

# ALABAMA BAPTIST ADVOCATE

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHATFIELD, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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## Ministers Department.

### ATTACHING MEN TO CHRIST.

The grand object of the Christian Ministry is to effect a reconciliation between Christ and sinners; and to bring them sincerely to love him. To secure this result Ministers are justifiable in attempting to attach men to their own persons. They ought to seek an influence over them, that by it they may the better induce them to become reconciled to God. There is however a strong temptation to them to seek the applause and esteem of men for its own sake, and to gratify their pride and love of approbation. When this is the case, they attach their hearers to themselves, not to Christ. When they die or leave the congregation over which the Holy Ghost hath placed them, the religion of their friends goes with them. Such popularity as this in a Minister is often a curse to a church, as well as to himself. It makes it extremely difficult for a faithful Minister to succeed him, without driving off many of his hearers. It is but a poor compliment to a disciple to say that he is greatly beloved by, and freely welcomed to circles in which his Master is hated, especially when he is the commissioned ambassador of that Master, sent by him to negotiate with them. The sum of the whole matter is, that the Minister who seeks the applause of men, except as a means to a higher end and to be used for the promotion of that end, commits a great sin in the sight of God. He may obtain his object, but he will get nothing else. The Saviour tells us, had their reward, which was a reputation for great piety; but the favor of God was forfeited, and their usefulness prevented.—*Presbyterian Herald.*

### HOW MANY SERMONS SHOULD MINISTERS WRITE?

In the May number of the Bibliotheca Sacra, is an interesting article on Reinhard's Sermons, which presents some curious statistics in regard to the number of Sermons which various ministers have preached or written. We make the following extract:

The extent of Reinhard's labors will be best appreciated by a comparison of them with those of our own Pres. Dwight, who was born one year before Reinhard, and died four years after him, of the same disease. Both of these distinguished men were obliged to struggle, in their literary efforts, against obstacles resulting from impaired health. Reinhard was necessitated, often to suspend his studies for successive months. Dr. Dwight was occupied in collegiate instruction twenty-seven, and Reinhard taught in the university fourteen years. Moreover, while Church Councillor at Dresden, the superintendence of both school and university education of Saxony was, in a considerable degree, confided to Reinhard. His published works are at least sixty octavo and one quarto; those of Dr. Dwight, if printed in the same style with Reinhard's, would be less than twenty octavos. Both wrote systems of theology; Dwight in the form of sermons, Reinhard in the form of a logical treatise. All the published sermons of Dwight are not more than two hundred and fifty; those of Reinhard are about nine hundred. The discourses of Dwight, however, are longer and more argumentative than those of Reinhard, and he wrote hundreds which were never published. Nearly all of Reinhard's written sermons have been given to the public. What he wrote, he finished for the press. We read of Wesley that he preached annually eight hundred sermons, of Whitefield that he preached during his life fifteen thousand; these, however, were not different discourses, but many of the repetitions of each other. One of our New England clergymen wrote three thousand sermons, which having been consumed with his house by fire, he began anew and wrote fifteen hundred more. Several of our divines have written, each, four thousand discourses; one, at least, has left to his heirs five thousand; but these preachers have not prepared their manuscripts, either in substance or style, for publication. It had been wiser if they had written no more sermons than Reinhard, and had elaborated with more care the few hundreds on which they should have concentrated their energies. Dr. Chauncey, who spent fifteen hours every day in his study, lamented towards the close of his ministry, that he had written so many sermons, and remarked that two hundred were sufficient for a long life.—His motto was, "Think much, write little."

## Doctrinal.

### QUALIFICATIONS OF THE DEACON.

Let us glance briefly at the qualifications which are requisite for the Deaconship. This is not only an office of divine appointment, and designed to be perpetual in its existence, but as we have already intimated, it is one of great importance, and is vitally connected with the prosperity of Zion. All experience has

shown that inefficient and improperly qualified persons in the Deaconship exert a positively injurious influence on the interests of religion. Many a church has been kept back in its progress, become the object of the world's reproaches, and gone down to a premature decay, through the ignorance, or indolence, or lukewarmness, or worldliness of its deacons. On the other hand, when the office has been filled by men of piety, and prayer, and wisdom, and energy, and zeal, where is the church that has not lived, and grown, and prospered? And hence, the qualifications, requisite for the work, are, by no means, to be overlooked.

What says the Divine Word in reference to these qualifications? In the first choice of deacons, as we have already seen, the disciples were to look out for "men of honest report, full of the Holy Ghost, and of wisdom." This points more fully brought to view by Paul, in one of his Epistles to Timothy. After describing the character of the true Christian bishop or pastor, he thus discourses of the subject which we are now considering: "Like wise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Timothy iii. 8-12. Here the subject is brought fully before us, and we, at once, perceive, the high qualifications required in this class of officers. We cannot consider all these items separately; but, in the light of Scripture, which we have now given, we will specify a few qualities which we think of prime importance.

1. The Deacon must be a man of *unquestionable piety*. It is required of all the members of the church that they be unquestionably pious, that they aim after an elevated standard of piety. But this is particularly required of the bishops and deacons. The general precepts of Christianity, requiring the renunciation of the world, the practice of the christian virtues, and the cultivation of an elevated piety, are addressed alike to all the members of the mystical body of Christ. But in addition to these there are particular precepts intended for the two classes of officers above adverted to, and indicating an uncommon devotion of heart and of life to the service of God. The person of this is obvious. They occupy eminent positions in the church. The eyes of the world are directed chiefly to them; and to them the more private members of the flock look up, as examples in godliness, as patterns of piety. If the deacon is inconsistent, negligent, worldly-minded, the carnal professor finds in this an excuse for his own inconsistencies and neglects of duty—while the unconverted man is fortified in impenitence, and finds an additional excuse for his disregard, or contempt, of the Divine authority. But if the deacon be a godly man, full of the Holy Ghost, holding the mystery of the faith in a pure conscience, distinguished for the consistency and uniformity of his christian deportment, he will not only be better prepared for discharging his appropriate duties, but he shall not only with me have power over the nations, and bruise my enemies with a rod of iron, but I will give him the full enjoyment of my presence. I will introduce him into the full fruition of an eternal day, as the bright sun of the morning dispels the darkness and heralds the orb which is to fill the world by the brightness of his beams. "O what a glorious mora will that be, when the conquering Christian shall receive the morning star; when his present obscurity shall be changed into light and his darkness become as the promise, and while heaven and earth shall fail, this shall stand fast forever.

2. The deacon must be a man of *honest report*; not only enjoying the confidence of his brethren, but sustaining a fair and irreproachable character in the world.—His walk and conversation must be such as shall, not only place him above suspicion, but command the respect of all around him. How often has the church suffered from inducing into the ministry those who were not of an honest report! And how often has the church suffered from having in the deaconship men whose characters were not fair in the estimation of the world! When our bishops and our deacons give occasion to be evil spoken of by the world, and lay themselves open to the darts of the enemies of religion, sad are the prospects of Zion.

3. The deacon must be a man *sound in the faith*. And to this end it is necessary that he be deeply read in the Scriptures, firmly established in the truth as it is in Jesus—and ardently attached to the distinguishing doctrines of grace. The principles of church government, the ordinances of the gospel in their primitive simplicity and purity, and the leading doctrines of the New Testament, he should thoroughly understand, and be prepared scripturally to defend. This will require much thought, and a constant and diligent study of the Holy Scriptures. But how many of our deacons are unsettled and vacillating in their religious views—and, if asked, could not give a reason for the faith and practice of the denomination to which they profess to belong! To such, the destination of human learning is no reproach—but with the Bible before them,

how can we excuse their ignorance of the cardinal features of that system in which "the wayfaring men, though fools, shall not err?"

4. The deacon must be a man of *wisdom and prudence*. These qualities are thought to be indispensable in those who are entrusted with the management of the finances of any body of men—and so of the church. Wisdom is necessary in *devising*, and prudence in *applying*, the means which may be available towards defraying the ordinary expenses, or meeting any sudden emergency. One, who, in the government of his family, or in the management of his temporal affairs, or in his intercourse with men, is inefficient, and indiscreet, is utterly unfit for this office in the church of God. The greatest prudence is often requisite in the discharge of his duties; and, at all times, he will have need for a large measure of that wisdom which cometh from above, and "is first pure, then peaceable; gentle, and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy."

5. The deacon must be a man of *energy and zeal*. To him the pastor looks for more than ordinary sympathy and co-operation; and his office, and standing, and influence in the church will always lead them to expect more from him than from any ordinary member. His path is often a difficult one. In discharging his duty he has to lead, and sometimes to go alone. Purity of principle, fixedness of purpose, and a holy jealousy for God, are absolutely necessary, if he would use his office well, and make full proof of his deaconship. What an eminent example, in these respects, is furnished in the life and labors of the blessed Stephen! And how conspicuously is he held up as an example to all deacons until the end of time! How much boldness in the faith, how much zeal for God, characterized him during his short career! He faithfully did his work. And, when brought before the enemies of the cross, he fearlessly defended the truth, preached Jesus to his murderers, with his latest breath proclaimed the honors of that Master, whom, while living, he had served; and in the sublimest exercise of faith, commended his departing soul to him—Lord Jesus, receive my spirit! Let it be borne in mind that the first christian martyr was a deacon; and, oh, let our deacons cultivate more of the spirit of Stephen.—*Southern Baptist Review.*

## Religious Miscellany.

### THE MORNING STAR.

BY DR. BEDELL.

"To him that overcometh will I give power over the nations; and I will give unto him the morning star."

There are a variety of explanations which may be given to this sentence, and all of them so beautiful and expressive, that it matters little which is most preferred. It is a rabbinical method of expression, and is derived directly from the Hebrew. The great meaning of the promise is—I will give him the light of glory and the clearest vision of God in all the splendors of his majesty; for when the morning star is used, it denotes an extraordinary effulgence of glory; inasmuch as the morning star shines brightly and clearly even when the approach of the sun has caused the more distant stars to glimmer but feebly in the azure canopy.

Another opinion is that of Ziegler, an old writer of the apocalypse—"I will give him an angel, or archangel, for a friend and guardian." Another is—"I will give him the full and clear, and intimate perception and enjoyment of myself; for you will remark, my brethren, that our Lord Jesus Christ distinctly spoke of himself as the morning star. 'I am the root and the offspring of David, and the bright and morning star.' And what promise more excellent—I will give him all that I can give, myself. As he is mine so I will be his, and he shall not only with me have power over the nations, and bruise my enemies with a rod of iron, but I will give him the full enjoyment of my presence. I will introduce him into the full fruition of an eternal day, as the bright sun of the morning dispels the darkness and heralds the orb which is to fill the world by the brightness of his beams. "O what a glorious mora will that be, when the conquering Christian shall receive the morning star; when his present obscurity shall be changed into light and his darkness become as the promise, and while heaven and earth shall fail, this shall stand fast forever.

Never can a higher, a holier, a more sanctified ambition dwell within the bosom of a mortal, than that of reigning with Christ, and enjoying the full fruition of his celestial presence. Towards the judgment seat of Christ let your eyes be directed for there will be the scene of the Christian's final triumph. Oa, who among us shall share the honors of the Saviour? To whom shall be imparted the felicity which is his alone to give. Tremble, sinners, at the awful close which awaits you in that hour of the most tremendous visitation. Then shall the Judge rise up in all the terrors of his majesty, and break his foes as

the vessels of a potter are broken in pieces. But in that day of darkness and of doom let the righteous lift up their heads, for the day of their complete redemption hastens on. Many days of comparative darkness have they passed on earth, but theirs will then be the brightness of the morning star; and in the mansion of their Father and their God, there is no night, and not one intervening cloud. The Lord himself is the light thereof, and the glory of the Lamb doth shine upon it.

Oh, brethren, how low and grovelling must our conceptions be, when visions of glory such as these can make no permanent impression on our souls. Our thoughts, instead of being directed to those bright realms, are fixed upon the gloom and the darkness which are underneath.

And yet whose shall be the clear shining of the morning star? Not the slothful, nor the lukewarm nor the sinner. It is to the conqueror that the promise is confined, and he alone shall inherit glory. At the throne of judgment then, will be a public recognition of the conquering Christian's claims, and before the assembled universe of men and of angels shall be declared a partaker of the triumph which his Saviour's grace hath achieved. Then, when the wicked are severed from the just, and they enter upon the darkness of that night, on whose bosom no morning star will ever shine, then shall the righteous, in train of the King of kings, go to Zion, with songs of everlasting joy; and as they come to the gates of the city, the shout of triumph will arise—"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory will come in."

He claims these mansions not for himself alone. It was not for himself alone that the King of Glory, the Lord of Hosts, strong and mighty, fought the battle and won the victory.—It was through death to his friends, and through death to make them conquerors over all his foes. Ay, that they might have dominion in the morning, and dwell forever beneath the brightness of his shining. Would to God that I could stimulate you to the struggle against all the enemies and the hindrances of your salvation. Would to God that for one brief moment I could picture to you the happiness belonging to those who keep to the end, the word of Christ. Would to God that for one brief moment I could draw the curtains from the bosom of nature's night, and show you the splendor of His presence who calls himself the morning star. But no, such wishes were presumptuous and such wishes vain; for as it ye believe not Moses and the prophets, neither would ye be persuaded though one rose from the dead; so if ye heed not the voice of God, as he says—hear what the Spirit saith unto the churches, neither would ye be persuaded even if the azure canopy were rent, and unborn angels were to crowd their vision on your souls.—Nature's night—nature's night must first be dispelled from your hearts; and ere that will come you must be convinced of your need of spiritual illumination, and your yet sightless eyes must be turned to heaven, and the warm prayer be uttered—Lord, that I may receive my sight.

Yes, yes—  
"The darkness with your soul 'till he,  
Bright morning star, did darkness flee."

Yes, and when that morning star hath lighted up the darkness which now rests on your hearts, he will light the path of your pilgrimage, the valley of the shadow of death, and the realms of immortality.

### TRIALS, THE PROOF OF GOD'S LOVE.

It is very remarkable that the Apostle fixes upon affliction as the mark of true sonship. Truly he makes it the family badge. Nay, he makes it the test of our legitimacy. "What son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Strong language this! Had any but an inspired apostle used it, there would have been outcry against it as absurd and extravagant. Let us, however, take it as it is, for we know that it speaks the mind of God. Chastisement is, then, really one of the chief marks of our sonship, and that either he has never received us as such, or had rejected us. There must be the family badge to establish our claim of birth, and to be a pledge of paternal recognition on the part of God or Father.

It is a solemn thought. Flesh and blood shrink from it. We look around to see if there be no way of escaping, and ask if it must be so! Yes, it must be, as we shall shortly see, and the attempt to shun it is vain. Yet it is also a blessed thought. It cheers us under trial to remember that this is the Father's seal set upon his true-born sons. Oh! how it lightens the load to think that it is really the pledge of our divine adoption.

We need not then count upon bright days before, nor think to pass lightly over the pleasant earth, as if our life were but

the "shadow of a dream." Joy within we may expect—joy unspeakable and full of glory! for that is the family portion. But joy from without, the joy of the world's ease and abundance, the joy of unsevered bonds and unwept eyes, is not our lot in this vale of tears.

Still, in the midst of the ever-wakeful storm through which we are passing to the Kingdom there is peace—deep peace—too deep for any storm of earth to reach. In the world we have tribulation, but in Jesus we have peace. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."—And it is this which gives the peculiar aspect to the saints, the aspect of mingled joy and grief. The eye is dim with tears, yet, behold! it glitters with joy. There is the brow of shaded thought, yet peace is playing around it. Clouds overshadow them, but on every cloud we see calm sunshine resting.

Their "peace is like a river." It is not stagnant as the lake, nor tumultuous as the sea, but ever in calm motion, ever flowing on its deep channel, like a river. The course may sometimes be through rocks, sometimes through tangled brakes, sometimes along the open field or "hill of vines," yet still it moves unhindered on. It may be night or day, it may be winter or summer, it may be storm or calm, but it is there—flowing on till the embrace of ocean receives it. Such is our peace! Let us hold it fast.

Nor need we hide our peace any more than we should hide our cross. Let the world see both, and learn how well they agree together. For it is the cross that makes this peace feel so sweet and suitable. Amid the tears of grief, peace keeps her silent place, like the rainbow upon the spray of the cataract; nor can it be driven thence so long as Jehovah's sunshine rests upon the soul. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."—*Night of Weeping.*

### DEBORAH'S SONG OF VICTORY.

This is a truly sublime ode, and its effect was greatly enhanced by the rude and distant antiquity whence its utterance is poured forth upon us. It is interesting to mark the primitive tendencies to song in the different ages of the world—proving how poetry and music are bound up, as it were with the first elements of the human constitution. The instance before us is one of the most powerful and picturesque that has come down to us from any of the older periods of the world. The invocation of God is truly magnificent; and the representation of the state of Israel, one of the most graphical that can well be imagined, when the Philistines lorded it over the country, and the people had to take shelter in hiding places. "The mother in Israel" sets before us a most venerable and impressive figure. The blessing ascribed to God, because of the people's willingness, is an homage to his ascendancy over the hearts of men. He made them willing in the day of his power. "O God! make me willing for every service." Thus mightest be pleased in Thy providence to assign for me! It marks the simplicity of those ages, when the dignities of the land rode on white asses. And how exquisite are the descriptive touches, as that of the archers taking aim at the day of his power. "O God! make me willing for every service." Thus mightest be pleased in Thy providence to assign for me! It marks the simplicity of those ages, when the dignities of the land rode on white asses. And how exquisite are the descriptive touches, as that of the archers taking aim at the day of his power. "O God! make me willing for every service." Thus mightest be pleased in Thy providence to assign for me! It marks the simplicity of those ages, when the dignities of the land rode on white asses. And how exquisite are the descriptive touches, as that of the archers taking aim at the day of his power. "O God! make me willing for every service." 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## Communications.

For the Alabama Baptist Advocate.

**My Dear Brother.**—It is impossible to give any description of a case, with any satisfaction. I shall not, therefore, undertake to point out a particular course to be pursued; but will state some general principles, to be applied as circumstances shall require.

The church of our blessed Lord is a society formed not for all purposes, and objects; but for certain definite ends;—the chief of which is, to maintain the visibility of religion in the earth, by keeping up divine ordinances; and watching over one another, in love, for that end.

Men who join this church are understood to do so, voluntarily; and as there can be no obligation previous to, or higher than those which we owe to God, it is clear that no man, in the church of Christ can lawfully incur or undertake any obligations or duties contrary to, or inconsistent with, those he has assumed in the church by his becoming a member of it.

But, as to all other relations and duties, not unlawful or immoral, he is as free as if there had been no church.

As the church of Christ in our day is divided into different denominations not agreeing in doctrine or discipline, a man in joining the church, joins a particular church; and, of course, covenants to live and walk with such particular church, according to her doctrine and discipline. Hence, if such a one were to join another body or denomination, it would be undertaking a duty or obligation inconsistent with those previously assumed. And while a man would have the right to make a change of his denomination, if he thought his duty required him so to do, he would plainly forfeit all right to continue a member of the first body he joined; and that first body would properly hold him expelled.

But, in regard to other alliances, not sinful, and not interfering with the church obligations assumed, a church member is as free to use his liberty as if he had not belonged to a church. A Temperance Society, or that form of it called the "Order of the Sons of Temperance," is an alliance not contrary to, nor inconsistent with church obligations. If it be said, that it is a Society for moral reform, and thereby occupies the same ground as that which the church occupies, and thus reflects on the church as being insufficient for the purpose of her institution in that particular;—it is readily answered, that the church does not spurn nor refuse any description of aid to any of her objects which does not require her to forsake her own proper principles or her proper work. Thus, "the earth opened her mouth and helped the woman."—Beside, the church binds us to be "temperate in all things." But, if any body of persons should think that the best way to be temperate is to abstain entirely from what ever can intoxicate, and thus deny them the right to abstain; and if the same persons should think that it will better assist themselves and others to practice temperance, if they should enter into a covenant, or agreement, within themselves, that they will so abstain; and should agree to meet periodically, to encourage and assist one another to abstain entirely;—it is clear that there is nothing in the obligations they owe to the church which conflicts with this, or forbids them so to do.

The Order of the Sons of Temperance is not a church, nor a substitute for a church, nor does it even assume the same ground as the church in relation to the very point that tails them together; as has been just shown. The church is bound by the Laws of Christ;—the order of the Sons of Temperance may make for themselves what laws they please, not inconsistent with the laws of Christ. Hence, it is not more wrong to form alliance with worldly persons in a Temperance Society than to form business connections or literary associations, for mutual improvement, with such persons. As it is not against the laws of Christ to do the one, neither is it against his laws to do the other. Individual church members have no right to interfere with the liberty of their fellow members in such respects. The church, as a body, has no right to interfere. In matters not conceded, nor given up to a church, every person in joining that church is to be left free, and must not have his liberty invaded. To extend church obligations over things which Christ has not included within them, is undertaking to "Lord it over God's heritage," and is the very spirit and essence of all tyranny and oppression. This, if carried out, would lead to the utter prostration of all individual rights, all personal rights, and prostitute the church itself into an engine of oppression and mischief.

If it be objected that the Order of the Sons of Temperance holds its meetings in private; it is certain they have the right to do this. Any number of men, that choose to do so, may withdraw from the crowd, and consult on lawful objects, as often and as long as they please; and keep their own counsel. It is no more an objection to the order that it has secrets, than it is an objection to a family, that it has secrets, and does not choose to expose all that may be consulted upon, or done in the family, to public observation. A business firm, or a manufacturing company, finds it necessary to keep its own counsel, and has its own secrets. This is no just ground of objection to any association. We are to judge of them by their public acts; not by their private consultations, which we cannot know.

We are to judge of trees by their fruits; not by the secret manner in which the juices are distributed and the sap elaborated, so as to make the fruit. We have our Saviour's authority for judging of men on the same principles precisely as we judge of trees. It is manifest we cannot judge of them in any other way; even if we wish to do so. If it be further objected, that we cannot know whether the objects of a secret association are lawful or not, and that this is an objection to the Order of the Sons of Temperance;—it is readily answered, that they have disclosed

all their objects;—and have declared in its public and satisfactory manner as possible that they have no secret except what relates to the "pass-word," and the means of protecting their meetings from the intrusion of persons who have no right or business in them. This can be no more an objection to them than the right which every man exercises to control the kind of visitors he will admit into his house, and to exclude intruders from witnessing his confidential intercourse with his family.

I am not a member of any of the Societies that men in our country are solicited to join;—neither the Masonic fraternity, the Odd-Fellows, the Order of the Sons of Temperance, nor any thing of the kind. I choose to exercise my liberty in not joining any of them. But I think that other men have the same right to their liberty in joining them, as I have in not joining them. And that it would be just as preposterous and unjust in me to attempt to hinder others from their liberty of joining, as it would be for others to attempt to hinder me in my liberty of not joining.

The whole subject is one on which church members, as well as others, must be allowed their liberty to act as they see best—to join, or not to join, as seems good in their own eyes; and all good men are bound, as they love to have their own liberties and rights undisturbed, to leave all other men undisturbed in theirs. Indeed, I think, that we are bound, as citizens and as Christians, to resist any and all unwarrantable interferences which men may make, on our rights and liberties. And no man can lawfully engage in conspiring to violate the rights of others, or to deprive them of their liberty, or to deprive them of their rights.

As Americans, and especially as Baptists, the principles of christian liberty are inseparable from the very structure of our minds. It is therefore, a Baptist Brother should take a course which secures him the invasion of another's liberty, it is probable that he acts under some great, though perhaps honest, mistake. For this reason, it would be right to use force in such a case as you have described; to avoid to convince the brother that it is his duty "to be quiet, and to mind his own business," and to leave his brethren undisturbed in the exercise of their christian freedom. If, after all this labor, brethren will insist on tyrannizing over their brethren, and should become obstinate and refractory, they must be dealt with as disturbers of the peace of the church; and, either censured or excluded, according to the degree of their contumacy. It is always better for a church to get rid of members who will not consent to wholesome words and counsels, than to allow the liberty of their members invaded, the peace of the church broken, and the harmony and efficiency of its measures interrupted, and that perhaps for months or years, by those who have the Spirit of Discipline, whatever be their station.

From these general principles, you may perhaps see how to unravel your perplexities and difficulties. I could not undertake, at this distance, to apply even my own principles to a particular case. I am not to be held responsible for the way in which you may apply them. I am responsible for the principles, themselves, as expressed in this letter; and for nothing more. On the spot, and in full personal view of all that goes to make up a case, I might apply my principles differently from what another might.

Receive what I have written in assurance of my love for the peace and prosperity of Zion, and of kind personal regard for yourself.

B. MANLY.

University of Ala., June 1, 1849.

For the Alabama Baptist Advocate.

**THE PESTILENCE THAT WALKETH IN DARKNESS.**

Where any man to assume with the genius of DeToe, who wrote such admirable History of the Plague in London, he might find ample materials for a work full of thrilling interest, in regard to the History of the Cholera. Arising in India for the first time, in 1817, it swept over the globe, it subsided, it has reappeared. It has visited Paris and London, and all the great seats of medical learning; it has been studied by Physicians but all in vain, for science and for man. It battles all. It walks on and on, without interruption from man. "It walks in darkness." We know not what it is, nor how to treat it. It seems to become more fatal, and not less so. In New York nearly one half of those taken die. In Sandusky, Ohio, "Out of a population of three thousand, not more than seven hundred remain."

Business is suspended, and men cannot be found to make coffins or dig graves for the dead. Similar accounts reach us from many parts of the land. A tide of death has set in, and the words of scripture are verified, "Thou carriest them away as with a flood."

Let us contemplate some of the lessons which the Christian should learn from this remarkable visitation.

1. Let him learn the impotence and ignorance of man. This is an age of Science. We boast of the march of intellect; and rail-roads, and telegraphs, seem to give justice to the boast. Man thinks he can make inventions to meet every want. In no department of Science has more progress been made, than in connection with every branch of the Medical art. We seem as if we could almost lay hold of a disease, and point to its very seat. We boast of this progress. We think that there is no disease, our Science cannot combat, and that by and by we shall through it, lay hold of the tree of life, and live forever.

But, the tree of knowledge is another thing, and the Almighty sends among us, those diseases to destroy our idolatry of Science, and of the wisdom and power of man. "See now," he says in the visitations, "that I am He. I kill and I make alive, I wound and I heal." Science can do nothing to defeat the ravages of this fell destroyer. For weeks at a time there are in New York, 1400 cases and 700 deaths. As if to mock our Science, the virulence of the disorder increases. What is all this, but God speaking from on high, and saying, "Cease ye from man." "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

2. Another lesson, the Christian may learn, is the conception of Pestilence in its origin, with the transgression of some of the laws of God.

We are sometimes prone to take narrow views of the laws of God, as if to Him belonged only the moral laws of our Being, but not the physical. We seem to think that the laws of our spiritual nature come from God, those of our material nature our health from chance, or nature, or man, any where but from God. Knowingly to violate a moral law, we justly call sin. But not to take care of health, not to obey the laws of our Being, and those arrangements found requisite for the good of a whole neighborhood, perhaps, this though it may kill thousands or as in this case of Cholera, millions, we think not of, as a sin only a misfortune. God would teach us a wider view of our responsibilities. These pestilences, how they feed and riot in the dark corners, not only of moral wickedness, but of the transgression of all physical laws. The drunkard is seized, but so also is the glutton, the man who will eat improper food, the idler who does nothing but sit on the shady side of the street and talk, and talk of it until he dreads it. But downright vice, gross profligate corruption is its favorite hiding place. How it nestles and fixes its sharp claws in the body of the intemperate.

Four young men in one town resolved to spend one Sabbath in drinking beer to keep off Cholera. They do so, and in nine days the vomit has the last of them. If a pestilence come into a town, it first attacks the squalid and vicious classes. But up to the last accounts from New Orleans, but three of the Sons of Temperance had fallen. It will perhaps be said, however, that when a pestilence is once established, it spares neither high nor low. The virtuous and temperate fall, as well as the vicious and unclean.

3. Here then we learn a third lesson, i. e. That "Man is his brother's keeper." The only way, even for the virtuous and the cleanly and the temperate, to be secure themselves, is to see that the mass of society around them is virtuous and cleanly and temperate also. If the rich would be secure, they must see that none are living in the squalid want and misery that so often occurs in all our cities. No Lazarus must be suffered to lie unhealed for at the rich man's gate, with no plaster but the dog's tongue for his sores. The healthy must see that the sickness of all around them is, if possible prevented, or if not, attended to. God sends these pestilences among men in masses, to teach them that he treats them in some respects as organic units, and that he has bound men together as brethren, so that if a man shut up his heart against his neighbors and let the plague enter their dwellings it shall come next day into his own. Woe to him who says, "Am I my brother's keeper?"

But blessed is he who feels that "if one member suffer, all must suffer with it." There are other lessons we should like to trace, but must here content ourselves with but adverting to one more, i. e.

4. Dependence upon God and God alone, as the "everlasting God and the Everlasting King." Most men seem to think that God is dead or, as gold as dead in ordinary times; that he has so hidden himself behind his own works that he cannot get at them. But here we see him, specially creating new diseases in the world, to teach us that he not only sets the laws of nature in motion but superintends them still. Yea, He still goes on, and creates new forms of disease when he pleases. A few years ago, it was the small-pox. Science got the better of that, and a new agent of death is started fresh from the hand of God, more terrible in some respects than any of his predecessors. Cholera will do its work, perhaps be disarmed of its terrors. Then some new messenger will be sent. Thus will it be till time shall be no more. One thing is certain, God's hand will never be withdrawn from the government of the world.

Let Christians, one and all, hear the voice of God speaking to them in this providential dispensation, and saying, "Come ye people enter into thy chamber and shut thy door about thee; as it were for a little moment, until the indignation be overpast."

T. F. C.

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3. Here then we learn a third lesson, i. e. That "Man is his brother's keeper." The only way, even for the virtuous and the cleanly and the temperate, to be secure themselves, is to see that the mass of society around them is virtuous and cleanly and temperate also. If the rich would be secure, they must see that none are living in the squalid want and misery that so often occurs in all our cities. No Lazarus must be suffered to lie unhealed for at the rich man's gate, with no plaster but the dog's tongue for his sores. The healthy must see that the sickness of all around them is, if possible prevented, or if not, attended to. God sends these pestilences among men in masses, to teach them that he treats them in some respects as organic units, and that he has bound men together as brethren, so that if a man shut up his heart against his neighbors and let the plague enter their dwellings it shall come next day into his own. Woe to him who says, "Am I my brother's keeper?"

But blessed is he who feels that "if one member suffer, all must suffer with it." There are other lessons we should like to trace, but must here content ourselves with but adverting to one more, i. e.

4. Dependence upon God and God alone, as the "everlasting God and the Everlasting King." Most men seem to think that God is dead or, as gold as dead in ordinary times; that he has so hidden himself behind his own works that he cannot get at them. But here we see him, specially creating new diseases in the world, to teach us that he not only sets the laws of nature in motion but superintends them still. Yea, He still goes on, and creates new forms of disease when he pleases. A few years ago, it was the small-pox. Science got the better of that, and a new agent of death is started fresh from the hand of God, more terrible in some respects than any of his predecessors. Cholera will do its work, perhaps be disarmed of its terrors. Then some new messenger will be sent. Thus will it be till time shall be no more. One thing is certain, God's hand will never be withdrawn from the government of the world.

Let Christians, one and all, hear the voice of God speaking to them in this providential dispensation, and saying, "Come ye people enter into thy chamber and shut thy door about thee; as it were for a little moment, until the indignation be overpast."

T. F. C.

**REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE.**

(Continued.)

**THE SEVENTH TRUMPET.** Chap. XI. 15-19. Mr. Lord thinks this trumpet is to be contemporaneous with the seventh vial, and is the ushering in of the millennium, or visible reign of Christ, in his resurrection body, on the earth, with the raised bodies of all the saints that may have entered the grave, and the transfiguration of living saints.

The great voices, he says are from the angelic host, and are not to be regarded as symbolical. The lightnings, voices, thunderings, earthquake and hail that followed these angel voices, were excitements and revolutionary commotions on earth sent as destroying judgments upon the nations; which are to be followed quickly by three most momentous events—1. Christ will assume the government of the earth as its King, personally and visibly; and will thus reign forever; 2. All the righteous who have died will be raised and made subjects of Christ's kingdom, fully glorified; and living Christians will be transformed into an equally glorious state, and with the former be publicly adopted as heirs of his glory; and 3. those ungodly powers

that had usurped his empire, and had so long arrogated to themselves the right to interpret God's word, are to be destroyed.

The assumption of the dominion of the earth by the Redeemer at that time, was seen by Daniel in night visions, when one like a son of man descended into the clouds of heaven, and came to the Ancient of days; and there were given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed. (Dan. Chap. vii.) This Mr. L. thinks is the judgment of the righteous, by which he means their vindication and delivery from death, the last enemy, and most conspicuous penalty for sin. The soul that sinneth, it shall die. "The last enemy, death, shall be destroyed." "The dead in Christ shall rise first." We shall see more of his notions of a future judgment hereafter; and in conclusion, perhaps, venture our dissent from some things and show our reasons.

**CHAP. XII. 1-6. The woman and dragon.** By referring to the chapter it will be seen that the symbol is, a woman clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head, crying in travail, and a monster red dragon with seven crowned heads and ten horns, a tail dragging after it a third part of the stars which it dashed to the earth, watching to devour her son who was destined to rule all nations with an iron sceptre. But the child was caught up to the throne of God, and the woman fled to the wilderness to a place prepared for her, and there, was nourished twelve hundred and sixty days.

During this same period of 1260 days the two witnesses of the preceding chapter prophesy in sack-cloth, and the "least" is in power. The woman, Mr. Lord, as all the best commentators, regards as the representative of the true worshippers of God, who carry with them His Word, and preserve it pure, worshipping in caves, mountains, and such places as they could find, where the power and spite of persecution was not likely to find them. Her sunbeam robe, her station above the moon, her starry crown, bespeak her greatness and majesty; her cry and labor the importunate desire and prayer of the scattered, persecuted true church, that some one should rise to supreme power who should rule the nations with a strong arm and protect them from the persecuting pagans, and, probably, from an apostate hierarchy of professed christians, their rulers shadowed in the tyranny of certain bishops. The great red dragon symbolizes the rulers of the Roman empire; the seven heads the seven species of chiefs of its ancient government; the ten horns the chiefs of the ten kingdoms into which its western half was divided upon its conquest by the Goths. "Is sweeping its tail through the sky, dragging one third of the stars along and casting them to the earth, represents the violent rejection of one third of the christian teachers, by imprisonment &c. Its eager purpose to devour the child denotes their apprehension that the people of God would favor the elevation of a christian prince to the throne of the empire. That her son was suddenly caught up to God, denotes his extraordinary rescue from the power of the pagan aspirants. By the woman's son Mr. Lord supposes CONSTANTINE and his successors are designated, though he does not regard them as sincere and true worshippers of God, but as usurpers of that dominion over men's spirits which belonged only to God, as no one of them has left any indubitable traces of piety. So, the woman fled her own son as well as the dragon; or, at least, after the nationalization of christianity by Constantine the true worshippers of God were almost as obnoxious to that establishment as they had been to paganism. For he attempted to enforce a unity of sentiment among the churches by enforcing the creeds of councils by pains and penalties, and thus laid the foundation of that scheme which has characterized the vaunted catholic church in succeeding ages, and has resulted in so much blood-shed for conscience' sake;—evidently more solicitous to extend his own power than to glorify God in the salvation of sinners. The gospel, preached in all its fullness and purity would have militated against his selfish ambition.

**GEMS FROM THOMAS WATSON.**

A. D. 1602.

The glory of God is a silver thread which must run through all our actions. The end of every man's living is to glorify God; this is the yearly rent that is paid to the crown of heaven.

A good christian is like the sun, which doth not only send forth heat, but goes his circuit round the world.

It is the note of a hypocrite, he hath a squint eye, he looks more to his own glory than God's glory.

If relations lie in our way to heaven, we must either leap over them, or tread upon them; a child must unchild himself, and forget he is a child; he must know neither father nor mother in God's cause.

The devil blows the horn, and men ride post to hell as if they feared it would be full ere they would get thither.

Well saith Paul, Christ is preached, and God is like to have glory, therefore I rejoice; let my candle go out if the sun of righteousness may but shine.

It reflects upon a master when the servant is always drooping and sad, sure he is kept to hard commands, 'his master doth not give him what is fitting; so when God's people hang their heads, it looks as if they did not serve a good master, or

repented of their choice; this reflects dishonor on God.

Praising God is one of the highest and purest acts of religion; in prayer we act like men; in praise we act like angels.

As the silk worm, when she weaves her curious work, hides herself under the silk, and is not seen; so when we have done anything praiseworthy, we must hide ourselves under the veil of humility, and transfer the glory of all we have done to God.

The higher the lark flies, the sweeter it sings; and the higher we fly, by the wing of faith, the more of God we enjoy, the sweeter delight we feel in our souls.

Grace and glory are linked and chained together; grace precedes glory, as the morning star ushers the sun.

The two Testaments are the two lips by which God hath spoken to us.

This book of God hath no errata in it.

The Lord may change his providence, not his purpose: he may have the look of an enemy, but the heart of a father.

The papists, who take away part of the Scripture, clip the King of heaven's coin. They are like Ananias who kept back part of the money.

The angels had no relation to one another; they are called morning stars—the stars have no dependence one upon another; but it was otherwise with us, we were in Adam's loins, therefore when he sinned, we sinned.

As the Bishop of Alexandria, after the people had embraced christianity, destroyed all their idols but one, that the sight of that idol might make them loathe themselves for their former idolatry, so God leaves original sin to pull down the plumes of pride. Under our silver wings of grace are black feet.

In the first covenant, works were required as the condition of life; in the second, they are required only as the signs of a man that is alive. In the first, they were required to the justification of our persons; in the new, to the testimony of our grace.

Out of the bitterest drug God distils your salvation. Afflictions add to the saint's glory. The more the diamond is cut, the more it sparkles.

The cross was a pulpit, from which Christ preached his love to the world.

The balm-tree weeps out its precious balm, to heal those who cut and mangle it; Christ shed his blood to heal those that crucified him.

In justification there are two things; 1. Guilt is remitted. 2. Righteousness is imputed. We are reputed not only righteous as the angels, but as Christ, having his robe put upon us.

An error in justification is dangerous, like a crack in the foundation, or an error in the first concoction. Justification by Christ is a spring of the water of life; and to have the poison of corrupt doctrine cast into this spring, is damnable. The Arminians and Socinians have cast a dead fly into this box of precious ointment.

The righteousness of Christ which doth justify us, is a better righteousness than the angels'; theirs is a righteousness of creatures, of this God.

Though believers should be humbled under their defects, but not despond, they are not to be justified by their duties or graces, but the righteousness of Christ. Their duties are mixed with sin, but that righteousness which justifies them is a perfect righteousness.

Noah's dove made use of her wings to fly, but trusted to the ark for safety. Let duties have your diligence but not your confidence.

S. C.

**MORTUARY.**

"For if we believe that Jesus died, and rose again, even so they also which sleep in Jesus will God bring with him."

If I must die, O let me die With hope in Jesus' blood— The blood that saves from sin and guilt. And reconciles to God.

Departed this life at her residence in Memphis, Pickens county, Ala., July 28th, 1849, of inflammation of the stomach and bowels, Mrs. SARAH JANE PRICE, consort of Wilson G. Price, and youngest daughter of Wm. C. Stevens, Sen., and Rebecca, his wife, formerly an Ivy-aged 27 years, 6 months and 21 days.

Mrs. Price was born in Limestone county, Ala., March 7th, 1822. Afterwards she resided with her father and family to Greensborough, where she remained for several years and then removed as before to Miss. where in 1837 she embraced the christian religion, and attached herself to the New School Presbyterian Church in Wahala, Kemper Co.

She was married to W. G. Price on the 15th of Dec., 1844, and in January 1849 removed to this place with her husband, since which time she has fully realized the force of the Scripture; that "whosoever the Lord loveth he chasteneth;" for it would seem that afflictions have been poured upon her with an unparalled hand.

Although not confined to her bed all the time, yet the three last years of her life were a constant pain and suffering. She was deeply

confined the two first of the three last years of her life with a chronic affection, and just at the time when all of her friends became sanguine of her recovery, that fatal disease fastened its fangs upon her vitals, baffling the skill of her Physicians, and dragging her from existence in the short space of three days.

She said but little save to answer the inquiries of her physicians, husband and friends until the evening of the third day when she died her only child, a daughter of three years of age to be brought to her. Just at this time propitious heaven seemed to bless her with strength both physical and mental, and her first words were, "my dear child, your mother is going to die, and leave you in the care of that blessed God that has made you, and the earthly protection of your dear father—Farewell,—shaking her by the hand.

Next she bade her husband an affectionate Farewell, requesting that he would take special care of the child, and reminding him that in heaven, free from the cares, troubles and turmoil of life, unattended by pains, disease or death she would meet him "ne'er to sever."

Then she turned to her numerous christian friends in attendance, and one by one bade them, so far as time is concerned, a long adieu, saying to them, "I shall meet you in heaven where partings is no more." Then to her unconverted friends she said—

This world is all a fleeting show, For man's illusion given, The smiles of joy, the tears of woe, Deceitful shine, deceitful bow, There's nothing true but 'Heaven.'

"Love the Lord—serve him in this world, and prepare to meet me in heaven." Then after looking for a time at each one in the room, she said, "I shall know you all when I meet you on the sweet banks of eternal deliverance. That the utmost extent of her faith in Christ might be tested. She was asked by a season present "if the pangs of death were not severe?" She answered, "Oh no! 'Tis sweet to die and go to Jesus."

Jesus can make a dying bed, Post-mortem as downy pillow are—

And after expressing her serious regret that she never had followed her Saviour in his victory, and requesting that the Rev. Wm. D. Boyd should preach her funeral on the fourth Sunday in August next, her strength seemed to fail her.

"And on his breast she closed her head, And breathed her life out sweetly there."

She, during the whole, shed not a tear of regret, and at one time, as if astonished at her own calmness and resignation, involuntarily exclaimed to herself, "Oh death! where is thy sting? Oh grave! where is thy victory?"

Mrs. Price was a kind and devoted wife, a loving and affectionate mother, and in her death the husband and child have suffered an irreparable loss. But they should remember, that their loss is her gain. She will doubtless be mourned by many relatives in Alabama, Tennessee, Mississippi and Texas, for whose information and satisfaction these facts have been sketched, request of many of her friends.

M. J. W.

Memphis, Ala., July 30, 1849.

Request.—S. W. Bap. Chronicle, Ten Baptist, and Wilmington Journal, will copy the above for the benefit of her relatives and friends in those States.

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