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### Religious Miscellany.

Dr. Merle D'Abnigne's Address at the Kirchtent.

Address of Dr. Merle D'Abnigne, 20th September, 1853, in the Kirchtent, at Berlin, on the question, "Whether the Confession of Augsburg should be proclaimed the chief of the whole Evangelical Protestant Church of Germany?" (Translated from the French.)

MY DEAR FRIENDS IN CHRIST:—I come from the city of Calvin, and cordially greet you in the name of the Evangelical Society. It is thirty years since I studied in Berlin under Marheineke, Schleiermacher, De Wette, and Neander. But for many years past I have not spoken your language. I therefore claim your kind indulgence for my incorrect German, as well as for my Helvetic and Calvinistic freedom of speech.

The present question does not in reality concern us Reformed strangers. I shall not consequently take part in the vote. When, twenty-one years since, I opened the Evangelical Orthodox New School of Theology in Geneva, I declared that we would maintain the doctrines of Scripture, such as they are contained in all the evangelical confessions of faith, and I quoted on that occasion several passages of the Confession of Augsburg, as well as of the Helvetic, Gallican, and other Confessions. We shall remain faithful to that declaration. Besides, I am pleased with my neutral position, since I feel myself somewhat embarrassed. I may be said to have two opinions; and, without declaring myself, I will show the reasons which tend in favor of the motion, and those which seem to me to raise some objections.

In the first place, I admire the Confession of Augsburg, because I recognize in it a great work, drawn from the inspired Word of God. How could our Augsburg fathers have risen with so much strength against the authority of the Pope, if they had not leant for support on the immovable rock of God's authority, in his Word? That divine authority was the source of the life of Luther. When writing to the Pope, he declared himself ready to forsake all "except the Word of truth;" and when speaking of the mysteries of faith, he said, "I have not seen, heard, or felt any thing of it. But, because God has said it, I will believe it is so, and obey the Word." The Romish Church pretends to have alone authority. On the contrary, it has no authority that can have any value in the church. Traditions, councils, decrees of the Pope, all these are but the works of men. Yes, an authority is necessary in the critical times we live in. It is necessary for the State, for the Church, for our own conscience. But it is on our side the authority is found, and the one we possess is a celestial and divine authority. A respectable theologian, member of the Commission of the Kirchtent, has said somewhere, "Scripture cannot lie." I repeat his words, "Scripture is infallible! Scripture is not the pope! German brethren, let the authority of Scripture grow more and more among you. For in it lies our strength."

The second character which I see in the Confession of Augsburg is the striking witness it gives to the sovereign importance of the Christian doctrines. If the Augsburg confessions had been mystical, and merely given to an inward Christianity, and had looked with an indifferent eye on the great Christian doctrines, they would have remained in their cells or palaces. But, said the Elector of Saxony to the Emperor Charles, "I do not fear, in order to confess this doctrine, this immutable and eternal truth, to expose myself to all dangers, even to death." In the present day, doctrinal opinions are not valued by many. It is not doctrines we want, it is life—say something to us, and we will listen. But, say to us, as we ask also, before all, faith as well as doctrine; but it is precisely because we want life that we demand these. The life which does not proceed from a pure faith will soon be found to be only death. This blighting wind has come to us from Germany. Christianity without a real and living faith is but a dead corpse. It cannot stand erect of itself. German brethren, let us feel the supreme importance of the doctrine, and as the pious Prince of Anhalt said at Augsburg: "Rather quit the land of my fathers, than stand in hand—rather earn my bread by dusting the shoes of the stranger, than to admit any other doctrine than that contained in this Confession." The first dogma is its self-importance.

The third advantage I recognize in the Confession of Augsburg is the excellence of the doctrines which are set forth in it. The Trinity, original sin, reconciliation, justification by faith, regeneration by the Holy Ghost. Oh, what a treasure! We are Calvinists at Geneva, (I speak of myself and friends,) but without servile obedience to the words of Calvin. In the great contradiction existing between the sovereignty of God and the responsibility of man, we endeavor to maintain the balance more even than our great theologian has done perhaps. But notwithstanding, we are Calvinists: we are not Lutherans, nor are we Zwinglians. The Supper of the Lord is dear to us; and we would that the principal worship in the Christian Church should be, every Sunday, the celebration of our Lord's death before the sermon. I often take the Holy Communion, and each time I find in it a blessing not to be met with elsewhere. I know, not only from Scripture, but also from constant experience, that if I do not eat the flesh and drink the blood of Christ by faith, there is no life in me. You see, therefore, in the tenth article of the Augsburg Confession that as we come near to each other, even in this respect, we might well form our sole Church. I give my assent, therefore, with joy, like Calvin to the Augsburg.

But, if I look upon the Augsburg Confession as the heroic monument of one of the most admirable acts that Christian history makes us acquainted with, I entertain, however, some apprehensions unless one of the Reformed confessions be placed beside it. I do not fear the Augsburg Confession; and love and esteem the Lutheran Church. But what I fear is that, sooner or later, an exaggeration will manifest itself in Lutheranism. You know that the more we love a person, the more we desire to see him without a blemish. To avoid the evil to which I have just alluded, what I would most wish to the Lutheran element (after and in communion with the Head of the Church) is an intimate fraternity with the faithful and living element of the Reformed Church. I say fraternity, not union, because this last word has a special sense that I will not touch upon.

The first thing I fear to see in the Lutheran Church, (I say, like St. Paul, "Bear with me,") is that a traditional, ceremonial, hierarchical, tendency will take the lead. A French proverb says, "Every road conducts to Rome." This saying is true, but assuredly, without doubt, it is now the traditional road of which I speak. Too frequently, alas! we see in England a fresh example. If one wants a traditional, ceremonial, architectural Christianity, it is in Rome the idea is found, and as it were, by a law of gravitation, one falls into the Vatican. There is no cathedral more splendid than the Church of St. Peter at Rome. But, as dear Neander said, there is a Church even more splendid still—that which is formed of two or three Christians united together in the name of Jesus Christ. The Evangelical Church has begun a glorious march in this our own day. Do not let us hinder its onward course by all those earthly burdens and human accessories. The Reformed Church can powerfully aid in preventing this evil. It is spiritual, and maintains not only the presence of Christ in the Supper, but in all places. "Lo! I am with you always." This is the life of the Church. Christ is here, my brethren; he is in the midst of us; and we are a Church. It is from the influence of the Holy Ghost, in a cell at Erfurt, that the work of Luther came forth. This work cannot prosper unless it is developed in the same sense. The great Roman controversialist, Mehlher, has said, "Protestantism is especially internal." Let us strive to deserve this commendation.

What I next fear for the Lutheran Church is a certain standing apart, a tendency to repulse, to condemn other children of God, who, notwithstanding, live also on his word. Luther (pardon the comparison) had two hands; the one he repulsed Zwingli with, at Marburg, was the left; the other with which he signed the agreement of Wittenberg, was the right. Ah, Lutheran brethren, do not be on the left. An intimate union with your Reformed brethren will certainly be of advantage to you.

May I be allowed to say another word? Fear that Lutheranism will, in some degree, withdraw from active life. I believe that its passiveness is to be dissolved into the Reformed activity. Three great Colosses shake at this time, namely, the religions of Islamism, of the Indies, and China. It is Reformed Christianity which makes them totter. The Reformed element has powerfully increased since the period of the Reformation. It was then a grain of mustard seed; it is become a tree, "so that the birds of the air come and lodge in the branches thereof." The Catholics themselves are astonished at it. We are amazed, said one, "at the disproportion, if one measures the respective progress accomplished since 1814, by the

Christian people non-catholic, as compared with the advantage in power the Catholic nations have obtained. Has Catholic civilization, then, descended to the tomb?" That which especially fills this writer with astonishment is, the strides that Great Britain and America are making in the civilization of other lands. The power to develop the future well-being of the human race is in the hands of the Reformed nations. But not rather let us be as one, let us give each other a hand, dear brethren of the Lutheran Church. Let us go forward under the banner of our common Chief, under the *hoc signo vince* of Jesus Christ; and march together to the conquest of the world by the preaching of faith. Already you have in many places faithful numerous missionaries, who work with our own under the protection of the Reformed nations. Let us be united in this old world, as they are in the midst of Pagans.

Such are the fears I entertain as to the dangers of an exclusive Lutheranism. It is why I should like to see the Gallican, Helvetic, or Heidelberg Confession placed, in your Resolution, by the side of that of Augsburg, and enjoying the same rights it possesses.

But, be it as it may, we who are all lought by the same blood, let us be one in faith to the Father, Son, and Holy Ghost. Amen.

From the Watchman and Reflector.  
Baptism in Fire.

At a period like the present, when almost every man is incessantly engaged in active life, and when even ministers of the truth cannot occupy the study to the extent that our fathers did, we are in danger on the one hand, of falling into a set of phrases which are frequently used without clearly defined views; and on the other, of neglecting a very large number of Scriptural passages, which, if carefully thought of, would suggest to our hearers exceedingly important and impressive lessons. If we are not mistaken, both these remarks apply to a very interesting passage found in Matthew 3. 2, where John the Baptist, speaking in a public discourse of the approach of Messiah, says, "He shall baptize you with the Holy Ghost and with fire." A passage of solemn and striking import, but which, we think, is very extensively misunderstood.

We are aware that there is a very general and comprehensive sense attached to this passage to which no reasonable objection could be made; namely, that which considers John as here describing a contrast between his own ministry and that of the coming Messiah. While he himself could only utter words, and immerse in water in the belief of the approach of that illustrious personage, when He should preach, it should be with far more energy, and with full proof that he had power to act as well as to speak, to give as well as to promise—in a word, that he would reward those who received his doctrine, and punish those who rejected it. But a little examination of the Scriptures will convince us that the sacred writers, and the first preachers were usually more definite and precise in the use of language, than this general statement would imply. Strong impressions, which John always aimed to make, could only be secured by words conveying well defined and strong ideas.

The meaning most generally attached to the phrase of being baptized with, or more properly in, fire, is that it has a reference to the "eleven tongues, like as of fire," which sat upon the heads of the apostles on the day of Pentecost. But we object to this view of the subject, that Scripture nowhere thus speaks of the matter. It may be remembered that when Messiah, just before his ascension, said to his apostles, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," he says nothing of being baptized—with or in fire. Assuredly the apostles were not baptized in these tongues of fire, as they were in that Holy influence which "filled all the house in which they were sitting."—And moreover, that baptism in fire was no part of divine influence, may be argued from the fact that we are told by Peter of the family and friends of Cornelius. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost?"—Why does he say nothing here of fire, if it formed any part of the prediction of John in reference to divine influence?

The copulative and shows clearly that the Baptist means here two things by the baptism of "the Holy Ghost and with fire." The copulative can neither be exegetical nor used by comparison. Apply it elsewhere. "Except a man be born of water, namely of the Spirit, he cannot enter into the kingdom of heaven," would be far from correct; nor would any one say the passage ought to read, "he will baptize you with the Holy Ghost, namely with fire." It has been very correctly said by an English writer on this subject,—"Fire is never used in Scripture as an emblem of the sanctifying influence of the Holy Spirit. The circumstance of the purifying metals is a very appropriate illustration of the Spirit purifying the

heart but still it is not a Scriptural illustration. God purifies his people in the furnace of affliction, but still no one would say that affliction is an emblem of the Holy Spirit. There is no other passage, then, which would support the interpretation, "He shall baptize you with the Holy Ghost as with fire." Before this time, it is probable the writer has been charged with the frequent fault of the old divines in dealing too much in negative views. It may be said, that while he tells us what, in his view, the text does not mean, his time would be better employed in presenting the real truth of it. To this, then, with one more introductory paragraph, we will proceed.

Fire is used very frequently, both in the Old Testament, and the New, as an emblem of heavy judgment and calamities. Here are a few specimens: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch."—Mal. 4. 1; "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust;" Isa. 5. 24 "Their worm shall not die, neither shall their fire be quenched;" Isa. 66. 24. "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isa. 43. 2. "I am come to send fire on earth;" Luke 12. 49.

The meaning of John's language, then, taken in its connection, seems to be—that the coming Messiah would baptize his hearers either in the gracious influences of the Holy Spirit, or in the extreme misery of eternal fire. Those who believed his doctrine, should enjoy very copious influences of his Spirit, and those who rejected him should be overwhelmed with misery. All should be immersed, either in happiness or in suffering. We ask you to consider two or three facts:

1. This view of his meaning accords with his whole character and preaching. John was a bold and fearless preacher; the Luther or Knox of his day. He sought to fulfil the high mission on which he was sent, perfectly careless as to the applause or the displeasure of his hearers. He never sought to please by brilliancy or by pathos, but to say plainly what he had to say in reference to "Him who was to come." When the Pharisees came to his baptism, he spurned them in words, and with a manner that must have deeply stung their souls. The sermon before us illustrates all this. In three succeeding verses this image of fire is strikingly presented. In the 10th verse He tells them, "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Can anything be meant here less than rejection and a doom to misery? In the 12th verse, speaking of Messiah, he says, "Whose fan [or shovell] is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Can he mean anything here but the future eternal misery of unbelievers, and does it accord with any sense of propriety to suppose that he introduces "fire" into the verse which stands between these two references in another sense to that in which it is here used? Surely he meant to say that in one way or other all his hearers should be baptized: for he addressed the whole of his hearers, and never allowed any one to go from his preaching without taking home with him a message from God. Believer and unbeliever each received his portion.

2. This view of John's meaning entirely accords with the subsequent teaching of Messiah and his apostles. Whatever shyness or hesitation may be cherished in the present so called refined age as to preaching the future doom of the ungodly, there was none felt by the author of our ministry, nor by the preachers of the first and purest age of the church. When the future Judge of the world was incarnate on earth, he told his hearers that at the last day he will "say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Jude speaks of the inhabitants of Sodom and Gomorrah as "suffering the vengeance of eternal fire;" and holy John, in his apocalyptic vision, gives us as a part of the description of the occurrences after the future resurrection, "and death and hell were cast into the lake of fire," and adds, "this is the second death. And whosoever was found written in the book of life, was cast into the lake of fire." Indeed, the view we have taken of this subject accords with the whole current of Scripture; and if we should prove wrong, we are at any rate, in good society with Jacobus, with Warron and Ripley, with Dr. P. Smith, and Michaelis, and Rosenmuller. And though we urge not their views as authoritative, the opinions of such men are not to be very lightly dismissed. Two of these, as being less known than the others, we borrow permission briefly to quote. Michaelis, in his paraphrase of this passage, says—

"He will commence his religion with a more powerful baptism than I. I have only water; but he hath a two fold baptism. He will baptize you with the Holy Spirit; that is, he will pour out, in the richest abundance, the supernatural gifts of the Holy Spirit, namely prophecy and miracles (which took place on the remarkable Pentecost,) and those who reject him he will plunge into a sea of fire. The temple, Jerusalem, and almost the whole land of Judea, became literally the prey of the flames; though the term fire in this place may equally comprehend all the righteous punishments which the Messiah should inflict."

Rosenmuller is still more explicit—He says, "If we compare the expressions in verses 10 and 12, we can scarcely have a doubt that the baptism with fire signifies the awful punishment which the Messiah will inflict upon the wicked. John shows why he describes the Messiah as much greater than himself. He (says the Baptist) will enter upon his office after me, will not only bestow excellent gifts on men, but as their Lord will chastise the disobedient; while I his unworthy subject and servant, can only bind men to reformation by the solemn rite of baptism, and thus prepare the way for him as the Messiah."

It seems entirely unnecessary to pursue this subject any further; suffer the writer to close by suggesting to his honored brethren in the ministry—that if Scripture does indeed give us this view of baptism, it becomes us when we preach on the ordinance, as vividly and strongly as possible to present it, especially to the unconverted portion of an audience. They have, very many of them at least, hitherto supposed that with baptism they have nothing to do, and too often have some of us told them so; but they should be taught to know that all who hear the gospel must be immersed in the Holy Spirit, or in unbelief; and that while believers shall hereafter be baptized in "fulness of joy," unbelievers shall be eternally baptized in the fire of eternal misery.

SCRIPTURIST.

### The White Stone and the New Name.

The following is Archbishop Usher's illustration of Rev. ii. 17. By the "white stone" and the "new name," here promised by Jesus Christ, he means that he will give a secret token of his love to the soul, whereby it shall rest assured of the unspeakable love of God and freedom from condemnation. The Athenians had a custom, when malefactors were accused and arraigned, to have black and white stones by them; and so, according to the sentence pronounced, those who were condemned had a black stone, and those who were acquitted had a white stone, given to them. To this custom the Holy Ghost here alludes. This stone, this seal, shall assure those that receive it of absolute acquittance from condemnation; and so free them from the cause of fear.—Again, Christ will give "a new name;" that is, he will write the sentence of absolution in fair letters on the white stone with a clear evidence. As if he should say, (when Christ hath seen a man overcoming, and how he hath conflicted with temptations, and yet holds out, pressing for the crown to the end of the race,) Christ will come in, and ease him of all his pains and sorrows, with such a sweet refreshing as is unspeakable.

### Religious Reverence.

A Highlander, observed the Rev. Dr. Macleod, can give and take a joke like his neighbors on most subjects, but not on his religion; here he is reserved and shy. To know them on this subject you must be a Highlander. A friend of mine was in a boat with a man from St. Kilda, advancing for the first time from his native rocks to visit the world. As he went towards the Isle of Mull they asked him about St. Kilda, and told him of the magnificent things at Mull. He passed them off with great coolness and good humor for some time. At length one asked him if ever he heard of God at Kilda. Immediately he became grave and collected. "To what land do you belong?" said he; "describe it to me." "I," said the other, "come from a place very different from your barren rocks; I come from the land of flood and field, and land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us." "Is that," said the Kildan man, "the kind of land you come from? Ah! then you may forget God, but at St. Kilda man never can. Elevated on his rocks, suspended over a precipice, tossed on the wild ocean, he never can forget God; he hangs continually on his arm." All were silent in the boat, and not a word more was asked him regarding his God.

SIMPLE FAITH.—"I was once called," says Mr. Jay, "to attend upon the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet-anchor. I will in no wise cast out.' I knew I came to him, and I expect he will be as good as his word. Poor and unworthy as I am, he will not trifle with me, nor deceive me. It would be beneath his greatness, as well as goodness."

I Love to be a Minister.  
Yes, I do heartily love to be a minister; and I think there are good reasons why I should. There is no other employment that seems so desirable as mine; and no other situation appears to have so many and great privileges. Let me tell you why:

1. I am employed much of the time, in studying about God, Christ, and heaven, and their eternal glories; and am often pointing my fellow men to things far higher and better than those of earth. My mind is naturally much occupied with these best and noblest subjects, on which it is my business to preach at all, and my heart feels their sweet and ennobling influence. No sense of meanness in toiling for things that will soon rot, or for pleasures that are transient, and bedarkening like the morning fog, disturbs me; nor any regret that I have been, or am engaged, in work that is wrong, or useless, or of trifling importance. It seems all good and worthy work; such as even an angel might delight to do. Even those parts of my employment that have some unpleasantness connected with them, have the pleasing alleviation of being right, and useful, and done for my Saviour and the good of immortal souls.

2. I have the best society. There is no other class of persons so desirable to associate with, as are good ministers and their families. Physicians, lawyers, farmers, merchants, mechanics, &c., have many good, intelligent, and amiable persons among them; but no class of them is so near being uniformly pleasing and useful associates, as is the class to which I am permitted to belong. We ministers enjoy the best society in the world, when we visit each other. And we have the next best when we visit some of our people. We are welcome guests in the best families near us; not perhaps, in the richest or most fashionable families, but in those where true refinement, real politeness, and divine nobility are found. To be received as a brother at the homes of ministers, and welcomed heartily in these excellent families, is one of the very chiefest privileges to be enjoyed in this world.

3. Very probably I have a better wife than I should have had, if I had not been a minister. My being one has helped to make her better than herself would otherwise have been. We are more careful to teach and train up our children well; and they repay our care by trying not to disgrace their father nor hinder his usefulness. And our neighbors testify their good will towards us, by many an act of kindness and many a little gift, that brings up pleasing thoughts, as we surround our table, or our eyes survey our books, or our other treasures.

4. I sometimes enjoy, and have reason to expect forever, the richest rewards. Where else on earth shall we look for joys so great as those that fill the heart of the gospel minister, when he "sees the travail of his soul" in the edification of Christians and conversion of sinners? Say, ye that have experience that which springs from having been the means of saving a soul from death, and adding one to the happy number that will forever love and praise the Redeemer? And when my labors here shall have ended, I expect to "enter into the joy of my Lord," the more perfectly, in consequence of the sympathy with him which my ministerial work has been a means of cherishing. What spirit among the blessed will be more happy than he who labors earnestly "in the work of the Lord," in winning souls, when he comes before the Saviour that once bled for him and them, but now reigns in glory, leading those whom he has been the means of saving? The hope of approving smiles from my Saviour there, affords me no small pleasure now; and I love my work the better because of this anticipation of peculiar joys in heaven. The reward there will be coming in forever. Who else can look for richer rewards than ministers may?

What if I am now poor in pecuniary things, and my salary is small, much smaller than I might receive, if I would leave this glorious work and engage in some employment that would help people to gain money or pleasure? Shall I care much for that? Nay, verily, I have food and raiment, and therewith am, in a good degree, content. "The Lord is my shepherd; I shall not want," beyond what it is best that I should. "He will provide." There are advantages in this living by faith. It seems as if God gave me a great many things to aid in feeding and clothing me and mine; and so I am helped to feel his loving kindness the more frequently and sweetly.

If we have some hard work, some sufferings from cold and wet, some anxious thoughts about how we shall meet our expenses, and are unable to get a great many things which it seems as if we really ought to have; no strange thing has happened to us. Most people have some such trouble; and I am sure that, on the whole, we do not have as comfortable a supply of our bodily wants, and as little trouble from the want of money as the average of our people. I feel no disposition to come down from my noble work to seek for more of earthly good. I see no sufficient reason why we should envy any other class of

men their labors. No; ours is a favored class; the most favored class of all. May we be thankful for the privilege of belonging to it; and may many good young men see its superior privileges, and come and join us.  
Puritan Recorder.

A faithful Pastor.  
He must preach the Gospel in family circles or many families will never hear it.

It is a great mistake (says a writer in the Vermont Chronicle,) that a good pastor will not be likely to be an able preacher. True, his sermons may not be learned essays, as is true of much that is called "able preaching," but if judged by the gospel standard of able preaching they will be so. This accounts for their signal success. God blesses such men.

A faithful pastor has a power over his people that can never be gained by preaching only, no matter how able it may be. He is known in every family, and beloved. The poor, the sick, the children of sorrow, the widow and fatherless know his voice and tread. Both are music to hearts that know little of cheer besides. He knows the name of every boy and girl in the range of his labors. If there is an anxious sinner he finds it out, and finds many he would not have known, if he had not gone to them. Those who cannot go to church he comforts, and attends the aged down to their graves. Many that otherwise would never have entered his meeting-house, or have regarded him as minister as too proud to come and see them in their humble cottages or farm-houses, have their prejudices removed, and become his warmest friends, and are brought to Christ. But for that visit he might have preached all the able sermons he could have written, and they would have been none the better for them.

The fact is, the gospel must be carried in the living voice of the minister, to many a house, or the families will never have it. Multitudes in all our towns will never be reached from the pulpit. In sight of our church, they will no more come to the gospel than the heathen nations will, and will as certainly perish if the cup of salvation is not carried to them. Even then many of both sexes will dash it from them, but not all.

A man who is now a worthy member of the Congregational church of— has frequently said to his pastor, "If you had not come to my house, and conversed with me there, you might have preached till I was dead, but I should never have come to hear you. I supposed you were a proud man till you came to see me. I hated ministers and church members, for they never took any notice of me. When you took such pains to come to my house, and were so familiar I thought you cared for me, and every word you spoke went to my heart. You are the first minister that was ever in my house, and the first one I ever went to hear preach. I knew I was a poor ruined man, and thought no one cared anything about me or my family; and so I made up my mind that I must live and die as I was; but when you spoke so kindly, I felt as if I had one friend on earth. I had no idea that a wretch like me could ever become a Christian. Years ago I had abandoned myself to despair, and was going, with all my family, to hell, and I knew it. My home was a hell every day. But when you encouraged me, that I could be a man as I might come to Christ, I felt a resolution moving in my breast to try. For three weeks my sins crushed me down. I could neither eat nor sleep, and I thought I must die in the struggle. At last I gave all up, and cast myself on Christ as my refuge, and he spoke peace to my soul. From that moment the power of my habits was broken, and I have been in a new world. All this I owe, under God, to your visit. Oh! if you never had looked me up, what would have become of me? Thanks to God for such a minister."

This man lived far back in the mountains, four miles from the village. Two large churches, for nearly half a century, had existed in the town, able ministers had settled there, and yet this man, born in the town, the father of ten children, at this time nearly fifty years of age, had never heard a sermon, had never read a word in the Bible, and heard of the book, but knew nothing about it; had never heard of the Lord's prayer, had neither seen nor read a religious book; his children had never been led to the Sabbath School, and hardly knew of such a thing as the Sabbath; he had been a miserable drunkard from his youth—poor, profane, degraded, dishonest, and despised. This man and his wife became praying people; erected the family altar, learned like children the word of God, taught their little ones to kneel with them, to say their prayers and fear God. He immediately clothed himself and family, took a ship in the church, and filled it every Sabbath; his old and wife joined the church, and are among the most growing and esteemed members.

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**Rev. A. W. Chambliss.**  
Our worthy predecessor, Rev. A. W. CHAM  
188, has removed to Lexington, Mississippi, for

the purpose of taking charge of the "Central Mississippi Female College." He informs us that he hopes to open the present year with one hundred pupils, with a fair prospect of increasing that number by the close of the year to one hundred.

l fifty, or two hundred. The buildings of the  
stitution will cost

and will easily accommodate from two to one hundred and fifty young ladies. He will be assisted by his eldest son, Mr. WILLIAMS CHASE, who will graduate at the *Harvard* this summer, and his daughter ELIZABETH, a graduate of *Jedden*. Brother C. will also preach to one here, if no more. From his reputation as a scholar and minister of the Gospel, his untiring labors, and his "aptness to teach," we trust he will succeed eminently in his new and interesting field of labor. We most earnestly commend him to the affectionate confidence and support of our Mississippi brethren. We tender to him and to his interesting family, our ardent wishes for their temporal and spiritual prosperity, and their most sanguine hopes may be abundantly realized. We hope frequently to hear of our brother and old co-laborer in the vineyard of the Lord.

His friends and correspondents will please send him at Lexington, Miss.

We are much obliged to brother Welch for a timely communication, which we publish this week. He has expressed our views on the subject precisely. We doubt not that they will be altogether satisfactory to *"Enquirer."* A statistical fact will show that every theological college in the union, in the Baptist denomination could not possibly supply our destination. — There are about four thousand churches in the U. S. destitute of pastors. In addition to these are immense portions of our country remote both of churches and ministers. The want of missionaries needed for China alone is something of Africa, the aborigines of our country, and other portions of the earth, cannot be computed. The obligation of our church to pray the Lord, of the harvest for more laborers and to look out from among themselves men of the Holy Ghost and wisdom, to supply the immense field is not properly appreciated by more than one million of communicants. There are many who possess the necessary gifts and efficient usefulness in this respect, if they are called out by the Churches. It is time that the subject was taken under serious and prayerful consideration.

**DEBTS ON MINISTERIAL INDEBTEDNESS.** — We received a communication in this week's paper on the above caption, upon which we beg leave to make two remarks. Our first remark is, that respondent seems to take it for granted that a deacon is restored to the church, with no excommunication, say for failure of

should, as a matter of course, be restored to membership. And upon this assumption rests an argument for the restoration of :

to his office, as consequent upon his re-  
with the church. Nam, the

the restoration of a fallen brother to  
membership of the church, who had been a deacon  
his full, in one thing, and his elevation  
to office of deacon, is quite a different thing  
from us, that the restoration of a person to  
office of deacon simultaneously with his  
relationship and as a necessary conse-  
quence of it, would be a most ruinous policy.  
A more rigid trial and scrutiny is nec-  
essary than when he was first chosen to fill the  
office, and much more is it important for the  
congregation in the restoration of a minister.  
The second remark relates to the inference  
our brother draws, from his general argu-  
ment, for the conclusion of his communication  
is, "that the nearer the man of God I find  
to the world, so that he keeps from sin-  
ning, can he labor for God; and if he  
should be reinstated." If by this he  
means the same as the apostle Paul does in the  
text, that he "occupies all things to all men,"  
because he might have many who perfect  
with him. But if he means it as a kind  
of drunkenness, or any other sin, a  
ministry for which, it seems to me, it is  
not fitting, notwithstanding the question  
is, "that he keeps from sin," we must not  
infer from him, if he does not, any  
application of the remark, we cannot so  
produce it.

As to the whole, we certainly think, that there  
is no minister of the Gospel to that  
infer having disgraced his Christiani-  
an character by drunkenness, enough  
with the utmost caution. And while  
entirely edified the sentiment is  
correspondent excepts, we nevertheless  
reinstating of such a man into the  
should never be done, until amply  
to test the genuineness of his re-  
formation.

the liberty to publish the following  
other Paschal, although it was intended  
private. It contains sentiments which  
I met with a response amongst our  
countrymen. I have enclosed  
CINCINNATI, ALA. JUN. 23, 1854.  
I have enclosed herewith some of the  
you will find three dollars, two of  
will place to the credit of JOHN R.  
will place to the Baptist to the  
the dollar plan to my credit. I am  
that you have made the office to  
the paper can certainly be published  
more than in Montgomery, and in ad-  
to. My newspaper's services are exor-  
bitant. I can find time occasionally to  
mechanical department of it. I have  
been in days gone by, of "storing"  
for Bro. H. and I know that he will  
be done.

science in the business has taught me the only safe way to publish a paper is to reduce to ten dollars. I trust it is an interest (and all good Baptist) the permanency of an organ of ours in Alabama, will excite themselves the present number of subscribers, it is said I for one am not only willing, and procure my quota of them this year, if my life is spared.

Yours affectionately,  
W. W. PASCHAL.

American Baptist Memorial records of six ministers of the Gospel with-  
ninth, from other denominations—  
m are from the Methodist, and one  
o Congregationalist, Universalist,  
Baptist Churches.

we wrong to forgive, and pass by sin in the  
Minister. Then, from reason and from God's  
 dealings with men, I conclude that the Minister  
 could be forgiven, and restored as readily as oth-

H. H. B.

For the South Western Baptist

ded, then, if any are present, they are seen;

business, the dignity of this man, however, is sharply rebuked. A desire for prominence, however, was seen among the Apostles in order, if it appear in the present day. Example we be united, how can we prosper in our denominational interests; we are taught by the fact, that "those members of the body, which think to be less honorable, upon these we should bestow more abundant honor." (1 Cor. 12:23) If we ever reach the Churches of our Lord for benevolent purposes, or for the edification of our denominational interests, it must be done through their efforts.—

But through christian intercourse, and  
in the Ministry,  
is it, that one learned brother, will have  
and better access, with our unlearned  
ees, and Ministry, than some other learned  
; the reason, is simply this, he will asso-  
with them, at home or abroad; he does  
n't to be above them; he puts himself upon

men, and sits with them at the same table, and with the same astonished interest, at the blasphemous words which proceed from the mouth of the Great Teacher; realizing the growth of Gal. 3:28, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ."

...their unequalled confidence.

...for intimates fear, that the mechanism of the ministry, may be driven on a long movement. But I think he need not be so for reasons I go more. First, it is done until the masses are educated - not probable in any very short time - present school system of Alabama.

...it is not probable, that we educate in the ministry, will encounter very vital, and beneficial, of country labor - into consideration, that an immense

never been classed by my brethren as the ultra predestinarians, but my solemn have always been, that God will adapt his ministry to the wants of those. When he needed one for the refusal of both Jew and Greek, he called Luke, a physician. When he wanted one for the Jews, and to plead his cause in the presence of Kings and Rulers, he called Paul. When he wanted one with boldness, to withstand all his legions, he called Luther. In modern times, when he wanted the Cross to be raised in Burma, Judson was chosen. When he wanted one, educated in the sciences, to overturn idolatry in the great work, there was Roberts, ready to this great work. When he wants an all-destroyer for our refined Christians, he calls them. When he wants a minister

educated and poor of the country, he

view of the way that God calls, and ministry, to the wants of the people. My view, as being the most appropriate, as that infinite wisdom could have de-

Dec. 1853. O. WELCH

the South Western Express

paper of Dec. 9th, I notice that Bro. Welch has expressed the *surprise* that I was at his views on the subject of Election. My article alluded to by him was of the 27th ult. I permit me to say that in writing it I did I had reference to no particular person and that I was not aware that his views were different from those of the majority of the members of the

Dec. 15, 1853.

The South Western Baptist.

"Believe all that is in the Bible."

"Boy to me the other day, when asked to the excuse he could give for deserting Sabbath, if One, that had the right, might, to account for his conduct, I would be dumb, speechless, and dumb." In reply he said, he did not know what was in the Bible. Poor

of the pro-  
churches to  
that any  
Pastor, our  
Jesus, Chris-  
cause of Go-  
he accepts a  
Pastor that  
his character  
some years  
brother or a  
Brother in  
dilemma to  
I wish it

the skeptics of the world, thus  
fratally reject in word, the fr  
Mistaken, unhappy boys!  
At the peril of all you should be  
rable, at the certain ruin of yo  
hopes for the future, do you  
neglect, the Bible. It is the o  
moral darkness whose light is  
a lamp hung up in the night  
fill the day of Eternity dwell  
know nothing of the future a  
awful looking for of something  
th it, the highest and most g  
the conception of man can gra  
down from the dead to the  
tion of joy and bliss where a  
in ascending existence, so bri  
make the intellect looking upon  
rejected, lost, gone if the Bible

For  
To be  
To be

us thought, to charge the God of truth with falsehood! It is impossible for him to lie. How such a tremble before the truth of the most precious promises! One day his flaming eye will be upon not as now, so that they will quail and flee there before him.

thing more. This one I think, and otherwise, have had that placed upon them by some "aunt." Among them those Christian children, for in childhood they were so called, baptized. Alas! If they "mumble" of the fold,—be it written softly, reverently—if they are "lambs" have not sadly strayed? Where are the underlings that hunt them up, and tend them? I do not say with what feelings I look upon one considered as a baptized boy. But for the present, Y. N. H.

**Consecration.**  
**Editors—**  
 Substantial consecration is an imposing substantial. It is quite an easy task to prove from the Bible that ministers should be wholly devoted to work whereunto they have been called. It is equally easy to show from the same book that those who preach the Gospel shall live of the Gospel. And it is equally clear that the minister should not conform to the world, but that the spirituality should pervade both. It is humiliating it may be to confess it, but the truth exists, that in each there is a conformity to the world. And here let me say, that even those who have been the most ardent in advocating entire consecration and moral avocations, have been as far short

the whole world surveyed, as this  
been want to condemn. *Imperfect*  
upon us, in the whole range of char-  
acter and action. And while it is our  
and duty, most rigidly to scrutinize  
character and actions; and to be both  
faithful with others, I have long in-  
believe, where there is really the most  
the most ready forbearance will be  
we sympathize will pity the sick and  
will admonish, the patient against the  
that produced the disease, but neither  
the other will now cure the disorder of  
Learned sermons may be delivered,  
written, which almost immortalize the  
it, it also! the evil is not touched, and  
there, the next you hear, the Doctor him-  
taken the disease. It is one thing to  
cures and the whole of our brethren  
quite another, to treat rights, and  
sight. I have been for twenty years

times and less at others looking to  
and have often thought I would make  
peculiar views upon it, but have dis-  
cussibility. But in the providence of  
God, from the material labour, from  
other services, summoned courage at last  
to do some of the difficulties which  
way, to a more entire consecration.  
great difficulty which most naturally  
of a pious sensitive mind is, a  
of its own imperfections. This in-  
the ability to discourse in a popu-  
lar religious topics, will produce at  
a determination to shrink from the  
of the church; a want of spiri-  
is the cause of weak and dwarfish  
rationally as that the weak and sick-

ings forth feeble children. Well, de-  
energy. This want of spiritual-  
stian community first produces en-  
and secondly discourages them, by  
the world and opposition to the  
of the gospel. A vain, dogmatic,  
of children.

...theistic preacher may content  
himself with Sabbath harangues, or, in his la-  
philosophic disquisitions, if he but  
may can luxuriate with his flock in  
the self denying man of God, im-  
the importance, of his work, in the  
Bible, feeling his insufficiently re-  
the spirit of his master, to seek  
to God, has dreadful conflicts to un-  
with and without. The righter on  
members of his flock, perhaps give  
seasons, that things must alter or  
support him. Now what is to

others seek once what has to  
standard of the gospel must be low-  
er to covetousness, or to enter  
fashion and false taste, or he must  
And I hold it does not take a pious  
pernicious, I will let *their hands minis-*  
terers, while I preach to some of  
the gospel, pure and spiritual, rather  
against the gospel. *and to counsel*  
be avoided perhaps, were it not  
difficulty, and that is a want of  
charity, and that is a want of

The Legislature is sustaining the purity of the gospel by requiring justice from the ministerial character. I hold that the law is called to succeed a returning to that man, as a Minister of the gospel he preaches, to the good of that church, to be able to know from the church and its members if any injustice has been done him or his church. I mind has been made up for me I will not fraternize, with any minister who will act otherwise, — this rule is adopted, many of the ministerial consecration will qualify themselves, to against those who will

the sovereign remedy against  
it is *spirituality* in the church  
and in the friend of religious pro-  
gress but I would give it as my  
the Baptist churches, educate  
him the head, if you would keep  
rated industry. Seek Pastors,  
it be greater to mould christian  
well the number of church mem-  
bers, not plasters of men. The  
disty is, what ever they do to  
whether they work or sleep  
to the Lord and not to men.

gratifying results. It did my soul good  
willingly and efficiently the delegates  
body, and the friends of religious enter-  
who were not delegates, contributed for the  
branches of benevolence. I said to my-  
left for home: "Our Board is a little en-  
generous contributions." But

an unusual number of applicants for  
has lately come in, and the Board  
in great doubt how to act. It is painful  
appropriations, and yet, I fear, it must  
in some cases. I mention this now,  
on Board, should be compelled to send out  
agents so soon after the Convention,  
because they have pressing reason for so  
hope, as our State convention does not  
dissensions, that the brethren generally  
at the State will act through this Board,  
each Baptist, or friend of the cause, will  
his mind on a specific sum to be paid  
Missions Annually, as the Lord direct.

JOS. WALKER, Cor. Sec.  
 should not a New Years gift, be it small  
 be sent up from every Baptist in the  
 Certainly, this *could* be done, and I pray  
 be. Five, ten, or more dollars could  
 be hid away in a letter and directed to  
 WICKLES, Marion, Ala. and how it would  
 bearts! Brethren, Sisters, try this if  
 for the novelty of the thing, though I  
 night spirit may prompt you.

for the South Western Baptist.  
 PLYMOUTH, Ga., Jan. 3, 1858

Editors:  
 publish in your paper the following notice of  
 election in your State for the Southern  
 Union Society, within the past year  
 the Agent:

[illegible]

Represented by the following: 10 30  
 slating 10 30  
 against 10 30  
 trans 10 30  
 contin 10 30  
 ars o 20 30  
 go to 20 30  
 siess 20 30  
 The  
 Testa 20 30  
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 tentio 20 30  
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 Statu 20 30  
 1837 N 20 30  
 22 30  
 this in 20 30  
 effice 20 30  
 back 20 30

...that many in the distance  
...a removal to this State,  
...to know something of the  
...of the government, so as to be  
...come to the country, it  
...round down and oppressed  
...we therefore concluded to present

gleaned from the recent report  
 of the Treasury, submitted  
 to the State, now in session,  
 the number of acres of land, in-  
 cluded in the present year is 39,176,  
 and the value of the whole per acre is  
 increased in this department for  
 1865, from \$256, to \$256, 75.  
 The value of slaves assessed for the present  
 year is \$256, 75, and the value of  
 the last year, of \$9,918.

horses and cattle assessed at \$1,044,463, at an average rate of 10 cents per pound, amounting in the whole to \$104,446.30, and in making an increase over the last year in number.

On the property assessed, such as real estate, \$13,734,550, an increase of \$2,704,107.

There will be left to the state after paying the entire debt, including interest thereon \$50,000,000.

re, I believe have already passed relating to the counties, the state 1884 and 1885. From all that I hear at the country is not only free from any extreme light. "The way" for the great Pacific Railroad is granted through Texas, and pending before the Legislature, we proposing to grant in aid of 20 to 60 sections of land per mile of said road as shall be commended by the State. "The proposed improvements shall be completed in time for our people Texas is not

[illegible]



## East Alabama Female College.

[illegible]



## Dying.

## Beautiful and Curious.

We had the following curious piece of poetry in a late number of the "Presbyterian Magazine." The initial capital letters spell "My Mother." In the glorious cross of Christ, and the words in small capitals, when read from the top to the bottom, and from the bottom to the top, make the Lord's prayer:

Make known thy Gospel truths, our Father, King;  
Yield us thy grace, dear Father, from above;  
Bless us with hearts which faithfully can sing  
Our life thou art for us, God of love.  
Assume our griefs in love for Christ, we pray;  
Since thy bright Prince of HEAVEN and GLOBE  
did.

Took all our shame, and hallowed the display,  
In first his own, and then being crucified.  
Stupendous shall thy grace, and power make  
known.

In Jesus' NAME let all the world rejoice;  
In Jesus' NAME let all the world rejoice;  
That blessed kingdom, for thy saints the choice:  
How vile to come to thee, I all our cry.  
Enemies to thy self and all that's thine;  
Gracious our will, our lives for vainly.

Leading thy truths, as King in design.  
O God thy will be done from earth to heaven;  
Rejoicing on the gospel let us live,  
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ken,—his wife, his children, his heart yearns to gaze upon them—to hear from them; they are sent for, and, taking her little ones, for four days and nights the fond wife travels, in haste to see him whom her soul loveth. But cruel death, he hastened on his blasting work, and the spirit of that husband and that father took its flight to the land of spirits only two hours previous to the arrival of that anxious wife and those infant children. How aggravated the circumstances, that he must die among strangers, without the personal kindness of his wife; and now, he must be buried—not in his forest home, where the wild winds might sigh his requiem, and where the sympathizing hearts of friends and neighbors could be poured out in tenderness and grief with the widow and the fatherless, but among strangers. How great the woe which now rolls over the bereaved heart! But the grave yearns for its prey. The temporary home of Mr. R.—was situated on the west bank of the Hudson, just under the upper range of the palisades, and in order to bury, the remains must be conveyed to the opposite shore. On the afternoon of September 1st, the day he had set to greet his family in their own abode, the minister of Christ's Gospel was called upon to aid in conveying the remains of the stranger dead to their narrow home. Upon the eastern shore stood the clergyman and the undertaker, awaiting the arrival of the body. It was a beautiful afternoon. Not a ripple was seen upon the face of the lovely river; no gathering clouds marshalled over the blue above; the sails of the boats and vessels, as they sat, embosomed in the calm waters, hung loosely, and naught disturbed the river scene save the measured pull of the oarsman, as he drew nigh with his sacred trust, and the mourning woman and her fatherless son.

A procession on the water, how mournfully solemn, especially when it is the funeral of a stranger, being borne to his long home by his widow and those who can find time to weep with those who weep. The boat has touched the shore; the coffin dead is lifted to a place in the dark, dark hearse—yet in that little boat sits, bowed down with grief, the mourner of the occasion—the map of God, while a tear starts to his eye, steps forward, extends his hand, and lifts the sorrowing sister to her place in the procession—it moves slowly—the hearse and the mourners' carriage compose the train—the house of God is opened, and about twenty persons, drawn in a moment by the circumstances, enter—the word of truth is read, comfort spoken, prayer offered—when a female voice leads in the song of devotion, which sounds as though the spirits of the best departed ones were sent to comfort the sorrowing, and never did the hymn sound more sweet, more solemn—

Why do we mourn departing friends  
Or shake at death's alarms?  
Tis but the voice that Jesus sends  
To call them to his arms.

Passing from the sanctuary, the train moved onward to the sepulchre, a lovely place to repose in—a spot retired, and yet divested of all gloominess. Here, the dead obsequies to the stranger dead were performed, and deeply touching was the sight, as the minister gave utterance to the service. "Dust to dust, and ashes to ashes," to see the lonely woman and her little boy kneeling at the head of the grave, and gazing upon the coffin containing the loved remains of their lost one. The service is closed—the grave is filled—the three or four attendants quit the spot, but there lingers the heart of a wife. The spot is marked in memory. That grave shall be visited; the grass that grows upon it shall be watered with the tears of affectionate remembrance; when the cold blast of a thoughtless world shall fall, this shall be the sacred place of retreat; and here, when the heart's unhallowed murmuring shall arise, will be learned the lesson, "Be still, and know that I am God," and by-and-by, when those fatherless ones shall need parental restraint, they shall be brought to the resting place of him, who, delighted with their childish glee, ever sought, as reason dawned, to guide their infant spirits to the true, and just, and pure. And there, also, will the bereaved wife be comforted. Does the body rest in that narrow spot? The soul is not there; "The dust shall return to the earth as it was, but the spirit unto God who gave it." The family of Mr. R.—are connected with the Congregational Church, and though circumstances threw them into a Baptist circle for spiritual consolation, we believe that it has not been without its good effect in the more clear and lucid exhibition of the truth, that we worship the one God, and hope for salvation and eternal comfort through the same Redeemer in that land where sickness and sorrow, pain and death, are felt and feared no more.

We shall miss, no more to part;  
Cause thy sorrow, mourning heart!  
Weary days will soon depart;  
Then we may rest forever.

When the work of life is done—  
When the victor's crown is won—  
Then, immortal life begun,  
We no more shall sever.

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From the Christian Observer.  
Starting a Sunday School.

## An extract from the report of a Missionary of the American Sunday School Union, in the Western Reserve, Ohio.

In passing from T— to B—, I found a fine brick school-house, surrounded by a wealthy neighborhood. On inquiring, I learned that there were several church-members in the neighborhood, but that Universalist and infidel opinions were freely disseminated, and that the young, freed from the restraints of the Sabbath, were noted as a "hard set."

Reining up my horse at one house and another, I endeavored to enlist the prominent church-members in an effort to establish a Sunday School; but, alas! all was discouragement. Every man was afraid of his neighbor, and pleaded somebody else's laziness as an excuse for his own. Disheartened and sorrowful, I had concluded to abandon the effort as useless, when I was accosted in the street by a highly respectable man with

"Good morning, stranger."  
"Good morning, sir."  
"Are you the assessor?" (pointing to a roll of Sunday School papers under my arm.)

"No," I replied, "I am a Sunday School missionary."

"Ah! a Sunday School missionary! Starting new schools, eh?"

"Yes, sir," said I, "that is my business."

"Going to start one here?"

"I fear not; there seems to be too little interest to warrant the attempt."

"Oh, don't be discouraged, stranger; come, sit about noon—turn round, and come, and take dinner with me, and we'll talk the matter over. It's only a short distance."

Thus saying, he pointed to a neat little cottage, almost hidden within the little grove I had just passed.

"My name is U—, Dr. U—," he continued, "I am an avowed infidel, as everybody knows, and yet," said he musingly, "a Sunday School would not be a bad thing in this neighborhood."

Gladly accepting his invitation, and having an appointment for the next Sabbath, I went on my way.

On the Sabbath, according to appointment, I met the people. After setting forth the claims of Sunday Schools, and commending the result to God, I called for a free expression of opinion on the part of those present. But the victory was not to be won without a struggle. A Mr. B—, a backslider, and avowed infidel of the Abby Kelly F. C. school, arose with the "requisite documents," as he said, for sustaining (as near as I can recollect) the following propositions:

1st. That the Bible was a mass of fictions and indecent stories.

2d. That so-called Christians are an ignorant band of hypocrites, completely under the thumb of a set of lazy vagabonds, called priests!

3d. That benevolent societies in general are a set of mere catch-penny humbugs; and

4th and last, That the Am. Sunday School Union, in particular, was a mean cheating, cowardly, pro-slavery, sponging establishment.

These propositions he substantiated by quotations from a rabid infidel paper, in a speech an hour long, which was a tirade of low abuse and slang.

Waiting quietly till his stock of abuse was exhausted, I merely corrected some of his mis-statements—thanked him for so vividly setting before us the terrible results of a want of good moral training in youth, and in conclusion requested all who were in favor of establishing a Sunday School there, to arise. All save Mr. B— himself, rose immediately to their feet; and when I left the place, a flourishing Sunday School was in successful operation.

Who can tell what result may follow this mistake upon the part of the Doctor, who supposed the missionary to be an assessor? Without God, not even a sparrow falls to the ground, and he overruled this mistake, and the blasphemous of an infidel, for the establishment of a Sunday School in an ungodly neighborhood.

The Waldenses.

Extract from a letter, dated July 27, 1853, written by one who knew whereof he affirmed:

I am just come from the valleys of Piedmont. My visit to these churches of primitive Christians has been satisfactory to myself, and I trust profitable to others. I have been everywhere received as an acquaintance, as a messenger from God; chapels, houses, all are open to us. What a change since the time, twenty-one years ago, when I with brothers De Jersey and Ehrman, were banished from Piedmont for having preached Jesus and his grace to the poor children of Adam! I have been begged, and even entreated, to return thither as soon as possible, and to stay with them some months; and the question has been asked, could you not come and take up your abode with us? The churches of the valleys are on the straits, too, as is the strait; Pignerol, Geneva, Nice, as you well know. (Professor Malan, of La Tour, has just been sent there by the table.) Turin and other places are seeking the truth, which saves from the fire of the devil.

Eighty persons at Turin, enlightened from above, have been turned quite recently from the kingdom of darkness to that of light, from the Pope to Jesus Christ, and have been received into the Waldensian Church at Turin. Let God only arise, his enemies will be scattered, and they that hate him will be before him.

The Dying Wife.

The following most touching fragment of a letter from a dying wife to her husband, was found, some months after her death, between the leaves of a religious volume which she was very fond of perusing. The letter, which was literally dim with tear-marks, was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen—

"When this shall reach your eye, dear G—, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all my thoughts was at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and altho' to you and others it might now seem but the nervous imaginations of a girl, yet, dear G—, it is so! Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and hard indeed is it, to struggle on silently and alone, with the sure conviction that I am about to leave all forever, and go down alone in the dark valley. But I know in whom I have trusted, and, leaning upon His arm, I fear no evil. Don't blame me for keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting, when time will soon make it apparent to you? I could have wished to live, if only to be at your side when your time shall come, and, pillowing your head upon my breast, wipe the death-damps from your brow; and usher your departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be so, and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking heart from your breast to my Saviour's bosom! And you shall share my last thought; and the last faint pressure of the hand, and the last feeble kiss shall be yours; and even when flesh and heart shall have failed me, my eye shall rest on yours until glazed by death; and our spirits shall hold one last, fond communion, until gently fading from view—the last of earth—you shall mingle with the first bright glimpses of the unfading glories of that better world, where partings are unknown. Well do I know the spot, dear G—, where you will lay me; often have we stood by the place, and as we watched the mellow sunset as it glauced in quivering flashes through the leaves, and burnished the grassy mounts around us with stripes of burnished gold, each, perhaps, has thought that some day one of us would come alone, and whichever it might be, your name would be on the stone. But we loved the spot; and I know you'll love it none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you will go often alone there, when I am laid there, and my spirit will be with you then, and whisper among the waving branches, 'I am not lost but gone before!'

Suppression of the Baptists.

In one civil department of France, "the Baptist chapel," says a letter from the country, "are all closed, and their public worship completely suppressed." In Hesse, Cassel and Mecklenburg-Schwerin, Germany, "the most stringent measures," says the Macedonian, "are taken to repress all Baptist meetings." In Hesse, martial law is threatened; while in Mecklenburg "the preachers are forbidden to leave their respective towns."

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