiled, and groaned, and wept, and prayed, and been agitated by his own personal sorrows; one therefore, who can enter into every feeling of distress which rends the heart of his humble followers. For although he had no sins of his own to repent of, yet "he was wounded for our transgressions, and bruised for our iniquities." Go, then, poor trembling sinner; go, then, poor weeping mourner, with every heart-string bruised if not rent asunder; go to that sympathizing Saviour, clothed still with your own humanity in its glorified state. Go, and fall down before him. Pour out your flood of grief in his presence; tell him of every pang and every sorrow; make mention of every weakness and every fear; lay before him all your lack of active and powerful faith; tell him how deficient you are in a filial spirit; tell him of all these things and plead with him to help you. Point him to his own agonies, the mighty struggles of his own breast in the garden and on the cross, and ask him, beseech him to sympathize with you, to have mercy upon you and give you grace adequate to help in your time of need. Make use of this blessed privilege in its full measure. Doubt not his sympathy. Cast yourself upon it.—Prof. Moses Stuart.

DANCING.—"I am now an old fellow," says Cowper, in one of his letters, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at table, or at the fire-side, and in all the trying scenes of domestic life. We are all good when pleased; but she is the good woman who wants not the fiddle to sweeten her ear."

Be virtuous and you will be really happy.

A PRAYER ANSWERING GOD.

A company of Moravian Missionaries are on their voyage from London to St. Thomas on board the ship *Britannia*. Nothing remarkable occurs till they discover a pirate.

The pirate ship approached, till it came within gunshot of the *Britannia*; and then from the cannon ranged along its deck, began to pour out a heavy fire. And there were grappling irons on board, or strong sharp hooks, fixed to long ropes, ready to throw into the *Britannia*, and hold fast, while the pirates should board her, and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the few peaceable missionaries, whose fervent prayers were then ascending through the noise of the fight, to heaven.

"The moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the rope were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others who shared the same fate. Seeing that he could not succeed in this manner, he resolved to fire at the *Britannia*, till she sunk with repeated blows. But this effect strangely failed also; for the balls missed their aim and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each others view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the *Britannia* was seen at a distance with all her sails spread to the wind, speeding away from the attack. And they were forced in great anger to abandon their cruel purposes. Thus wonderfully hath God appeared, and saved the vessel in answer to prayer. The missionaries' prayers had been greatly honored, but they were to have a further fruit still."

"Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates, and to thank God for his other mercies. As they sat together, word was brought that a stranger wished to see them. And, at their permission a tall man entered, with fine bold features, and a bold expression of face. The missionaries wondered, and one asked what was the stranger's business with them."

"First answer me one question," said he: "Are you the men who came to this island five years ago, in the English ship *Britannia*?"

"We are," replied the missionary who had spoken.

"And you were attacked upon the sea by pirates?"

"Exactly, but why are these questions?" "Because," answered the stranger, "I am the captain who commanded the vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued:—"The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin through faith in Christ."

"It would be too long to tell you all his words; but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made inquiries for the captain of the *Britannia*, and learned that it was through the prayers of the Moravian missionaries of St. Thomas, and how, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Moravian brothers. He sold his vessel, and in the United States of America one day visited a Moravian chapel, and heard a sermon from the words, 'Work out your own salvation with fear and trembling.' He sought the preacher and heard from him the way of salvation through Jesus Christ. "And thus, he concluded," form a pirate captain I am a poor sinner; justified by the grace and mercy of Christ; and my chief hope has been that I might one day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to-day."

"He ceased and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.—*Le Petit Messager des Missions.*

WEAR A SMILE.—Which will you do, smile and make others happy, or be crabbed and make every body around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face, a kind heart and speak pleasant words. On the other hand, by sour looks, cross words and a fretful disposition, you can make scores and hundreds wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye and love glow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night, when you rest, at morning when you rise, and through the day, when about your daily business.

"A smile—who will refuse a smile. The sorrowing breast to cheer? And turn to love the heart of guile, And check the falling tear. A pleasant smile for every face, O, 'tis a blessed thing. It will the lines of care erase, And spots of beauty bring."

GOVERNMENT AND RECTITUDE.

Dr. White, writing on Political Rectitude in the *Biblical Repository*, speaks thus of the moral responsibilities of Government.

There is but one code of morals for States and individuals, for a government and its subjects. Government is virtually and essentially an individual, an incorporation, one collected identity. It was not to be expected that Heaven should construct a lax and liberal system of morals specially for a government, because it is a collective individual, instead of a simple one. It would be a strange code, which should recognize an act committed under the dictation of one will, as worthy of condemnation, and yet when the same was the result of two wills in connection, pronounce it harmless; which should inflict a heavy penalty on a single man for murder or theft, but for several men united in the same deed ordain no punishment. It would be strange morals, which should denigrate the over reaching of a private citizen, a fraud and a contemptible cheat, and then commend the same moral act, when committed by a government, as a master stroke of glorious national policy. There is no intimation there, that while an individual man is accountable, several men, incorporated as a government, or associated for any other purposes, from such a balance of negatives and positives as to have no soul, no conscience, no responsibility. That is a monstrous perversion of morals, which condemns a subject to be hanged if he kill his neighbor in a family quarrel, but declares that government efficient and illustrious, which kills forty thousand in an effort to rob a weaker power of its territory!

If an individual who secretly takes his neighbor's horse be a thief, then is a society which takes its weaker neighbor's lands and property a robber and a bandit. If that individual be a cheat who obtains money on false pretences, who enters into liabilities he knows he can never discharge, who retains and uses money belonging to creditors, then is a society a company of swindlers which fills the pockets of its members with money borrowed for public improvements, which makes pecuniary contracts under a full belief it cannot fulfill them, and which refuses to pay its honest debts according to its ability.

The doctrine that a government is not under obligation to be just and honest, has arisen from the impression that responsibility is divided among those who compose and administer it, so as to leave but a small amount resting upon each separate member. Feeling thus distributively irresponsible, as individual portions of the government, they feel in the same degree collectively irresponsible as the whole government.

This notion of the diminution of responsibility by division is a wicked subterfuge, it is the doctrine of the Buccaneers. If a legislator, or any other officer or member of the government, give his assent to any public measure whatsoever the sin or the praise of it lies at his own door, as truly and as fully as if he had stood alone in the transaction. He did all he could toward the act in question. Ability and opportunity not wanting, he would have performed it all himself. If, then, the individual portions of a government be fully responsible, by what logic does it appear that the whole, formed out of these portions, is discharged from an obligation to rectitude? It is not so discharged. Government is an aggregate individuality, and as such is under the fullest responsibility, like every other individual, to be true and honest most scrupulously.

A FABLE FOR THE YOUNG.—A little girl and boy were once seated on a flower bank, and talking proudly about their dress.

"See," said the boy, "what a beautiful new hat I have got, what a fine blue jacket and trousers, and what a nice pair of shoes! It is not every one who is dressed so finely as I am!"

"Indeed sir," said the little girl, "I think I am dressed finer than you, for I have on a silk pelisse, and a fine feather in my hat; I know that my dress cost a good deal of money."

"Not so much as mine," said the boy, "I know."

"Hold your peace," said a caterpillar, crawling in the hedge, "you have neither of you any reason to be so proud of your clothes, for they are only second-hand, and have all been worn by some creature or other, of which you think but meanly, before they were upon you. Why, that silk has first wrapped up such a worm as I!"

"There, miss, what do you say to that?" said the boy.

"And the feather," exclaimed a bird, perched upon a tree, "was stolen from, or cast off, by some of my race."

"What do you say to that?" repeated the boy. "Well, my clothes were neither worn by birds nor worms."

"True said the sheep, grazing close by, "but they were worn on the backs of some of my family before they were yours; and as for your hat I know that the beavers have supplied the fur for that article; and my friends the calves and oxen, in that field were not killed merely to get their flesh to eat, but also to get their skins to make your shoes."

See the folly of being proud of your clothes, since we are indebted to the meannest creatures for them; and even then we would not use them, if God did not give us the wisdom to contrive the best way of making them fit to wear, and the means of procuring them for our comfort.

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the wall of those that spoiled them: Make no friendship with an angry man; and with a furious man thou shalt not go.

TWO NOBLE HEARTED CHILDREN.

It is a beautiful sight: when children treat each other with kindness and love, as is related in the following little story. "Last evening, (says the narrator,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was out in the yard drawing his cart about."

The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripes—the rest, small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him that."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What? Did you not give your brother any?" asked the father.

"Yes, I did, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach; and the tears began to roll down her cheeks."

"But I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so—I always feel best, when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of everything to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl, "I think he does; for when I offered him the largest peach he would not take it and wanted me to keep it; and it was a good while before I could get him to take it."

Nov. 20th.—USES OF THE MAGNETIC TELEGRAPH.—A message was received yesterday morning, through the telegraph, from a merchant in Providence, Rhode Island, by a lawyer in this city, desiring to institute proceedings forthwith, to recover a large sum of money from the captain or consignee of a vessel which was about to leave this port for Europe, and in twenty minutes after the message was sent, the vessel was in the custody of the law, under a writ of foreign attachment. This was quick work, and is another instance of its usefulness.

TEMPERANCE.

TO THE DEAR YOUTH OF AMERICA.—Those who are passing off the stage, have known an evil which they hope you will never know. They saw hundreds and thousands of their early friends and schoolmates cut off by drunkenness, and they sent up a prayer that the evil might never descend to their children. They have made a successful effort to break its power, and now they are anxious that all the boys and girls in the land should take part with them, and cause it at once and for ever to terminate. They wish, in a word, to rouse a great spirit of Temperance among them—to have them engaged in forming Temperance societies, circulating Temperance pledges, and giving a long pull, a strong pull, and pull altogether, to bring down the poisoned Uprais, that not one of their number shall ever be poisoned and destroyed. Now, it is believed, is the time for Juvenile Temperance Societies to take hold of the work. Let those that can be leaders, now be leaders in this great enterprise. Let there be an enrollment in every village and every school, of all who are willing to begin life on the principles of Temperance. It is believed that but few will refuse, while all who sign will be sure to grow up Temperance men and women; and never can the great destroyer get power over them. Who will go forward in the great work? Who!—The moral! When the devil makes his attack upon men that are tee-totalers, and well aware of what they are about, he has but little chance of succeeding; but when a man is a lover of strong drink, he falls in to the first sin that offers itself. He is blind to all consequence, and at the time will not scruple to barter his soul to the devil for a glass of liquor. Drunkenness is itself a sin that not only destroys the body here, but the soul hereafter—for the Apostle says, that "no drunkard shall inherit the kingdom of heaven." And if they be excluded from heaven, to what place shall the unhappy fly? The devil reckons them his own, and says, "You have fallen down and worshipped me—come and receive your reward."

ADVICE TO SMITH, Deaf Mute.

Indianapolis, Ia., July 19, 1846.

HYMNAL.

Married in Starkville, Miss. on the 2d inst. by the Rev. J. C. Keeney, Joazra R. T. Coates Esq. to Mrs. Rebecca A. Bell.

RECEIPTS FOR THE ALABAMA BAPTIST.

		No.	Vol.
L. Anderson	paid to	70	5
A. Bishop	"	21	5
E. Borum	"	26	5
John Borders	"	28	4
Ismael Bellif	"	8	5
Mrs. E. P. Blessingame	"	62	4
James Brantly	"	26	5
Leonard Butler	"	22	4
Rev. E. Baptist	"	22	4
W. B. Benson	"	22	3
Newton L. Brooks	"	22	3
Mrs. L. Briggs	"	30	5
R. G. Ball	"	40	4
J. H. Combs	"	22	5
John M. Chaney	"	36	4
Hugh M. Caffee	"	7	5
John H. Cogburn	"	3	5
J. R. Cogburn	"	22	4
Rev. John Crampton	"	22	4
J. Curtis	"	22	4
M. Dennis	"	22	3
Rev. James Davis	"	31	4
John Daughdrill	"	43	4
A. H. Dubois	"	40	4
Rev. E. C. Eager	"	40	5
Littleton Edwards	"	2	5
Capt. R. G. Edwards	"	2	5
R. J. Edwards	"	30	5
Stephen Frederick	"	37	5
R. G. Goodlow	"	22	4
John Goss	"	31	4
A. Gandy	"	22	5
F. Gilbert	"	22	5
Rev. E. George	"	22	4
James A. Gladden	"	22	4
Joseph Gore	"	22	4
H. T. Harris	"	31	4
Ashley M. Hunter	"	22	5
W. B. Harralson	"	22	4
E. Q. Heard	"	22	4
C. C. Huckabee	"	17	5
George Hill	"	22	4
Mrs. Hicks	"	22	4
Green E. Jones	"	22	5
Amos Jones	"	22	4
W. W. Jackson	"	22	4
James B. Jones	"	22	5
Joshua Jones	"	27	5
Stephen W. Kelly	"	22	4
Edmund King	"	41	4
J. R. Larline	"	22	4
Thomas Laton	"	15	5
O. Lamar	"	22	5
John Litsey	"	22	4
Chauncey Lufie	"	31	4
J. B. Lanam	"	62	4
Dr. J. B. Lane	"	26	4
Dr. J. Lyon	"	41	4
A. Lovelace	"	22	4
Rev. F. C. Lowrey	"	29	4
Milton Lee	"	40	4
Strother Madison	"	22	4
Mrs. Martha Marsh	"	25	4
A. P. A. McGraw	"	25	4
Rev. A. G. McGraw	"	22	4
Leonard Marbury	"	16	5
John Mathis	"	22	4
W. A. Melton [Greene]	"	22	5
John M. Mitchell	"	22	5
Chiles McInnes	"	40	5
Thomas T. May	"	19	5
Turner Ogletree	"	22	5
George Perine	"	22	4
J. T. Perkins	"	10	5
O. H. Perry	"	22	5
G. G. Perrin	"	22	5
E. J. Palmer	"	20	5
E. T. Pistole	"	22	5
Ajford Perry	"	22	5
Mrs. Catharine Price	"	25	4
Jonah Rogers	"	22	4
William M. Ransley	"	22	4
Rev. J. M. Scott	"	22	4
D. W. Stewart	"	22	4
J. B. Smythe	"	22	4
Madison Spaulding	"	14	5
Rev. A. Sale	"	22	4
George H. Shelton	"	22	4
John Shuptrine	"	22	4
J. J. Simms	"	22	4
W. H. Sayre	"	22	4
N. Smith	"	22	4
W. H. Sisk	"	22	4
Sarah C. Seidner	"	42	4
John Tait	"	31	4
Archie J. Turner	"	24	4
J. E. Traylor	"	22	4
James Traylor	"	22	4
G. H. Traylor	"	22	4
Rev. H. T. Traylor	"	22	4
Rev. J. F. Thompson	"	22	4
B. S. Thompson	"	22	4
Rev. J. T. Torker	"	22	4
Rev. A. Travis	"	22	4
J. C. Viddle	"	17	4
Caleb Williams	"	13	4
Rev. J. Williams	"	22	4
Jacob Williams	"	22	4
R. Y. Woods	"	16	4
Rev. O. Welch	"	22	4
Allen Wooten	"	22	4
Abner Williams	"	22	4
Thomas J. Watts	"	22	4
J. P. Wilson	"	22	4
Rev. Richard Wood	"	22	4

JAMES H. DE VOTIE, Treasurer.

Bibles, Testaments, Sabbath School Books, &c., for sale at this office.

