

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii, 20.

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TERMS.

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From the Boston Recorder.

THE HOLY SPIRIT—OFFICIAL WORK.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Who then need to perish? Not one. The validity of Christ's atonement is such, that every believer can be pardoned. If every man should believe, then every man would be saved; and so universal salvation would be a fact. But the salvation of men is not made certain by that which makes it possible. It men hate God without a cause, or the same spirit of carelessness hatred they reject his Son, and put salvation far from them. How the world is predisposed to treat the Son of God, when he appears as a Saviour, is obvious from the words of John, "He was in the world, and the world knew him not. He came unto his own, and his own received him not." Though he immediately noticed some exceptions to this universality of unbelief, and rejection of Christ, yet he subjoined such explanations as show that mankind are naturally as disposed to reject Christ as they are to hate God. For he refers the faith of such as do believe to the efficiency of God.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." That any in this ungodly world become reconciled to God through our Lord Jesus Christ, is owing to regenerating grace. To complete the work of divine mercy in the salvation of any, it is as necessary that God work in them as that he should work for them. The external preparation by an atonement for the exercise of pardoning mercy, is one department in the work of human redemption. The internal application of grace, in reconciling sinners to God through the atonement, is another department in the work of redemption. The latter is as indispensable as the former. Without the latter, the former would be in vain. It belongs to the Holy Spirit to prosecute the work of redemption, by effecting all necessary changes in human character and experience. In doing this,

1. He convinces men of sin. All men are sinners, and know that they are. But their views of sin are wont to be very superficial and inadequate. They are "alive without the law." They flatter themselves and think "they are something, when they are nothing." They are very slow to believe the truth respecting their own depravity. "A deceived heart hath turned them aside, so that they cannot deliver their soul, nor say, is there not a lie in our right hand?" And "this is their condemnation, that light has come into the world, and they love darkness rather than light, because their deeds are evil; and will not come to the light, lest their deeds should be reproved."

But it is not the will of God that men remain in darkness, or in the undisturbed practice of sin. By his Spirit he reproves them, and sets their sins in order before their eyes. The Spirit exerts his power in solitary instances of conviction, and in surprising scenes of popular awakenings. "To those who have been alive without the law, the commandment comes, sin reviveth, and they die. By overpowering conviction they are constrained to say, 'Oh wretched men that we are, who shall deliver us from the body of this death. This occurs in such a variety of circumstances, and in the experience of such a variety of persons, that no explanation of it is satisfactory, which does not imply the direct agency of the Spirit."

2. The Spirit converts men to God. No strength of conviction involves any certainty of conversion. The very man who writhes under the convicting energy of the truth, and the Spirit, may persist in his sins. "The carnal mind is enmity to God; it is not subject to his law, neither indeed can be." "That enmity does not die of course, because it is brought into the light; that opposition to law does not cease by the urgency of legal demands, nor by the terrors of legal condemnation. Sinners under conviction often evince a more determined opposition to God than ever. They are not then 'monitors,' anxiously seeking after God, but rebels who are resisting the Spirit. Sinners in distress, hopeless and sleepless, and in the bitterness of conviction crying what shall we do, are often guilty of the most grievous provocations. Their very agonies disclose the desperate enmity of their hearts then in exercise. On their knees they rebel. Their prayers are abominations, because without any submission to God. Truth has thrown them into commotion. They are emphatically like the troubled sea, when it cannot rest. What shall allay this storm of wickedness? What still small voice of the Spirit says, 'peace, be still.' And all is hushed. The Spirit meets the proud, boasting and warring

rebel, and without revealing his presence, or interrupting the consciousness of personal freedom, brings him into cheerful submission to God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." The effect is produced. The dead in trespasses and sins are quickened, and live unto God.

3. The Spirit illumines the mind of men. "The way of the wicked is as darkness; they know not at what they stumble." "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But "they who were once darkness, become light in the Lord." "They are called out of darkness, into marvellous light." This darkness which characterizes the natural man, does not indicate any want of intellectual power to apprehend the truth of God, nor any want of clearness in the word of God. It is styled in Scripture "the blindness of the heart." It is that moral perverseness, whereby the truth of God, with however much cogency or clearness of demonstration it comes, is not received with satisfaction. Its beauty and glory are not perceived. "The fool hath said in his heart, there is no God." "The invisible things of God, even his eternal power and Godhead, may be clearly seen "by the intellect, while there is a veil upon the heart, so that the glory of these divine things is not discerned. The absolute sovereignty of God may be demonstrated, so that wicked men shall assent to the demonstration, while they hate the truth demonstrated. The eternal and immutable decrees of God may be proved beyond dispute, when the silenced opposer will brood in sullen disquietude over the certain, yet to him cheerless doctrine. The same may be true in respect to the Scriptural doctrines of human depravity, of the atonement, of election, regeneration, and the endless punishment of the wicked. They are all plainly taught, and may be easily learned. But "the blindness of the heart" prevents a right apprehension of them. Spiritual illumination is the removal of this "blindness of the heart." Hence God is said to give men "a heart to know him." Paul says, "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Divine light is communicated to the soul by the renewing and sanctifying influences of the Holy Spirit. Men are "renewed in knowledge, and sanctified by the truth." The Spirit enlightens men not by any new revelation of truth, but by preparing their hearts to receive the truths of the Bible. He harmonizes their hearts with the doctrines of revelation; and forthwith they say, "whereas we were blind, now we see." Truth has not altered—not even are the statements of truth altered; but the moral disposition being changed, truth once hated and rejected, assumes a lovely and inviting appearance. A new interest is felt; and attracted by the discovered glories of truth, men examine it with pleasure, increasing more and more, even unto rapturous joy. This explains the fact, that Paul and men of kindred spirit are so prone to exclamations of wonder and praise, in view of those same manifestations of God which provoke the wrath of ungodly men. The disposition of their hearts is assimilated to truth. Their character is formed by it, and thus the eyes of their understanding are enlightened.

4. The Spirit directs and aids men in duty. He not only quickens those who were dead in trespasses and sins, but he sustains and cherishes that life which he imparts. He not only has a general supervision over the elect, but he dwells in them, and "works in them, to will and to do." Every Christian virtue which they cultivate, is the fruit of the Spirit. Every exercise and manifestation of grace betokens his presence and power. Every duty is performed through strength divinely given. The Christian is what he is, by grace; he has nothing which he did not receive. He does nothing good, except by the spirit which dwelleth in him. The Spirit helps his infirmities. He prays by the Spirit. In answer to prayer of his own dictation, the Spirit imparts to the Christian counsel, and wisdom qualifies him for times and for seasons—for business and for trials. From the Spirit comes skill to plan and energy to execute measures, for individual and general utility. The Spirit is given, that he may be with the church forever. When Christ was on earth, he went before his disciples, and gave them commandment what to do. Now he executes his will through the Spirit, and is glorified by him. Through the church the Spirit is yet to accomplish a moral revolution, whereby the supremacy of Christ shall be acknowledged, and the triumphs of his cross celebrated in the event of a renovated world.

Finally, the work of the Spirit will not be complete, till all the elect of God shall be brought home to glory, and appear before him in spotless purity. For wise reasons he brings not his work in the saint to an immediate close; but so dispenses his blessings, and withholds his influences as to show forth most convincingly, that salvation is all of grace. He leads each Christian in a chosen way, and will make all things, (even his imperfections and falls,) work together for good. In the infinite variety of Christian experience will be displayed the wisdom, power, and grace of the one Spirit, who, when his work is finished, shall bring "all the ransomed of the Lord to Mount Zion above, with songs and everlasting joy upon their heads."

CALVIN.

WHAT ARE MINISTERS TO DO IN THE GREAT CONTROVERSY OF THE AGE?

We have read with no ordinary interest, an article in the last number of the New Englander, with the above title, and will give its leading features, though we would much prefer that our readers should see the article itself.

The subject consists of two parts, viz: what is the great controversy of the age, and what are ministers to do in reference to it? To the first question it is answered, that "the great controversy of the age, perhaps the final controversy, before the conversion of the world, is to be that between a formal and spiritual religion; between the elements of Popery, and the elements of Protestantism." The writer is of the opinion that the battle between these two systems at the period of the Reformation was not final, and that "instead of resting among the spoils of victory," we must gird ourselves for another conflict. He traces the progress of Popery since that period, shows how, and what success, it has sought to retrieve its losses, and finds the emissaries of the Pope still fired with zeal, prompt in their measures, encountering the missionaries of the cross in every land, and employing against them the long used weapons of the Jesuit,—falsehood and intrigue, bribery and corruption, denunciation and violence." The church of England is supposed to furnish to the Papacy powerful allies, and the belief is expressed that the corrupt and oppressive Establishment, instead of being reformed, will wax worse, till the friends of a pure religion are ejected from its bosom. Rome sees in the Oxford and other movements an approximation to her superstitions, and is flattered with her gains. The Dublin (Catholic) Magazine, is quoted as saying in reference to England, "We may anticipate shortly, should liberal councils prevail in the nation that at least one Catholic service may be performed each Sabbath in the churches of the establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangements of the national churches."

Dr. Wiseman, a distinguished theologian of the Roman Catholic church, is also represented as saying, in a letter to the Earl of Shrewsbury, "It seems to me impossible to read the works of the Oxford divines, without discovering a daily approach towards our holy church, both in doctrine and practice." "In France," says our essayist, "it is well known that Popery is regaining the power and influence of which the Revolution deprived her. The king lends his ear to the counsels of the Jesuits, and the courts give their sanction to the oppression of the Protestants." The Roman Pontiff, we are also reminded, "is strongly intrenching himself in the United States, and we must meet him not only in the prairies of the west, and the savannas of the south, but among the hills of New England—on this very soil of the Pilgrims, where the pure faith of the gospel has dwelt unmolested for two hundred years."

Having shown what he supposes to be the "great controversy," and what are the equipments and hopes of the enemy, the writer proceeds to consider the duty of ministers in the present crisis, believing that to them the subject is invested with peculiar interest, and that upon them it must bring great responsibilities.

1. He is a witness. "Ministers are called to a new dignity in the study of the Bible," by which we would be understood to mean, not merely that "dry, critical investigation, which discovers nothing in the Bible but the collation of Greek and Hebrew particles," and the "skeletons of creeds and systems of theology," but that study which "familiarizes the mind with the great facts of Christianity, and imbues it with the spirit and power of the Gospel." The following passage will be acknowledged by every minister, to contain most important truth.

"We apprehend that there is too little of such studying of the Bible among ministers, possibly even less than among private Christians. The very nature of their pursuits, makes them conversant with the Bible, as a book from which they are to derive instruction for others rather than themselves; it calls for the patient and laborious investigation of the meaning of words and phrases; for the precise definition of terms; for the elaborate discussion of doctrines; for the explanation of mysteries, and the harmonizing of apparent contradictions; and so it may insensibly unfit them, in a measure, for that simple, child-like reading of the word, which is so edifying to the unlearned believer. The Bible is in danger of becoming to them a book of 'themes and texts for the pulpit'; a book of arguments for their favorite theories, a book perhaps of most recondite subtleties and abstractions, rather than of simple and obvious truths adapted to the comprehension even of the weak, and to the wants of every soul."

2. It is urged upon ministers, in reference to the pending controversy, to study the subject of "Church polity." Inasmuch as formalism assumes the title of "the church," and "boasts of apostolic order, succession, and ordinances," it is thought important for ministers "to look into these pretensions, and see upon what they are founded."

"Perhaps it will appear that the high sounding title of 'the holy Catholic church' was unknown to such simple hearted writers as Peter, Paul, and John; and that their ideas of 'Catholic unity' rose no higher than that spiritual union which believers have with Christ, and with one another through faith in their common Lord. Perhaps it will appear that as the apostles travelled from place, and organized churches, they consecrated no bishops above the rank of presbyters; & that they never allude to a single diocesan in any of their epistles. Perhaps we may find that the whole brotherhood of Jerusalem made choice of an apostle in place of Judas, and at Antioch participated in the consecration of Barnabas and Saul to the missionary work. We make these suggestions modestly, and in the form of conjecture, hoping not to incur too much of the displeasure of those charging prelates and fierce knights of the 'three orders' who are daily starting up around us."

3. The third suggestion is, that ministers should make themselves "fully and accurately acquainted with the doctrines, ceremonies, and polity of the Roman Catholic church, and with the claims of those whose sympathies are with that organized, visible communion, called the 'one catholic and apostolic church.'" For what is said under this head, we must refer our readers to the article itself.

4. A diligent study of the history of the Reformation is also advised, as a necessary training for all who are to engage in this controversy. After suggesting that there was probably some serious defect in the manner in which Luther, Calvin, and Zwingle conducted "the great controversy of their age," the writer adds, "We must study the history of these stirring times, we must ascertain what were the errors of the Reformers, what the peculiarities of their situation, what the difficulties which encompassed them, why it was that the church, which had been delivered from the yoke of despotism by a mighty arm, and led forth into the light and liberty of the gospel, turned back from the very borders of the land of promise, and wandered in the wilderness; why it was that she had not faith and courage to complete the work of her redemption so auspiciously begun. Surveying these things in the calm clear light of history, and gathering wisdom from experience dearly purchased, we can conduct the reformation of our times to an issue more glorious and enduring than was ever anticipated by the Reformers of the sixteenth century."

with Christ, and with one another through faith in their common Lord. Perhaps it will appear that as the apostles travelled from place, and organized churches, they consecrated no bishops above the rank of presbyters; & that they never allude to a single diocesan in any of their epistles. Perhaps we may find that the whole brotherhood of Jerusalem made choice of an apostle in place of Judas, and at Antioch participated in the consecration of Barnabas and Saul to the missionary work. We make these suggestions modestly, and in the form of conjecture, hoping not to incur too much of the displeasure of those charging prelates and fierce knights of the 'three orders' who are daily starting up around us."

5. The last suggestion is, "that ministers should cultivate a higher tone of spirituality in their lives and in their preaching." But we must close our imperfect analysis of the article, hoping that what we have given will induce numbers to obtain and read the whole in its original and more valuable form.

THE GREAT DAY.

The day of resurrection will be the day of this World's deliverance from the effects of the curse under which it has long groaned. When it was first brought into being, its mighty Framers looked round with complacency on the stupendous monument of his skill and benevolence, and pronounced it very good. Sin, alas! has marred its beauty, and impregnated with death all its elements. It bears on its front the marks of Divine displeasure; it has become the theatre which Jehovah visits for transgression; and all its materials and scenery, which might otherwise have been immortal, are now devoted to gradual decay and final dissolution. "The day of the Lord will come as a thief in the night, in which the elements shall melt with fervent heat, the earth also and the works therein shall be burned up."

A scene is here presented to our view which absorbs thought, and bewilders imagination. The destruction of a city by the shock of an earthquake, or the eruption of a volcano; dismemberment of a state, or the fall of an empire by some sudden or political convulsion, prompts the sigh of commiseration and the thrill of awe. Any unusual appearance in the heavens, such as the eccentric movement of a blazing comet, or the eclipse of the bright orb of day, will fix the attention of half mankind, and fill the breasts of millions with strange forebodings of impending judgments. What then must be the solemn emotions excited in the soul at the departure of a world, when its funeral pile shall be kindled by the breath of the Almighty, its knell sounded by the voice of the archangel and the trumpet of God, and its melancholy obsequies celebrated by an assembled universe!

WHY IS IT SO?

In the Baptist Memorial of April, we find a table exhibiting the amount of contributions of the Baptists in England during the past year. The total amount contributed for missions alone, was \$159,932 66. And their whole contribution for charitable purposes, was over two hundred thousand dollars. And yet their numbers are not over one-fourth as many as ours in the United States. If we were to contribute in proportion for missions alone, the amount would be over \$600,000 annually, more if we mistake not, than has been paid by all American Baptists for the last six years. Besides, our English brethren have to pay tithes to the established church, which is no small sum. If the eleven thousand Baptists of Vermont should pay in proportion to our English brethren, we should have more than twelve thousand dollars for missionary purposes alone. Does it not become us to inquire like one anciently, "is there not a cause?" are we less able? Many of our members are rich; worth their five, ten, twenty, and even fifty thousand dollars. Every thousand dollars possessed by our brethren ought to pay one dollar for missions. Who doubts it? If this was done, we should

have no want of funds. Whose are the cattle, and the silver, and the gold? Are they not the Lord's? Is not the property in the American churches as much the Lord's as in Britain? Why then the difference? Reader, will you answer this on your knees in your closet?—Vt. Obs.

WHERE LIES THE FAULT?

At no time have the gifts thrown into this treasury furnished so amount, which, if divided among the individual professors of religion, in number about 160,000, would make the average gifts of each exceed one third of a dollar! Nor is this the whole or the worst view of the case. We look at our statistics, and find that some whole churches have done nothing, and that after all, what has been done, has been done by a fraction of the whole body. Nor is even this the worst we have to mourn over. Although our General Assembly recommended an increase in our contributions for the coming year, the startling fact is, that thus far, since the financial year has commenced, the amount received is not only not equal to, but four thousand dollars less, than the amount received during the corresponding period of the last year!

Now here is a strange contradiction. Let us take the most favorable view of the causes of a phenomenon which (pardon me if I speak warmly) might almost stagger our faith in the efficiency of christian principle, as it most certainly does in the consistency of human profession. It is said that many of our churches are poor; but is there any one of them so poor as to justify this? It is said that they have been suffering, ever since our work commenced, under unexampled embarrassments. It is true they have; but have they economized in other things as they have in this? It is said they need information of the wants of the world; be this also true, then must we come to the sad conclusion that their ministers have been awfully criminal in not disseminating the requisite information. I use the word advisedly, and repeat that if this be the cause of our meagre receipts, their ministers have been awfully criminal.

Dear brethren, pause here and consider this picture. Surely—surely the professing christians—the ministers of our Zion, cannot but be moved by a statement of such facts, when it shall be laid before them, as it now is before you! What else can we do than spread it out before you, mortifying as it is. It is humiliating, it is alarming in whatever light it is considered. It calls for universal motion through all the churches of our connection. An universal cry should be raised—Where lies the fault? Could we persuade ministers and people to put this question, we should consider the work done.

Rev. Dr. Potts.

INTERESTING BIBLE INCIDENT.

An officer of the Bible Society, after delivering an address recently at the South, read the following.

DEAR SIR,—I heard you say yesterday in the Sabbath school that thirty cents would buy a Bible for a heathen, and by adding it up I found that the enclosed ten dollar piece would buy thirty-three Bibles and one Testament. I resolved that I would give it. It once belonged to my mother, but she is now in heaven, and I thought it would give her more pleasure to know that her little daughter has given it for so many Bibles for the poor heathen, than to retain it as a keepsake. So please accept it as a New Year's gift for them, from

A SABBATH SCHOOL SCHOLAR.
Mobile, Monday evening, Jan. 1, 1844.

INFLUENCE OF THE ABOVE EX-AMPLE.

REV. AND DEAR BROTHER.—The note you read at a meeting in Charleston a few evenings ago, from a little girl in Mobile, who sent a keepsake of her mother as a gift to the Bible cause, very deeply interested me. As I was returning home from having just my wife remarked to me, "We have some money which we ought to appropriate to a similar use."

We had at the beginning of our last conference year one of the loveliest children I ever saw; of rare precocity of mind as well as of singular beauty. The affections of our hearts had gathered around her with no common strength. During the past year the field of our labor became the scene of extraordinary affliction; all of our children (four in number) were attacked with fever. The little one, to whom I have alluded, after a short but violent illness, fell asleep in Jesus. This gold piece was a birth gift, and had lain aside for her, and my wife desires it should be specially devoted to the service of God in the Bible cause. The spirit of our little angel seems to be hovering around me while I write, and I doubt not rejoices in the consecration of the little she has left behind to the service of that Jesus in whose bosom she now sweetly rests.

Very affectionately, yours,
W. S.
Georgetown Society Conference,
February 10, 1844.

FURTHER INFLUENCE.

Georgetown, S. C., Feb. 10, 1844.
REV. SIR,—I was one of your auditors last night.

I greatly regretted that my pecuniary means did not permit me to give more largely than I did for the promotion of so laudable an object; but your remarks on "keepsakes" touched me. I had in my chamber a gold seal, for forty or fifty years the property of a venerable and excellent grandfather. Since his death it became my property.

Could he look down from Heaven I feel confident he would approve of my object in dedicating it to the Bible cause.

As a memento I need it not, for I have another keepsake which I value infinitely more, his venerable Family Bible.

I often call to mind, in my childhood, while resident in his family, I have seen the good old man, morning and evening pondering over the sacred volume apparently with intense delight. I recollect him as ever active in the promotion of every object for the amelioration of the human race; I recollect that the poor never came to pine and departed unassisted; and recollect his tranquil and happy departure in 1824.

For myself, brought up under the care of a truly religious mother, I have ever venerated the Bible as the oldest and the best of books, and as one which was especially given by God to man as a divine compass to guide him to the haven of salvation; but I never had a proper and just estimate of it until the last year.

During a revival which took place here in May last, I one night, before retiring to rest, took my Bible to read a portion according to my custom; a most miraculous change seemed to have come over me, the book seemed one of which I had heard much, which I often desired but never read. I can fully appreciate the feelings of the poor woman in the West, who devoted the whole night to the perusal of this Bible given her by the minister. Like her, I read chapter after chapter. I could not be satisfied; I do not know how many hours I thus spent, but I devoured its contents, familiar as I had been with it. I never understood it before.

I send you, dear sir, the gold seal, bearing the letters "A. M." the initials of my venerated grandfather; it is very heavy and the gold unusually fine; I have estimated its weight and find it seven pennyweights fifteen grains, value about \$6 25. It is my wish that it be sold and the money expended for Bibles.

Yours, with respect,
MEDICUS.

TWENTY-FIVE CENTS A MONTH

Several times, members of my church, have come to me, saying, "I was not able to attend the last monthly concert, but I have determined whether present or absent, to contribute twenty-five cents each month." If the members of Baptist churches would contribute this amount monthly, what a vast sum would be annually raised! Twenty-five cents each month would make three dollars in one year. Of all the Baptists in the U. S. are there not 50,000 willing to contribute the amount named? If only 25,000 would contribute this amount, the sum of \$75,000 would be raised in one year. Surely there must be a want of love for the souls of the heathen. Not one Baptist in twenty-four willing to contribute the small sum of twenty-five cents per month! Reader! can you not henceforth give at least twenty-five cts. a month to send the gospel to the heathen? Louisville, Ky. T. S. M. [Macedonian.]

THE CLAIMS OF THE HEATHEN.

Their CLAIMS ought to be felt. It is not a matter of choice with a christian whether or not he will contribute to give the gospel to the perishing. The destitute have claims on those that have the means of relief; and he is a strange christian, who does not feel the force of this truth.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!" That is good doctrine; a fine test of christian character; applicable to the case before us; and all the more to the point, as the wants of the soul are more terrible than hunger or cold, and eternal death a greater curse than temporal. How dwelleth the love of God in that professing christian who lets one year and another roll by and does nothing to give the bread of life to starving millions? One hundred and fifty thousand and more professors of religion make the Presbyterian Board their agency to spread the gospel. And the average of their yearly donations is thirty-four cents apiece! This is the measure, not of their ability, but of their zeal, of their love! Thirty-four cents a year, to give the gospel of Jesus Christ to six hundred millions of heathen! and very likely some who are reading this article did not give as much.

Now we are among those who believe that it is the duty of the church to give the word of salvation to every people under the whole heaven, and do it without delay. And when we compare the spirit of Christ with the spirit of those who can regard the condition of the heathen with indifference, we can detect no resemblance. The Saviour came to a world of heathen; brought the gospel, preached it, and gave his life a ransom for those doomed to die. And who that shared the spirit of Christ can be indifferent to the wants of millions for whom Christ died?

The heathen have claims, and the agencies by which their claims may be met, are so many and decided that no excuse can be made for evading them. Every cent contributed is made to tell upon the advancement of the work. Every effort made is felt on the other side of the globe, and in the heart of the pagan empire. In speaking on this subject we are prone to run into this stereotyped form of appeal, yet, after all, what more can be said than to urge each and every professing christian to feel that he has a personal duty laid upon him, in reference to the heathen; a duty which he must perform, or

cease to claim a title to Christ's favor; a duty that no faith, no prayer, no preference can obviate. He must do for Christ according to his ability, or take the consequences of disobedience.—N. Y. Observer.

THE BIBLE AS A SCHOOL BOOK.
The remarks presented in the following extract from President Humphrey's Lecture before the American Institute of Instruction, deserve the attention of all who question the propriety of using the Bible as a school book.

There is, I am aware, in the minds of some warm and respectable friends of popular education, an objection against incorporating religious instruction into the system, as one of its essential elements. It cannot they think, be done without bringing in along with it the evils of sectarianism. If this objection could not be obviated, it would, I confess, have great weight in my own mind. It supposes that if any religious instruction is given, the distinctive tenets of some particular denomination must be inculcated. But is this at all necessary? Must we either exclude religion altogether from our Common Schools, or teach some one of the various creeds which are embraced by as many different sects in the ecclesiastical calendar?—Surely not. There are certain great moral religious principles, in which all denominations are agreed, such as the ten commandments, our Savior's golden rule, every thing, in short, which lies within the whole range of duty to God and duty to our fellow men.—I should be glad to know what sectarianism there can be in a schoolmaster's teaching my children the first and second tables of the moral law—to "love the Lord their God with all their heart, and their neighbor as themselves"—in teaching them to keep the Sabbath holy, to honor their parents, not to swear, nor drink, nor lie, nor cheat, nor steal, nor covet. Verily, if this is what any mean by sectarianism, then the more we have of it in our Common Schools the better. "It is a lamentation," that there is so little of it.—I have not the least hesitation in saying, that no instructor, whether male or female, ought ever to be employed, who is not both able and willing to teach morality and religion in the manner which I have just alluded to.—Were this faithfully done in all the primary schools of the nation, our civil and religious liberties, and all our blessed institutions, would be incomparably safer than they are now. The parent who says, I do not send my child to school to learn religion, but to be taught reading and writing, and grammar, knows not "what manner of spirit he is of." It is very certain that such a father will teach his children any thing but religion at home; and is it right that they should be left to grow up as heathens in a Christian land? If he says to the schoolmaster, I do not wish you to make my son an Episcopalian, a Baptist, a Presbyterian, or a Methodist, very well. That is not the schoolmaster's business. He was not hired to teach sectarianism. But if the parent means to say I do not send my child to school to have you teach him to fear God, and keep his commandments, to be temperate, honest, and true, to be a good son and a good man, then the child is to be pitied for having such a father; and with good reason might we tremble for all that we hold most dear, if such remonstrances were to be multiplied and to prevail.

Having already taken the liberty of recommending the devotional reading of the Scriptures in the public schools, as eminently calculated to make them what they ought to be, nurseries of morality and religion, as well as of good learning, I am now prepared to express my strong conviction that the Bible ought to be used in every primary school as a class-book. I am not ignorant of the objections which even some good men are wont to urge against its introduction. The Bible, it is said, is too sacred a volume to be put on a level with Common School books, and to be thumbed over and thrown about by dirty hands. This objection supposes that if the Bible is made a school book, it must needs be put into such rude hands, and that it cannot be daily read in the classes, without diminishing the reverence with which it ought to be regarded as the book of God. But I would have it used chiefly by the older scholars, who, if the teachers are not in fault, will rarely deface it.

THE GLORY OF A REVIVAL.

Take in at a glance the results of a revival, as they respect both worlds. Under their influence see the cause of moral renovation advancing until this earth every where brightens into a field of millennial beauty. Behold also the inhabitants of heaven kindling with higherapture in view of these wonderful works of God? Not only those who have been subjects of revivals, but those who have not, not only the ransomed of the Lord, but the principalities and powers in heavenly places, and even Jehovah who is over all blessed forevermore, rejoice, and will eternally rejoice in these triumphs of redeeming grace. And this joy and glory is not only to be perpetually progressive. Say, then, whether such results will not justify the church even now in beginning her songs of triumph? Which of the angels will think she is premature in her praises, if, when she looks abroad and sees what God has wrought for her already in her revivals, she should begin to ascribe blessing, and honor, and glory, and power unto him that sitteth upon the throne and unto the Lamb? Be this then the song of the church as she travels on here in the wilderness, while she rejoices in the smile, and leans upon the arm, and looks forth upon the gracious triumphs of her living Head. Be this her song on the morning of the millennial day. Let the bright jubilee be ushered in by the echoing and re-echoing of this hymn of praise all a round the arch of heaven. Let the church on that glorious occasion count-up if she can all the revivals which have contributed to her enlargement and brought glory to her Redeemer, and say, what so will become her as to take this language of thanksgiving upon her lips. Let this be her song when her enemies have all

gone into confusion and taken up eternal wailing; when she is herself glorified and enthroned on the fields of immortality, and privileged to walk in the full vision of God when the complete triumph of redemption shall everywhere be acknowledged, and shall awaken joy or agony that is to endure forever.—From the most distant point in eternity which an angel's mind can reach, let the church, who she remembers the scenes of mercy through which she is now passing, still shout forth her high praises in the same noble song; and let seraphim and cherubim, and the whole angelic choir of the third heaven, join to increase the melody:

Blessings and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Amen!

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, May 18, 1844.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Rev. J. H. DE VOTIE, General Agent.
Rev. S. HENDERSON,
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Rev. B. HODGES, Special Agents.
Rev. C. HAWTHORN,
A. H. VARRINGTON.

All Baptist Ministers are requested to procure subscribers.

HOWARD COLLEGE.

It is with proud satisfaction that we announce to our readers at a distance, that the citizens of Marion and vicinity have nobly come forward with the spirit and energy which might be expected from "the Athens of Alabama," and have resolved that a new edifice shall speedily be reared on the ruins of the old building.

On the very next day after the conflagration, a Public Meeting was called at the Court House, which was attended by our citizens and the strangers present at Court, without distinction of party, sect, or class. It was proposed to open a subscription for the erection of a new College building, and never have we seen, on a similar occasion, a deeper and more general sympathy. Gen. E. D. KING was called to the chair. After a few pertinent remarks from the Chairman, His Honor, JUDGE PHILAN, addressed the meeting, at considerable length, in a speech calm and deliberate, but lucid and forcible, urging the claims of Education on the patriot, the philanthropist, and the christian. He was followed in an effective speech by Hon. A. B. MOORE, equally at home in the Speaker's chair, at the bar, and in pleading for the interests of learning. A kindly feeling, a generous sympathy now pervaded the assembly, and nothing was wanting to produce brilliant results but an immediate impulse to action. The electric spark was communicated by the Rev. Mr. PERHAM, of the Methodist church, and instantly the audience was "all on fire," to contribute to the object of the meeting!—Forthwith, nearly FOUR THOUSAND dollars were subscribed, and about one thousand have since been added.

The promptitude, energy, and liberality evinced by our citizens, will confirm the favorable impressions already cherished towards this community, and will doubtless secure, as is richly deserved, the generous co-operation of the friends and patrons of learning throughout the State.

YALE COLLEGE.—A revival is in progress in this institution, and a number of the students have become hopefully pious.

LIBERIA, AFRICA.—In the colony, are sixteen schools, eleven of which are under the auspices of the Methodist church. In all the schools, are 550 scholars, one third of whom are native African children. There are 23 houses of public worship, 13 of them belonging to the M. E. church; the others, Baptist and Presbyterian. The whole number of communicants is nearly 1,500—one third of whom are natives of Africa.

REFORMED DRUNKARDS.—Gov. Biggs of Massachusetts, stated in a Temperance meeting held at the State House, that in 81 townships in that State, thirteen thousand drunkards have been restored to sobriety through the instrumentality of Washingtonian efforts.

CHILLS AND FEVER.—The National Intelligence publishes, on the highest authority, an infallible remedy for chills and fevers. We give it for the benefit of whom it may concern. Any druggist can prepare the medicine. "24 grains quinine, 20 grains blue mass, 16 drops of black pepper. Have them made into 12 pills, take one every hour for six hours, and the next day take the other half, say six, in the same manner. The next day they must be taken in the absence of fever. If necessary, open the bowels with a dose of calomel and castor oil. You may have confidence in this remedy; I have (says Mr. Davis) cured a thousand persons, and in no instance has a failure been known." The cost is trifling.

MINISTERS IN THE UNITED STATES.—In connection with the evangelical denominations there are 17,073 ministers: Presbyterian, 3,789; Congregationalists, 1,150; Methodists, 4,347; Baptists, 4,501; Episcopalians, 1,222; Dutch and German Reformed, 411; Lutherans, 424.

PROTRACTED MEETINGS.

Among the most prominent of the measures employed to promote the usefulness of protracted meetings, is the use of *anxious seats*. These are certain seats appropriated to persons who are convicted of sin and earnestly desire to obtain salvation. That such individuals ought to receive the instruction suited to their peculiar state of mind cannot be doubted. Convenience requires that they should present themselves before the ministers for conversation. The designation, therefore, of particular seats, to be occupied by this class, cannot be condemned. On the contrary, the joyous christian experience of multitudes who have on these seats first found a Savior, justifies the wisdom of the arrangement. Yet, do we not sometimes depart from the legitimate use of this plan? The object is, to afford the preachers convenient access to individuals who are "pricked in their hearts" under a view of their guilt. Is not this grand object overlooked, when the most strenuous efforts are made to induce those to come forward and occupy them, who have no proper view of their sinfulness, and who are laboring under no special anxiety for their souls' eternal welfare? A minister is selected "to call up the anxious." Are not his powerful appeals, his pathetic exhortations, his persevering importunities, rather than the preaching of the word, expected to bring individuals forward to those seats? Under the influence of these fervid addresses to the passions and feelings, do not persons often go forward, who have no intelligent, scriptural convictions of sin, and who, consequently, are not fit subjects for the kind of remarks which will be offered to them as "anxious souls," "penitents," "mourners in Zion?" We cannot approve of the extreme urgency with which persons are pressed to take a place on these seats. They are sometimes almost dragged forward, while reason and conscience revolt at the force applied to them. The language of the exhorter who is appointed to enforce the measure under consideration, is occasionally highly reprehensible. Borne on by the impetuosity of his own emotions, he sometimes forgets, that it is not by might, nor by power, but by the SPIRIT OF GOD, that men are to be saved, and attaches so much importance to the step, which he urges, that he appears to give a pledge of salvation to every man who takes the "anxious seat." It is sometimes represented, that heaven is secure to any one who will occupy a place on that sacred seat! Now, this is impious, and any approach to such language should be sedulously avoided. True, it cannot be doubted, but a person may be so deeply convicted of sin, so thoroughly impressed with the duty of instantly seeking the Lord, so powerfully moved by the Holy Spirit, that, so far as human instrumentality is concerned, nothing is wanting to secure the blessing of God, but the determination to engage in his service which is implied in taking a seat among those who publicly avow their determination to seek the Lord. To such persons, the step proposed is useful, to bring them to a decision. It is a means of committing themselves in a good cause—a cause which every man ought openly and fearlessly to espouse. Let every man who is almost persuaded to be a christian, go forward—let him take the decisive step, and thus proclaim his full determination to yield his heart to the claims of God. And when individuals of this character have presented themselves, let the ministers converse with them personally and privately, rather than address them in the aggregate and before the congregation. Thus will they be able to impart to every troubled soul, the instruction which is adapted to his peculiar state.

The excitement, noise, and confusion which often prevail, when the anxious are summoned forward, are not necessary concomitants of deep religious feeling, and are not unfrequently, highly unfavorable to the purest spiritual exercises. An error, a delusion seems to prevail, on this subject, from which we fear the ministry is not altogether exempt. A congregation will remain perfectly quiet during the preaching of the sermon; the most searching truths of God's word are brought forward; the grand, distinguishing doctrines of the gospel are most forcibly presented; the guilt and ruin of the impenitent transgressor of the divine law are eloquently set forth; the only way of escape is clearly pointed out; but none of these truths move the hearers; they remain unaffected, perhaps indifferent and drowsy. The sermon is ended—the anxious are about to be invited forward—a hymn is sung. At once, interest is awakened; curiosity is excited; there is a general movement throughout the congregation; sinners are expected to advance to the prescribed seats. Who will go? There is Miss A. and Miss B. and Miss C. hurriedly pressing through the crowd. Ten minutes before, they were as unconcerned as any persons in the assembly. The awful denunciations of God's wrath, the agonies of a Savior's dying compassion, had not moved them; but now, the plaintive strains of music, the restlessness of the congregation, the expectation of some effect on the audience, arouse them, and they are willing to go to the anxious seat, if that will make them christians! The influence of sympathy pervades the multitude, and other young persons go forward. The sound of weeping and groaning, the voice of prayer, the cries of distress are heard; ministers continue their exhortations; private christians make entreaty with their friends who have come forward; parents, brothers and sisters are overwhelmed with the excitement. Soon, one hopes he loves the Savior. The fact is announced to the assembly; blessed

the Lord! is the loud response; the confusion increases and—but we leave our readers to fill up the picture. It is one with which most of them are familiar. And now, we ask, is not this an abuse of "anxious seats?" As stated above, we believe these may be useful; but as they are sometimes managed, it may well admit of doubt, whether they are productive of greater good than evil.

Our thoughts on these subjects are thrown off hastily, and are open to examination and criticism. One good effect, at least, we hope to secure by the expression of our views as to call out the opinions of brethren of greater experience and of superior wisdom.

We shall continue the subject in one more paper.

FRANCE.—The government is manifesting desire to extend protection to the Protestants, in their religious worship. The Minister of Justice has addressed a circular to the prefects of the departments, ordering them to see that the principles of religious liberty be fully carried out, in the privileges granted to Protestants.

THE CONVENTION AND SLAVERY.

It is with devout gratitude to God, that we perceive the late memorable meeting of the Convention has terminated without any sundering of the ties which bind together the hearts of brethren who love the cause of God and the salvation of souls. The conflagration which some of the fire-brands of the North were determined to kindle, God has not permitted to spread blackness and desolation among us. The Southern brethren met the question in a spirit of kindness, conciliation, and christian charity—in the spirit of CHRIST, and an adjustment of the matter has been effected, which will be as gratifying to all enlightened lovers of Zion's prosperity, as it is mortifying to those over-zealous brethren who would be satisfied with nothing short of disunion and separation.

The South gives up nothing—sacrifices not a wish or a preference, while the Abolitionists are signally rebuked by the UNANIMOUS declaration of the Convention, that the body "disclaims all sanction, either express or implied, whether of slavery or anti-slavery."

We have never been among those who desired or expected, a division. We have constantly felt, that the great Head of the Churches would preside over the deliberations of our representatives, and say to the angry passions, Peace! he still. He has done it; blessed be HIS NAME.

LATEST FROM MR. MILLER.

A correspondent of the Zion's Advocate recently visited Captain William Miller, at his house, on the borders of Vermont. (He got his captaincy in the last war with England.)

Mr. Miller stated, as we mentioned in a late number of the Baptist, that "prophetic time is ended—the waymarks and beacons are all passed—the time by three different modes of reckoning, has been for some days fully expired—and now is the season spoken of when 'if the vision tarry, wait for it, for it is good both to hope and patiently wait for the salvation of the Lord.'" "This is the time to try men's faith," said he—"many profess to believe whose faith is spurious—such will be tried and found wanting." The visitor inquired, "How soon do you expect Christ's second coming?" He replied, "Yet this spring, I think, but I know not how long the vision may tarry for the trial of our faith."

The earnest, solemn manner of the speaker convinced his visitor, that he is the victim of his own delusion.

The letter-writer gives some account of the phenomenal developments of Mr. Miller. He found marvellousness and sublimity very large; combastiveness, do; destructiveness, large; cautiousness, small; hope and veneration, large.

In conclusion, it is stated, that Mr. M. seems "a man of more than common independence and force of mind—he was never known to yield an opinion, or back out from a position once taken."

A RICH CHURCH.—The property belonging to Trinity Church, N. Y., is estimated at thirty-five millions of dollars in value.

PORTUGUESE MISSIONARY.

The subjoined is from brother Gonsalves, a Portuguese Baptist, banished from Madeira for religion's sake. It shows what Poverty is in Maine.

From the Zion's Advocate.

HALLOWELL, April 4, 1844.

Bro. Wilson.—As I am not permitted to preach the glorious gospel of Christ to my dying countrymen, under the new Popish law, which excludes me, and all heretics from the common privileges afforded us by the constitution of the lamented Don Pedro, Emperor of Brazil; I remain in these United States, travelling from place to place, holding up the blessed Jesus to a dying world.—At Philadelphia, while holding a protracted meeting with the 12th Baptist Church, Rev. Mr. Cetcham's, I was taken sick with the inflammatory rheumatism, which laid me on my back, and may days I was as helpless as an infant. But it pleased the Lord to raise me up once more to preach his blessed gospel and praise his name.

Having an invitation from the Rev. Jos. Wilson to assist him in a protracted effort, I came into Maine, and my soul has been pleased while trying to do good to others. I was at Waldoboro' and vicinity several weeks, and came to Gardiner, to assist Bro. Lawton, whose labors have been blessed to the good of souls—and the church in G., although feeble, have nobly agreed to make

sacrifices and keep their minister the whole of the time instead of one half. At Gardiner, the American citizens had an opportunity of seeing something of the spirit of poverty. While I was preaching to a crowded house of attentive hearers, one of the subjects of his wickedness, raised a row in the gallery, while another began to harrangue the multitude below. Some of the ladies were very much frightened, saying, "O dear, they will kill him, they will kill him." Others said, "No; we guess not; we are in a free country." An officer led one of them gently out of doors, and the other finding he was not in Madeira or Rome, held his peace, to the great joy of the audience, who were as solemn as eternity the remainder of the evening.

Four Portuguese converts have lately arrived from Madeira; they are at my house in Williamsburg, N. Y. One was a Popish student, a candidate for the priesthood, and a servant in the Cathedral at Madeira, and called the best singer in the church. He is a very interesting youth, and tells me that he wishes, by the grace of God, to be a protestant minister of the blessed gospel. Two are females, one 19 the other 23 years of age all relatives of mine. They have had their choice, poverty, prison, or exile. They say they can't praise God enough for his goodness, in permitting them to see this highly favored land. Here they can read the blessed bible, and meet together for prayer and praise, a privilege which they have not enjoyed since the new law was put in force.—They ask an interest in the prayers of all that love our Lord. The money received, has been faithfully expended for the good of the Portugueses. Last fall I sent every dollar to the island, and this winter, my wife with five children, lived part of the time on 25 cents a day; but none of these things move me, if I can but finish my course with joy—and finish the work which the blessed Master has given me to do. To him be glory forever. Amen.

Yours in Christ,
M. J. GONSALVES.

Communications.

For the Baptist.

THE AMERICAN TRACT SOCIETY.

Our readers cannot be ignorant that there is a Society bearing the above name. Some of them, no doubt, are acquainted with its plans and operations, and have been eye-witnesses of the good it has accomplished in our own country, and their hearts gladdened at tidings of its success in foreign lands. Many, however, we fear, have not this acquaintance, and hence one great means of enlightening the world has neither their aid nor their prayers. We wish briefly to bring before them the general features of its organization, its objects, and its capabilities for doing good.

The American Tract Society was organized nearly twenty years ago. Its nineteenth anniversary has been recently held in the city of New York. It was based, and its operations have since been conducted, on the principle of brotherly love. "It was deemed possible for the disciples of a common Savior honestly divided from each other on some points of doctrine, discipline and worship, and separated into different communities, cordially to unite in the dissemination of those great truths of their religion in which they harmoniously concur and which are indissolubly connected with the eternal well being of the soul." It was not difficult to ascertain in what opinions and practices all were agreed. All the evangelical denominations of our country concur in "man's native sinfulness; the purity and obligations of the law of God; the true and proper Divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the full and free offers of the Gospel; and the duty of men to accept it; the necessity of personal holiness and a state of rewards and punishments beyond the grave." These are doctrines dear to all who love the Savior; and after mature deliberation and much prayer, were declared to be the basis of union. These terms have been adhered to during the nineteen years of the Society's existence. During this period not a book or tract has been published but with the unanimous approval of all the members of the Publishing Committee, consisting of a representative from each of six different denominations of christians.

We beg our readers to understand that the Society issues nothing of a sectarian character. According to the first Article of the Constitution, its publications are confined to those which "receive the approbation of all evangelical christians." Each denomination, if it wishes to spread abroad its peculiar views of faith and practice, must do so by a separate organization, as the original terms of compact may not be infringed. This last is as it should be; on no other terms could the Society continue its existence; on no other could christians of every sect present a united front to the assaults of infidelity and error, and the base and terrible machinations of the Man of Sin. And we rejoice in the assurance that these principles of union will ever be preserved.

Our readers then will perceive that as Baptists, they may co-operate with the Society without periling any of their denominational peculiarities. Were the least danger to be apprehended on this score, we would be the last to recommend the American Tract Society to their patronage. But as we have just seen, its Constitution is such that "all evangelical christians" may safely unite in its support. We wish now to remark briefly on the character of the Society's publications. These, consisting of books and tracts, are strictly evangelical; and we utter no new truth when we assert that they contain the pith and marrow of the writings of good and great men, of whom some remain until this present; but

the greatest men, perhaps, have long since fallen asleep. Bunyan, Flavel, Doddridge, Edwards, and Miller—worthies of the past and the glory of their times—are raised, as it were, from the dead, and speak again through these publications to the millions of our own and other lands, diffusing light and happiness and joy among the living, and sowing seed which by the Divine blessing will spring up and yield a rich harvest when the present generation shall have passed away. In addition to the above authors, we find that Henry, Pike, Nevins, Abbot, Harris, James, Beecher, Nel, and many others eminent for piety and wisdom, and whose writings are admirably adapted to arouse the careless, to alarm the skeptic, to guide the inquirer, to build up and establish the christian, and in short adapted to every spiritual want, so varied are they in character and so wide a range of subjects do they embrace,—all these are made to address with almost living energy the multitudes throughout the length and breadth of our land, pointing all to Jesus Christ and him crucified, as the refuge of the sinner and his hope of glory. And here, without adverting further to the character of the Society's publications, we would sum it all up in saying that they "magnify" the cross of Christ, and "extol him first, last, and him midst," in the great scheme of salvation.

It is impossible for us to estimate the good that has been already or is yet to be accomplished, by these works. Two millions of volumes, and upwards of sixty millions of smaller treatises have been circulated in eighteen years; and within the past year, upwards of four millions publications, including nearly one hundred and fifty-eight thousand volumes, have been issued and are now being circulated by local Agents and Colporteurs. Here we are brought to a consideration of the objects and operations of the Society, concerning which, together with its power to do good, we will speak in a future number.

RELUF.

For the Baptist.

THE COVENANTS.

It is often said that the covenant made with Abraham, as recorded in Gen. 17, is the covenant of grace, meaning by the term, that covenant by which sin is forgiven, and the soul saved. And on this principle an effort is made to establish the identity between the Jewish congregation, and the Christian church; and they so infer that baptism has come in the room of circumcision; then to infer that as children were circumcised in the Jewish, so they should be baptized in the Christian church.

The covenant made with Abraham, and the promises made to Abraham, are distinct things, and should never be confounded. And though they may be blended together, they should ever be kept separate in the mind, so that that which belongs to the one should not be attributed to the other.

The covenant made with Abraham, is embraced in the following words: "I will make my covenant between me and thee, and will multiply thee exceedingly. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generation: He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child shall be cut off from my people: he hath broken my covenant." Gen. 17, 2—14.

This covenant was temporal. It had respect to the lineal descendants of Abraham, and to the land of Canaan literally. As proof of this assertion, read the following: "Unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father." Gen. 28, 3. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you." Judg. 2, 1. Again, "Be ye mindful always of my covenant, the word which he commanded to a thousand generations; Even the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, and strangers in it." 1 Chron. 16, 15—19.

In the above passages we have the covenant made with Abraham, and the fulfilment of the promises contained in it. These promises were temporal, and respected the land of Canaan.

The promises made to Abraham and alluded to by the Apostle in Gal. 3, 16, when he says, "Now to Abram and his seed, were the promises made," have reference to Christ, and the blessings of the new covenant. This is "the covenant that was confirmed before of God in Christ." The promises made to Abraham relate to the covenant mentioned in Heb. 8, 7—12. "Behold the days come, saith the Lord, when I will make a new covenant, not according to the covenant that I made with their fathers. For this is the covenant that I will make, I will put my laws into their mouth, and write them in their hearts: I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith the new covenant, he hath made the first old." These two covenants can't be the same one, for "that which waxeth old is ready to vanish away." This is "a better covenant, which is established upon better promises." V. 6.

The Jewish dispensation was a development of the covenant made with Abraham, and the gospel is a development of the promises made to Abraham. The former but waxed old and vanished away.

ter is increasing, and will increase, till the whole world shall be filled with the glory of God.

How different, then, are the two covenants, and the two dispensations founded in them! Let us contrast them.

1. In the qualifications of membership.—In the former, nothing was necessary except to be a descendant of Abraham, or to be a slave bought with money. In the latter, to be born again, born of the Spirit, to be renewed in the spirit of the mind, to be forgiven, to be made a child of God through faith in Christ, to be a new creature—these are the terms used to denote the qualifications for admission.

2. In the mode of admission. Into the former, children were born, and grown ones brought, and they were circumcised to prevent their exclusion; "the uncircumcised man shall be cut off from his people; he hath broken my covenant." Gen. 17, 14. So that birth and purchase were the means of admission, and circumcision only prevented exclusion. Into the latter, the person enters by believing on the Lord Jesus Christ, and obeying his command. "The ordinance appointed as the mode of admission into the visible church, is baptism, and he may be baptized who believes with all his heart." Acts 2, 47 and 8, 37.

3. In the blessings promised. The blessings promised under the former covenant were life in the land of Canaan. This has been abundantly proved by the passages of scripture already quoted. The blessings of the new covenant are neither few nor small. The Apostle when speaking of them utters the following language, "Ye have not seen, nor heard, neither have entered into the heart of man, the things which God hath prepared for those that love him." 1 Cor. 2, 9. The forgiveness of sin, and final glorification.

The difference of the covenants further appears, from the consideration that the members of the former were not fit to be members of the latter. When John was preaching in the wilderness of Judea, "he saw many of the Pharisees and Sadducees come to his baptism, and said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? This generation of vipers were members of the Jewish covenant. In order to enter the gospel church they must undergo a radical change. So on the day of pentecost those who "gladly received the word were baptized, and the same day there were added (together) about three thousand souls, and the Lord added to the church daily such as should be saved." And these were taken from the old congregation. This shows that the two were not the same, otherwise, it could not be said, that they were added.

From the above, the distinction between the two covenants is very manifest. If this distinction exists, it is evidently fallacious to infer that an ordinance in the one has come in the room of one in the other: or that subjects of the one, are subjects of the other; and more especially since we have shown that the qualifications for membership in one are different from those of the other. Baptism, therefore, has not come in the place of circumcision, nor the Lord's supper, in the place of the passover; but baptism is a new institution appointed by our Saviour for the new covenant, to be observed by such persons as he points out, and in such a manner as he directs.

The gospel is the new covenant and its requirements are new, and the line of obedience is to be learned, not from inferences drawn from the Old Testament, but from express commands contained in the New.—Obedience to the mandates of the Saviour and Apostles, is required of every one, and nothing else. This is our law, and to this we do well to take heed. H.

GRATUITOUS COLPORTAGE IN ALABAMA.

GAINESVILLE, Ala.

REV. AND DEAR SIR,—You will justly expect some account of the effort made by the church, with which I am connected to circulate the publications of the American Tract Society.

During the months of August and September, for the term of six weeks, Mr. Henry Morse, an intelligent, judicious, and pious man, engaged in the business and succeeded in distributing about five hundred volumes, two-thirds of which were sold, amounting to \$130, and the balance given away on a promise to read carefully. Mr. M. confined himself to Kemper County, Mississippi, which lies contiguous to this county (Sunder, Ala.) The population for the most part are poor, and with out much education. They are also destitute of any thing like an adequate supply of the means of grace. The preaching they have, to a great extent, is not calculated to instruct or elevate them. Mr. Morse found them willing to buy his books, in all most every instance, where they had the means, and his instructions were a gift and a book in every family unable to purchase, it would be received. He was generally received with great kindness. This is the more remarkable, as there are many anti-missionary sects through the region, who are avowedly opposed to every thing that calls itself a society.

One lady, a member of a church expressed an unqualified condemnation of all such thing as circulating and reading religious books; but finding that she could not provoke Mr. Morse into any remark that would furnish her with an excuse for continuing her denunciations, relented, and said that perhaps she ought not to condemn all books, as her husband had been converted by the reading of one of those he had with him—Doddridge's Rise and Progress.

Mr. M. found a few families without the Bible. There were very many without any religious books, and often the opportunity to buy was joyfully embraced. He invariably conversed with the families on the subject of personal piety, and whenever he thought it would be productive of good, proposed to

pray with them. He was himself much encouraged by the success of his efforts, and the church here so well pleased, that I have no doubt at the proper time they will make another liberal contribution to this cause.—If you could send us a colporteur to be constantly employed, I think this church would pay his salary and travelling expenses, and probably a considerable portion of the funds to supply him with books. I am willing to bind myself to do all in my power in behalf of the cause, though it should extend to leaving my charge for a while, and making formal visits to the churches within my reach.—In my view, and I speak the views of the prominent members of my church, it is most desirable that we should have a man constantly in the field. However, we know how many and urgent are the calls upon your resources; but if possible, let us share in your benevolent plans and provisions. We are not troubled with Romanism, but we are with other forms of ignorance, superstition and delusion.

If you will forward us books to the amount of \$150, the money will be sent by the first opportunity.

It is proper to state that Mr. Morse refused to receive any thing for his services as a colporteur, except a few books for his private use, worth four or five dollars.

With earnest prayer for the success of your great enterprise.

Yours in Christ, our Lord.

J. L. KIRKPATRICK.

Rev. R. S. Cook, Sec. Am. Tract Society.

BAPTIST HOME MISSIONARY SOCIETY.

ADJOURNED MEETING.

The morning session was opened by devotional exercises, the Rev. Messrs. G. Williams of New York, Farish of Virginia, and Dagg of Georgia, leading.

The Minutes of the last meeting were read and approved.

The question under discussion when the Society adjourned was called up. The following is the resolution which gave rise to the discussion:

Whereas the question has been proposed whether the Board will or will not employ slaveholders as missionaries of this Society; and whereas it is important that this question should receive a full and unequivocal answer—therefore,

Resolved, that as the sense of this Society, a minister being a slaveholder should present no barrier to his being employed as a missionary in this Society.

The Rev. R. Fuller of South Carolina, read the following as an amendment to the resolution:

Resolved, that as the constitution of the Home Missionary Society clearly and distinctly defines its object to be the promotion of the Gospel in North America, and as it is provided by such constitution that any auxiliary society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds, and select the field where missionary or missionaries shall operate, that to introduce the subject of slavery or anti-slavery into this body is in direct contravention of the whole letter and purport of the said constitution—and is, moreover, a most unnecessary agitation of topics over which it has no control, and as to which subjects and individuals are left as free and uncommitted as if there were no such co-operation.

The Rev. Mr. Allen, Corresponding Secretary of the Society, made some explanations relative to the conduct of the Board in appointing missionaries. He stated that the funds sent into the treasury of the Society were generally designated to particular States and generally to the States from which the money came. This, he said, accounted for the fact that more missionaries were appointed by the Society to labor in the Southern than in the Northern and Eastern States.—They pay more into the treasury of the Society than the other States.

The Rev. Mr. Jones asked whether the Board ever inquired into the qualifications and character of missionaries.

The Corresponding Secretary answered in the affirmative.

The Rev. Mr. Fuller said he had no wish to urge the question, nor would he flinch from it. If the brethren thought it better to separate he would not object to that step.—But he hoped his brethren would reflect.—He thought it a dangerous experiment. A separation or rupture in the Baptist denomination, he thought, would not only be disastrous to the church, but also to the nation. He reviewed the manner in which this question was discussed at the last meeting of the Society, and reviewed particularly the arguments of the Rev. Mr. Colver. His remarks upon the motives of those who presented and advocated the resolutions, were severe, and created considerable excitement.

He said he did not consider it (slavery) a sin, and to prove it to be one, a new Bible must be produced. It is a great evil and a deplorable calamity. There are some cases where amputation would be madness. There are cases where the blood must be purified by degrees. It is so in this case. To introduce such a resolution as that proposed by the reverend gentleman from Maine, he said, was a direct contravention of the spirit of the constitution. He therefore thought that the proper step would be to move for an amendment of the constitution.

The Rev. Mr. Jeter of Virginia, after much dispute, obtained the floor. He seconded the views advanced by the reverend gentleman from South Carolina. He did not consider slavery a sin, and would meet any man, with the Bible in his hand, upon this question. He thought the Bible sanctioned it, and as a proof of his position, referred to the 25th chapter of Leviticus.—The condition of individuals and of nations may be made worse by attempts to make it better. Such was the fact in the French revolution, and he thought the proposed step calculated to produce this effect.

The Rev. Mr. Tucker of New York, interrupted Mr. J. by a proposition to adjourn, as the time for the assembling of the Convention had arrived, to meet at 10 o'clock, or upon the adjournment of the morning's session of the Convention; to proceed with the discussion until the Convention should again assemble, at 3 o'clock, and therefore dispense with dinner. This proposition was put in form of a motion and carried.

Closing prayer by Rev. President Sherwood of Illinois.

1 O'CLOCK, P. M.

The Society met this afternoon, pursuant to adjournment, and was opened with prayer by the Rev. Mr. Wilcocks of Massachusetts.

The Rev. Joseph H. Kennard of Philadelphia, proposed that as the Society had a subject of moment and importance before it, as well as a perplexing subject, that one hour be spent in fasting and prayer. To this proposition, those who occupied the anti-slavery side of the question were very generally opposed.

The discussion of the question was therefore continued, the Rev. Mr. Jeter of Virginia, having the floor. He said he had not forced himself into the discussion, but that he had been forced into it; he wished it could be avoided, not that he feared to meet the opponents, but he feared the results, as they would affect the church. He said he believed his anti-slavery brethren thought that slavery was incompatible with the Christian character; (to this sentiment the Rev. Mr. Colver nodded an assent.) I appeal from the views of the gentleman, said Mr. J.; I appeal to common sense, to the Convention, to all the sentiments of humanity and to God, when this question will be settled in accordance with perfect justice; and here I leave the matter.

The Rev. B. Welsh of Albany, then ascended the platform. He said he was embarrassed in rising to speak upon a question so exciting—"my own voice startles me"—but I second heartily the sentiments contained in the resolutions; I have ever advocated them in my pulpit, and shall continue to do so. Whilst he fellowshipped his Southern brethren, whilst he would draw them close to his bosom, he said he did abominate and hate the evil; he was glad that his brethren from the South had expressed themselves as opposed to the institution—he was astonished that his brethren, and his brethren from the North, too, had advocated such abominable sentiments as to say it was not a moral evil; he considered the institution as opposed to every article of the decalogue.—He followed this train of reflection some length, and concluded by saying that this movement could not be arrested, that the time would come and was fast coming, when this evil would be done away.

Mr. Fuller here interrupted him by asking what could be done in his view of the subject to do away with this evil.

Mr. W. said he did not fully understand the question of Mr. Fuller. But he thought by bringing the matter more fully before the public, and by securing their approbation, he could bring about this desired end. Mr. Fuller then inquired what he would do if he had the co-operation of the public?

"Why," said he, "I would proclaim universal liberty." To this sentiment, the audience responded by "Amen," and clapping of hands.

Mr. Welsh, in conclusion, offered the following resolution, as an amendment to Mr. Fuller's amendment:

Whereas exciting sentiments on the subject of slavery evidently obtain in this body, seriously threatening its peace and efficacy, infusing confusion into its councils, and impairing the confidence and affection of its members in and for each other; therefore,

Resolved, That under existing circumstances, it is inexpedient to employ as missionaries in the service of the Board, any Brother known to claim the right of property in his fellow man.

The amendment was seconded. Mr. Jeter said he objected to the amendment, because it was opposed to the first amendment, and also contrary to the letter and spirit of the constitution.

Mr. Colver of Boston, was opposed to the amendment, as also to the amendment to the amendment, and was in favor of the original motion. He thought this to the point, and that it would accomplish what both parties wanted, an unequivocal decision.

The Rev. Mr. Tucker of New York, was opposed to the original resolution, and the amendment, and the amendment to the amendment, because they were all opposed to the constitution—he was, however, opposed to slavery.

The Rev. D. Dodge of Philadelphia, explained the remarks which he made when the question was discussed before the Convention when he said that slavery was not a moral evil. He did not think slavery a sin, but the abuse of slavery he did.

The Rev. Dr. Kendrick, President of Hamilton Institution, New York, said he was opposed to the amendment proposed to the amendment, on the ground of its unconstitutionality, and was in favor of the adoption of the amendment recommended by Mr. Fuller.

The Rev. Mr. Charles moved to adjourn to meet to-morrow, at 10 o'clock, which was carried.

Closing prayer by the Rev. Mr. Bruner of New York.

HALF PAST 1 O'CLOCK, P. M.

The Society was called to order by the President, Hon. H. Lincoln.

Prayer by the Rev. Mr. Webb of Philadelphia.

The minutes of the previous meeting were read and approved.

The Rev. J. H. Kennard moved that all discussion on this question be discontinued, and that question be immediately taken.

The Rev. Mr. Brishane having the floor, refused to yield to such a motion, as he was determined to be heard.

The Rev. Mr. Gillette inquired whether there was no way by which the Society could show their disinclination to have this question discussed?

It was the opinion of the chair, that there was no way to show that disinclination whilst a gentleman was upon the floor.

Mr. Brishane therefore proceeded. He considered that there were three classes of individuals in the community and in the churches; the first believe slavery to be wrong, the second believe it to be right, and the third think or care very little about it. Of these there are two classes, one who hold slaves and another who do not. The former should be careful that attachment to property and friends do not prejudice their judgments. And this may extend to those who are not slaveholders. Yet I would not censure those who are under the dominion of a slaveholding conscience, for I once was myself, yet I cannot fellowship them as Christians. I will not stop to inquire whether the Bible allows or sanctions this sin; it is useless; the precepts of the Bible are too plain and expressive on this question. I shall show you that Southern slavery is a great wrong; God has made of one flesh all nations of the earth; our Heavenly Father is offended if any be injured. Mr. B. then proceeded to comment upon the laws of some of the Southern States, and attempted to show that these laws were sanctioned and supported by Southern Christians.

The Rev. B. T. Welsh, at this stage of the discussion, withdrew his motion for the indefinite postponement, when Mr. B. was compelled to yield the floor.

The question upon the amendment to the amendment was then called for and lost.

The question upon Mr. Fuller's amendment was then called for and adopted, by a vote of 123 to 61.

The Rev. G. B. Ide offered the following resolution:

Resolved, That the American Baptist Home Missionary Society be now dissolved, and that the subject for which it was formed be referred back to the State Conventions.

This resolution was, on motion of the Rev. J. L. Burrows, laid on the table.

The Committee on elections reported, which was accepted.

The Rev. E. Tucker, of New York, made some appropriate closing remarks, during the delivery of which, much feeling was manifested in the Assembly.

The Anniversary of the Society here closed; before adjournment, however, upon motion of the Rev. A. B. Gillette, the Society spent half an hour in prayer, praise, and conference.

The Rev. Mr. Church, of New York, offered the following resolution:

Resolved, That a committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery.

This resolution was seconded by the Rev. Mr. Magnus of New York. Upon this resolution, the Rev. J. M. Peck, of Ill. J. Peck, of N. Y. J. L. Dagg, of Ga. and J. H. Kennard, of Philadelphia, made some affecting remarks, when the resolution passed unanimously.

The following were appointed as that Committee:

From the North—H. Jackson, of Mass. P. Church, of N. Y. and J. Gillpatrick of Maine.

From the South—J. L. Dagg, of Ga. W. G. Johnson, of S. C. and J. B. Taylor of Va.

From the West—J. Going, of Ohio, H. Malcom, of Ky. and J. Sherwood, of Ill.

The Rev. N. Colver, of Boston, was, on motion, added to that committee.

The President made some appropriate remarks, when, on motion, the Society adjourned. Closing prayer by the Rev. Dr. Chapin, of D. C.

Adjourned Meeting of the American and Foreign Bible Society, Tuesday, 8 o'clock. The Society was called to order, and, in the absence of the President, the Rev. E. Tucker was called to the chair.

Prayer by the Rev. J. N. Brown, of N. Hampshire.

The Committee on expenditures reported through the Rev. J. B. Jeter, of Va. The report states that the committee have confidence in the fidelity of the Board in their expenditures.

The Society have expended \$164,000 and upwards during the 7 years of their existence as a society; \$34,250 to home distribution, and \$130,000 to foreign distribution. The report was accepted.

The Rev. Dr. Babcock stated that the Board had made a third application for a charter, and that it had now been granted by the Legislature of New York. He read the charter.

The Legislature, it appears, have inserted the word "Baptist" in the title of the Society. On this account, Dr. Babcock offered a resolution, the purport of which was to accept the charter with the hope that the Legislature would hereafter amend its objectionable parts.

Mr. Wm. Colgate, of New York, said he hoped that the charter would not be accepted. He thought there would be too much compromise in such a step.

Mr. J. M. Linnard, of Phila. thought a conditional or provisional acceptance of the charter would invalidate it.

The Rev. Morgan J. Rhees, of Wilmington, who was formerly a member of the New Jersey bar, gave it as his opinion that if the resolution proposed by Dr. B. was adopted, the object of the charter would be missed.

The Rev. Mr. Davis, of New York, hoped the charter would not be accepted. He thought it improper for a Legislature to interfere by dictating what name the Society shall take.

The Rev. O. B. Brown, of D. C. was in favor of the acceptance of the charter, with the addition made by the Legislature.

The Rev. Messrs Drake of N. J. Welsh

of N. Y. and Dodge of Philadelphia, spoke against the acceptance of the charter.

The resolution proposed by the Rev. R. W. Cushman, at the last meeting of the society, and which was laid on the table, was called up for consideration. The mover of the resolution requested that it might be laid on the table until the next meeting of the society. A motion was made to this effect, which prevailed.

The Rev. W. W. Everts moved that the subject of considering the propriety of having some standard for the publishing of future English editions of the Scriptures be referred to the Board. This motion was seconded, but upon being put, was lost.

The Rev. Mr. Smith, of N. H. moved that the subject suggested by the Rev. Mr. Everts be referred to a committee, raised from various parts of the Union. This motion was lost.

The anniversary of the Society here closed. Prayer by the Rev. E. Tucker of N. York.

Influence of Children.—Of the few instances in which men become pious in advanced life, very many of them are effected through the direct or indirect influence of their children, who have found the pearl of price abroad, and brought it home to their parents.

A little daughter, whose parents were unfriendly to religion, providentially attended a religious meeting, and became interested. The father was displeased. She was desirous of attending the meeting again, but he forbade her. She waited anxiously for the next, and renewed her request. Again she was forbidden. She begged with tears.—Excited by that hostility to religion which sometimes overcomes parental love, and renders the parent "without natural affection," the father said to her, "If you ever go to that meeting again, I will turn you out of doors." The daughter, moved by that peculiar emotion in which the soul is at once overwhelmed and aroused to unwonted energy, lifted a meek, glistening eye to her parent, and replied, "When my father and my mother forsake me, then the Lord will take me up." It went to the father's heart—it was irresistible. Parental affection was awakened; a conviction of his unnatural conduct rushed upon him; and with a full and bursting heart, he replied, "Go, my daughter; I will never throw another straw in the way of your religion." The consequence was, that the parents soon followed their daughter. Thus did this child become an angel of light and salvation to her parents.—S. S. Advocate.

"WITHOUT REMEDY." "He that, being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."—Prov. 29: 1.

Destruction without remedy! Fearful condition for a thinking, sensitive, deathless spirit. Miserable indeed is the man who, by impotence and Christlessness, is treasuring up such a doom! Through all the trying vicissitudes of his mortal life, when cares oppress upon him; providences frown; friends desert; afflictions beat, and terrors appal, he shall have no substantial remedy. He has no Almighty friend to whom he can appeal; no gracious succor on which he can rely. Alone, unsupported, unguided, he goes down to his grave, without one reflection to soothe, or one hope to cheer him. Loneliness is the history of his life—darkness, desertion, and terror, are the attendants of his death. In life there is for him no "remedy."

He has no remedy in death! He has lived without God, so without God must he die. The fell destroyer comes apace, and the fierce death struggle seizes him. The chill of dissolution covers him; his eye glazes and fixes in death; his form stiffens; his senses reel; his soul departs. But in this strange and terrible experience, there is for him "no remedy."

He has no remedy in judgment! Agast, and convulsed with fear, he draws nigh the throne of destiny. He sees the glorious Advocate, with the throng, which no man can number, of those washed by his blood, and redeemed by his love. He sees the scroll of life unrolled; every disguise removed; the record of every secret sin, every passion, and every shame set forth in characters of fire. There is no blood to wash; no voice of intercession to excuse; no friend or helper to assist. He hears from every voice, and sees in every glance, that there is "no remedy."

He has no remedy in eternity! He shall hear the sentence, Depart! Shrieking and shrinking before the intolerable frown of the incensed Judge, he shall sink and sink far down unfathomable depths. At every step of his dreadful progress, from the fiery recesses of every cavern of woe, the dismal truth shall break upon his ear—"no remedy." And when at last he shall take his abode in hell, and his stricken eye shall look forth and around upon the dreary expanse of his endless voyage, every billow of fire as it rises and dashes over his desolate soul, shall moan as it passes, "no remedy. NO REMEDY!"

W. W. [N. Y. Evangelist.] From the Presbyterian.

ROMANISM IN THE NINETEENTH CENTURY.

We cut the following from the Catholic Herald.

"Beatification.—The solemn Beatification of the Blessed Mary Frances of the five wounds, who died in 1614, at Naples, her birth place, took place in St. Peter's church, at Rome, on the 12th November of last year. She died in the Convent of the Female Recloves of the Order of St. Peter of Alcantara. This ceremony is a declaration by the Pope of the happiness of the departed, with permission to the order and nation to which she belonged, to recite her office, and celebrate mass, under her invocation. It supposes satisfactory evidences furnished of her virtues, and of two miracles, at least, wrought through her intercession. A decree to this effect is read at solemn Mass, at which the

trumpets play, the cannons of the castle of St. Angelo are discharged, and a pausing representing the elevation of the saint to glory is hoisted to the ceiling of the church, at a signal given by his Holiness."

We do not profess fully to understand what is meant by this ceremony, and hence ask a few questions for information:

1st. Has the above named Mary Frances been in purgatory since the year 1614; and has it just been ascertained that she has at length passed through the fiery ordeal and been admitted into heaven? If so, her case was not quite as enviable as that of the thief on the cross, who on the day of his death was admitted into paradise.

2d. If the Pope was not authorized until now publicly to declare her blessedness, we should like to know where he obtained his information. Was it by a special revelation from heaven? If so, he should authenticate the revelation, that our faith may have some ground to stand on.

3d. Is the Pope very sure that this blessed virgin of the "five wounds" was not an arrant impostor as certain virgins in Ireland who exhibited the same kind of wounds, which a little honest scrutiny detected to be artificially contrived to deceive a credulous multitude?

4th. If Mary Frances is now constituted a mediator, how is it to be reconciled with Scripture, which says there is but one God, and one Mediator between God and man?

5th. We have heard of angels in heaven rejoicing over one sinner that repenteth; but where is a Scriptural precedent to be found of a saint being admitted into glory with a flourish of trumpets, and a discharge of cannon?

A CAMP MEETING will be held with the Concord Church, Winston County, Mississippi, commencing on Thursday before the fourth Lord's day in July—and Baptist ministers generally are respectfully invited to attend. By order of the Church.

MINISTERS' AND DEACONS' MEETING.

The next meeting of the Ministers and Deacons' Union of the Bethel Association, will be held with the Hebrew church, 5 miles south of Woodville, Perry county, on Saturday before the fifth Sabbath in June next.—Brother Crayton was appointed to preach the introductory sermon at 11 o'clock. Brother Dewett was appointed alternate. We shall be happy to welcome as many of the brethren of the Association, and as many from a distance, as can attend. The acquaintances of Professor Hartwell, will no doubt be glad to hear that he expects to be with us at that time.

A. A. CONNELLA.

May 11, 1844.

NOTICE.

The Providence Church, five miles west of Warsaw, Sumter co., will hold a Protracted Meeting, commencing on Friday before the second Lord's Day in July. Ministering brethren are affectionately invited to attend.

S. S. LATTIMORE.

May 1, 1844.

NOTICE.

The next meeting of the Western Baptist Ministers and Deacons' Conference of Ala., will be at Forest Church, Pickens Co., Ala., on Friday preceding the fifth Sabbath in June, 1844.

April 29, 1844.

MONROE SPRINGS.

ARE elegantly situated in the upper part of Monroe county, in a healthy region as South Alabama affords, three miles from Nathan Collier's, at Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from Montgomery. There will be a convenient transit from Squire Collier's to the Springs, easily accessible by carriages from every direction.

Last Fall the Springs were ascertained to possess medical virtues when great numbers of the afflicted were cured by their use. According to the tests which have been made, the water is found to be strongly impregnated with iron, white sulphur and magnesia, acting as a powerful tonic and cathartic; and pronounced by a number of persons, who are acquainted with the principal Mineral Springs in the United States, to be inferior to none. We are rapidly improving and will be prepared to accommodate, in the most comfortable manner, by the first of June, as many of our friends and citizens as may favor us with their patronage. We pledge ourselves that our fare will be as good as the country can afford. We believe that a more healthy and pleasant retreat, during the sickly season cannot be found in all South Alabama, than the Monroe Springs. There will be preparations made for all innocent amusements. Gaming prohibited.

RATES OF BOARD.

Board and lodging per month for adults, \$25; children and servants half price; per week, \$8, per day, \$1 50; single meal, 50 cts.; lodging, 25 cts. Horse per month, \$15; per week, \$4; per day, 75 cts. We farther pledge ourselves to spare no pains on our part to give all our guests entire satisfaction.

RILEY & MORROW.

Monroe county, Ala.

THIS may certify that I have witnessed some of the beneficial effects of the Monroe Springs, and am satisfied, from the properties of the water, that it will prove effectual in most chronic diseases.

WM. H. ROGERS, M. D.

Pinerville, Monroe county, Ala.

HAVING resided only a few weeks in the neighborhood of the Monroe Springs, I am enabled to speak of their medicinal qualities from personal observation; but from the relation of various cases wherein the use of the water has produced such happy effects in eradicating disease, I feel no hesitancy in remarking, in

Poetical Department.

EPITAPH.

In the Baptist Burying-Ground, at Tusculum,
in Gloucestershire.

Bold infidelity, turn pale, and die!
Beneath this stone four infants' ashes lie!
Say, are they lost or saved?
If death's by sin, they sinned because they're here;
If heaven's by works, in heaven they can't appear.
Reason—O how depraved!
Revere the Bible's sacred page; the knot's untied;
They died, for Adam's sin; they lie, for Jesus' sake!

[SELECTED.]

TO — WITH A LOCK OF HER MOTHER'S HAIR.

Sister, dear sister, take this precious gift,
This lock of golden hair, our mother's hair!
'Tis beautiful as when, in childhood's hour,
We loved to deck it with sweet flowers, or twine
It round our infant fingers, while her smiles
Spoke all the feelings of a mother's love.
E'en then her cheek wore a deceitful bloom,
And her meek eyes beam'd with a fatal lustre;
And in a little while she passed away
From us her children, to her Father's house.
Her gentle hand did not: the cloud which then
Shaded her brow, was the first shade
Her beaming eyes dispell'd not. She had gone!
Yet then we felt not—then we could not feel
All that we lost in her.

Years have gone by,
And youth and love are with its budding rose;
But every year that passes brings her image
More lovely and more sacred to our hearts.
Her memory, like the gentle gale of Spring,
Breathes o'er the chords of feeling, and awakes
A sweetly mournful strain; and then perhaps
Her spirit holds communion sweet with ours,
And like a guardian angel, hovers round,
The children of her bosom; and her prayers
May yet ascend for us, before the throne
Of Him, in whose bright presence now she stands!
That heavenly Friend, to whom her dying breath
Committed us, has led us on thus far.
His love surprises us a mother's love.
And He will never leave us, our forsake.
Our God! conduct us in those ways right way;
And having done and suffer'd here thy will,
Lead to that radiant world, where we may bask
Aglow in the angel mother's smiles!

Miscellaneous Department.

THE BENEVOLENT WIDOW.

The following, from the Knickerbocker, shows up, in a most admirable style, the pseudo-benevolence of a certain class in our cities. It is an extract from "The Attorney," a tale written by the notable John Quid, alias—Living. The scene opens on a bitter cold night; and is laid in a small back parlour, occupied by Mrs. Dow, a widow, well to do in the world, and one of the fashionable-benevolent.

Mrs. Dow drew her large chair near the fire, sank gently into it, and fixed her eyes pathetically on the profile of the late Mr. Dow. "Ah! he was a dear good man—he was!" and she shook her head mournfully at the profile. Then she thought how that respectable gentleman, once pleasant evening, had thrown himself into that very arm chair, and placing a stool under each foot, and quietly observing that he intended to take a long nap, had subsided into a calm apoplexy, and was now finishing his nap in a neighboring church-yard—a neat marble slab, surmounted by two cherubs beautifully carved, with curly hair, and wings growing out of the back of their necks, being carefully placed over him to keep him quiet.

"He was a nice man, Mr. Dow; so kind—and died so easy! It was so like him—so considerate! Never gave trouble. Poor dear! he always wanted to die on a sudden; and always hoped he wouldn't suffer when he died. Providence was kind to him, very; he was gratified in both wishes. I'm sure he had every reason to be thankful."

A very faint cough and a slight sneeze in the room startled the speaker.

"Who's there?" demanded she, a little tremulously, and not altogether without the apprehension that the late Mr. Dow, encouraged by her reflections, and finding his quarters in the church-yard a little cold, might have dropped in to warm himself at her fire.

"Me!" uttered a solemn voice emanating from a man-servant, clad in break-skirted, snuff-colored coat, and unmentionables.

"Oh! it's you, Aaron, is it?" said the lady, sharply, as the man-servant advanced, and paused, with a puzzled look, in the middle of the room. "What brings you here?"

"The man-servant uttered the single word 'sugar,' at the same time extending toward the relic of the late Mr. Dow, a receptacle for that article of the smallest creditable dimensions.

"Sugar?"

The man nodded.

"Well, I never, in all my born days! It was filled, let me see, Monday, Friday, Tuesday, Monday, Friday, not ten days ago—and more sugar!! It's sinful!" and Mrs. Dow raised her eyes to heaven in piteous wrath. "Many poor wretches," continued she, fumbling in her pocket for the keys, "never have sugar in their tea. That idea should make this cup last a fortnight, at least. You haven't a proper spirit, Aaron! If you had the thought of the poor starving beggar in the streets it would sweeten your tea, almost without sugar. I'm sure of it."

The man-servant seemed to entertain a different opinion on the subject; but, as Mrs. Dow took the cup from his hand and proceeded to fill it, he kept his thoughts to himself.

"There," said the lady, a little red in the face from bending over the sugar barrel, and locking the door of the closet, "take that, and I hope you'll remember what I have said!"

"I will," said the man-servant, moving towards the door.

"Ship, Aaron. What did you give the lame boy, with a sick mother and three small sisters, when he called to-day?"

"Two cold loaves and a mug of tea," said Aaron, solemnly.

"That's right. Always assist the poor," and Mrs. Dow looked blandly at the solemn domestic. "When he comes again, you may inquire how his poor mother is. You needn't give him anything more for a day or two. It's a disgraceful gratuity; and glutinous."

you know, is one of the greatest cardinal sins spoken against in Scripture."

"Yes," said the man-servant, shifting his weight from one leg to the other.

"How it delights me to have done a charitable act!" said Mrs. Dow. "Don't you feel it, Aaron?"

"Is it a queer feeling about here?" asked the man-servant, pressing his fingers with an air of profound investigation in various parts of his abdomen. "A sort of emptiness?"

"It's delightful!" ejaculated the widow, her face glowing with benevolence toward the whole human race, and toward lame boys, with sick mothers and young sisters, in particular.

"Then I don't feel it," said Aaron, and he shook his head disconsolately; "I thought I did, but it could not have been. It must have been what in the stomach."

Mrs. Dow paid no attention to this matter-of-fact remark, but requested him to "think of that poor mother and them hungry children when they sat down to the meal which their bounty had provided."

"I do this on 'em," replied Aaron looking hard at the sugar-cup, and edging off toward the kitchen.

"How the grateful tears will fill their eyes," "Won't they?" ejaculated Aaron; "especially if they venture to eat that ere mugon. It was a raw one."

Mrs. Dow drew herself up with dignity, and told the man-servant that he might withdraw.

ANECDOTE OF DR. HARRIS.

The late Dr. Harris, of Dunbarton, walking out one day in one of the large villages of a neighboring State, met one of the champions of Universalism. It was Gen. P., the leader and main supporter of the large Universalist society, which had for many years existed in that place. He was a high-minded man, quite wealthy, and very influential—having a good deal of general information, and considerable skill in argument—which last he did not hesitate to use whenever and wherever opportunities were presented. He and Dr. H. were personally strangers; but knowing something of each other by reputation, they readily introduced themselves. The General very soon lifted up his standard, and began his war of words—not doubting that, though he might fail to convince his opponent, he should at least show him that he was no ordinary combatant; and knew well on what ground he stood and how to wield the sword of sectarian warfare to good advantage. The Doctor heard him through; then calmly turned to him and said, "Gen. P., it is of no use for us to contend. We shall probably not convince each other, by arguments ever so protracted. But there is one thing in relation to this matter which deserves consideration. It is this: I can treat your religion just as I please—I can turn, from it, as an utter abomination. I can despise it. I can spit on it; and trample it under my feet—and yet after all I SHALL BE SAVED—don't I General P.?"

The General, of course, was obliged to assent, or give up the doctrine. There was no room for evasion. "But," added the Doctor, while the General was writhing at the contempt thus thrown upon his gods, "I will not do for you to treat my religion so. If you do, YOU ARE A LOST MAN!" This was enough—nothing more was said.—N. H. Bapt. Register.

HORRORS OF FAMINE AND FETTERED SILENCE IN EGYPT.

Mr. Editor: The fact stated in the following paragraphs are from the translation of an Arabic Manuscript, given by Dr. Robinson, and published in the Biblical Repository in 1832. I have thought that the dreadful narrative might be interesting to your readers, as it reveals the deep depravity of human nature under the influences of idolatry and Mohammedan superstition. The facts it records must also be regarded as tokens of God's judgment, inflicted on that people as the reward of their wickedness.

"In the year 1200, the river Nile did not, as usual, overflow its banks. The wanted seed time and harvest of the Egyptians passed away leaving to the terrified inhabitants the prospect of inevitable famine. Those who dwelt in the villages and open country, forsook their homes and crowded into the principal cities. The wealthy sought refuge from impending evil in the distant provinces of Syria, and Mauritania. But soon, to the horrors of famine, were added those of pestilence. The poorer classes, rendered desperate by hunger, devoured the carcasses of men and animals, and even the excrements of both. The famine still increasing, many wretched beings sought to prolong their lives by feeding upon the flesh of murdered children. At first these crimes were spoken of with the utmost horror and detestation; but ere long, they became such familiar occurrences, that you might find many persons who made it their daily food, and some lived up stores for future use. It is said that there was no part of Egypt, in which human flesh was not eaten. Parentless children, in great numbers, wandered through the streets, and were carried off and devoured by those who lay in wait for them. In the course of a few days, thirty women were, for this crime buried alive at Cairo; they confessed that each of them had eaten several children. But even from deterring others, the bodies of the criminals were often devoured before the next morning.

One evening, just after sunset, as the slave of a wealthy citizen was playing with his master's child, a female beggar, passed a long, seized the moment when his eyes were turned, ripped open its belly, and commenced eating the quivering flesh. Many females told the historian, who was an eye witness to the events which he relates, that the persons had frequently thrown themselves upon them, in order to tear away their infants; and that they were obliged to use every means to save them. Persons who were discovered eating human flesh would of ten excuse themselves by saying that it was the body of a deceased

wife, husband, or child, and that if they did not eat them others who had not an equal right would. Physicians feared to visit the sick for they were often decoyed into houses, where they were murdered. Men became epicures in this horrible food. A merchant of Alexandria saw five human heads in one dish, dressed with the most exquisite spices. We read of an individual who gave a feast, to which he invited his friends, one of whom had his suspicions excited by the absence of vegetable food. He went into a back yard, where he found a quantity of human bones with recent flesh. Seized with horror, he fled. Travellers passing through villages, found them desolate; in their once cheerful dwelling were seen groups of dead bodies, in every stage of decay. In one town, that had contained several hundred inhabitants, not one was found living; and a skeleton of the port of Tunis saw four hundred dead bodies float past him in a single day. The road from Egypt to Syria was thickly strewn with dead bodies. In the city of Cairo, during the space of twenty-one months, there was recorded for the public burial, the names of one hundred and eleven thousand individuals. Besides this number, there were many whose bodies were otherwise disposed of. Human skulls might be seen lying in the streets.

The writer, who was a Mahometan, expresses his astonishment, that amidst all these tokens of divine displeasure, men turned not from their idols. They became more hardened, and plunged into every species of crime and licentiousness, with increased avidity, apparently forgetting that thousands of their fellow creatures were perishing around them, and that they also were in danger of a sudden and fearful retribution. In the third year the river rose, but not to its usual height, and the flat parts of the country alone profited by the inundation. It was difficult to procure laborers to till the ground; and in some places the mortality continued so great, that several individuals perished at the same ploughing; and those who ploughed did not live to sow the seed; and others gathered in the harvest. Oxen sold for sixty pieces of gold, and other things in proportion. The next year the Nile rose to its accustomed height, and by degrees things returned to their former state.

HOWARD Collegiate and Theological INSTITUTION.

THE Theological Department in this Institution, is now in successful operation. It has already six students, and more are, in a short time, expected. The Board of Directors are desirous of extending its operations, and enlarging the number of the students, by receiving all who may offer, possessed of suitable qualifications. While the Board are unwilling to refuse any worthy brother, who may wish to enjoy the advantages of the Institution; they are well aware of the evil of a debt. It is probably generally known that the Convention is not in possession of any funds to defray the expenses of beneficiaries. These expenses must be met in some way. A part is already pledged by individuals, who are interested in the plan; for the remainder, the Convention is dependent on the exertions of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom this Institution has been established.

In order to meet the current demands, and to obtain what is necessary at the lowest rates, the Board of Directors, at a recent meeting, passed the following resolution.

"Resolved, That the Chairman prepare a Circular to the churches and brethren, stating that funds are wanted to defray the expenses of the students in the Theological Department in the Howard College, and that the friends be earnestly and affectionately asked to aid in this cause, by early donations for this purpose."

Students are expected soon. Shall they be received or rejected? This is a question for the friends of ministerial education to answer. May not the Board of Directors reasonably request each minister and church, to answer this question promptly, and in the affirmative? They ask speedy answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

Remittances may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greensborough—or to W. N. Wyatt, Treasurer of Howard College, Marion.

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love,

JESSE HARTWELL,
Chairman of the Board.

April 17, 1844.

CUNNINGHAMS & CLOCK,
Commission Merchants,
No. 60, Commerce Street,
MOBILE.

T. & J. Cunningham,
Win. R. Cunningham,
D. Clock.

Agents of the Augusta Insurance and Banking Company.
Nov. 25, 1843.

Advances on Cotton.

E. I. ANDREWS & CO.
COMMISSION MERCHANTS, MOBILE, ALA.
Will make liberal advances on Cotton to their consignees for sale in Mobile, or for shipment.

Sept. 27, 1843.

HIRSH GRIFING, JOHN A. MITCHELL
GRIFING & BATTELLE,
WHOLESALE GROCERS
No. 34, COMMERCE STREET,
Mobile, Alabama.

REFER TO
Rev. Alexander Travis, Conecuh County,
J. H. DeVotie, Perry,
Wm. H. Linn, Esq. Wilcox,
David Carter, Esq. Butler,
Capt. John Fox, Nacogdoches,
Judge Ringold, Marengo.

WANTED.
A FEW ACCOUNTS AND NOTES PAID
Those interested will please call on the subscribers.
A. P. & J. C. LANGDON.
March 27, 1844.

THE PSALMIST.

A new collection of Hymns for the use of the Baptist Churches.

BY BARON STOW & S. P. CHAFFIN.
THIS work contains nearly Twelve Hundred Hymns, original and selected, together with a Collection of Chants, and Selections for Chanting at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the Churches generally, it is hoped will here be fully met.

Surprising as it may appear to those who are aware of the great diversity of opinion and taste every where existing in reference to hymns last stated to public notice, this new collection meets with almost universal favor. Its rapid introduction into churches in various parts of the country; the numerous testimonials of approval and high commendations daily received, in connection with the acknowledged ability of the editor; the uncommon facilities enjoyed by them, of drawing from the best sources in time and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted; give the publishers full confidence in the success of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of churches of high standing in different parts of the Union; by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together, under their appropriate heads and numbers, in regular, unbroken succession.

There are three valuable indexes, a "General Index" of subjects, a "Particular Index," and an "Index" of the names of the authors. A "Scripture Index," of the names of the authors.

Notice of the Am. Bapt. Publication & S. S. Society, Phila.
The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns that should be adapted to the wants of the churches generally, resolved, in the year 1840, to take immediate measures for the accomplishment of this object. To this view, a committee, consisting of Rev. W. T. Brantly, D. D. of Boston; Rev. J. L. Dagg, of Alabama; Rev. H. C. Howard, of Tennessee; Rev. W. S. Lynd, D. D. of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. P. Chaffin, of Maryland; Rev. G. B. Ide, and Rev. W. Griewold, of Pennsylvania; and Rev. W. R. Williams, D. D. of New York, was appointed to prepare and superintend the proposed collection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers of Boston; and that Rev. B. Stowe and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, they seemed good reason to expect a valuable collection; and they were desirous to meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above named publishers. Accordingly, the manuscript of Baron Stow and Chaffin's hymns was examined, and found quite satisfactory; arrangements were made to have the sheets as they were issued from the press, submitted to the committee of the Board, and the union as it might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted unanimously to adopt and publish the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board
J. M. PECK,
Cor. Sec. Am. Bapt. Publication S. S. Society.
Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American Baptist Publication and Sunday School Society.
The undersigned having been requested by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the proof sheets of "THE PSALMIST," edited by the Rev. B. Stow and Rev. S. P. Chaffin, and to report thereon, do hereby certify that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAMES B. TAYLOR,
GEO. B. IDE, J. M. DAGG,
REUBEN W. GRIEWOOLD, W. T. BRANTLY,
STEPHEN P. HILL, B. C. HOWELL,
SAMUEL W. LYND.

United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.
Messrs. GOULD, KENDALL & LINCOLN.—Permit us to state the method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As the friends of any who could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press, and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and of a style, most admirably adapted to the wants of the denomination, and we do not but hope, that it will soon be adopted by all our churches. Therefore, that it will be adopted by all our churches. Therefore, that it will be adopted by all our churches.

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W. H. SHALLER,
Boston, 1843.

From the Professors of New Testament Theology, Institution of Theology in regard to all the principles which should regulate the preparation of a Hymn Book to the character of the hymns, and as the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in conspicuousness of subject in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

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From the Professors of New Testament Theology, Institution of Theology in regard to all the principles which should regulate the preparation of a Hymn Book to the character of the hymns, and as the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in conspicuousness of subject in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

DANIEL SHARP, NICHOLAS MEDLEY,
R. W. CUSHMAN, J. W. PARKER,
R. H. NEALE, BRADLEY MINER,
Wm. HAGE, J. W. OLNEY,
ROBERT TURNELL, JOSEPH BLAYD,
NATHANIEL COLVER, BLISS B. RANDALL,
T. F. CHAFFIN, THOMAS DAVEN,
W. H. SHALLER,
Boston, 1843.

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