

For the Alabama Baptist.

Ministerial Duties.

An Essay read before the Baptist Ministers' and Deacons' Conference of Western Alabama.

By W. R. STANSEL.

That we may the better understand the tenor of our subject, I deem it necessary first to show the true character of the individual, of whom such duties are required.

Man having transgressed the law of his maker, was no longer capable of retaining in his mind the divine commands that had been given him as a rule of life; he must, therefore, be reminded of his duty, and again further instructed how he should order his life before Him who created him, that he might regain his favor, mercy, and grace, unto life eternal. To this point, we are informed that the Almighty repeatedly made communications to the antediluvians; and, that they might the better know and understand the divine will, God was pleased to afford them special instruction, and to send forth men to teach and warn others. Among such we may mention Noah, for he is called by the Apostle "a preacher of righteousness."

We could mention many of the patriarchs who were teachers, and who instructed their families in the true principles of that religion which the Almighty had communicated from heaven;—and which principles alone could better the condition of mankind.

We may safely assert that God has, in every age of the world, raised up and qualified men to be teachers of their fellow men. Moses received his appointment as a teacher of God's law to Israel by divine authority; likewise Joseph, for he said unto his brethren, "After your sakes, God sent me here."

The prophets who lived and instructed the people during the different ages of the Jewish Theocracy, all profess to have received their divine impressions, and instructions directly from God himself. But we have in the New Testament all the evidence that could be required. For our Lord sent those only, whom he had chosen, and well qualified, to preach the gospel, and to teach the principles of his holy religion.

It is therefore clear, that the calling and spiritual qualification of the minister of the gospel of Christ, is of God; and the labors of such only can be blessed to the conversion of the world and the knowledge of God.

But it is far more necessary, that every man who feels that he is called of God, should have his mind well stored with a correct knowledge of the holy scriptures. He should possess a full and complete understanding of the principles of that religion, with experimental and practical, of which he designs to become a teacher. His mind should be stored with a general knowledge of the world, and of the men of the world; especially should he know man's heart. That is, he should be well informed of the moral and intellectual disposition. He should be intimately acquainted with the history and discipline of the church; and, not least, he should be of irreproachable and blameless character.

The church is God's sanctuary—a company of believing men and women, brought together, through the gospel, by the influence and operation of the Holy Spirit—and is rightly called Christ's mystical body. But further, the church is called a flock; and believing Christians are called sheep, lambs, &c. Hence the necessity of a shepherd or pastor, one to take the oversight of, and feed and nourish the flock.

The first important duty, therefore, is for the pastor to be well and thoroughly instructed in the doctrine of the gospel of Christ, that he may thereby be able to expound to others the mysteries of divine truth.

2. He should be sound in the faith, holding the mysteries of the gospel in a pure conscience; and he should be mild and discreet in all his deportment of life, ever ready to do good, and fill up the measure of his duty from the purest motives of a benevolent heart.

3. He should be diligent to study; give himself to much reading; searching the word of God with all diligence; storing his mind with correct information from every source, and through every medium, to which he can have access.

4. He should be benevolent toward his fellow men, and zealous and faithful in the work wherein he is called; having the glory of God, and the salvation of sinners as the only motive of all his exertions. And permit me here to say, that all ministers of the gospel, as well as those who are directly engaged in pastoral duties, should dignify their office by a strict and critical observance of all the duties laid down by Christ and his Apostles as a rule of conduct and course of practice for them. Their whole lives, as far as human circumstances will possibly justify, should be devoted to the cause of Christ, the conversion of the world, and the health and prosperity of the Church. Their motto should be—"Operamur non nobis sed aliis." (We labor not for ourselves but for others.)

5. The pastor is to preach the gospel of Christ in its purity to the Church, and to the world. As an under shepherd, he is to feed and guide the flock; and as Christ's ambassador, he is to call on man to repent of his sins; embrace the Saviour, and be at peace with God.

6. Another portion of his duty is to administer the ordinances of the gospel, as required by the

church, and as directed in the word of God—having due regard to correctness in every part of the service; and in all his performances, he should exactly copy his divine master—ever bearing in mind that he must render an account of his stewardship.

7. The pastor is under much obligation, not only to teach and preach publicly, but to visit all the families of his flock, and give private and wholesome instruction. He must confirm the wavering, strengthen the feeble, and comfort the desponding, by encouraging their feeble hopes, with a remembrance of the kind promise, that their "God will never leave nor forsake them."

8. The sick too, are to be visited. The minister of Christ must enter the chambers of the afflicted, and of the dying—pray with and for them, and encourage them to be faithful unto death; that they may receive the crown of life, laid up in the eternal world, for all "the sacramental host of God's elect." The widow and the orphan are not to be forgotten by the pastor of the Church. Their general, as well as spiritual wants should be enquired after by him; and no part of service neglected, that he may be able to render for their religious and temporal improvement.

9. The poor of his flock are, at once, objects of his compassion—from whom his benevolent heart should never be turned away. They, in a particular manner, should share in his godly counsels, his prayers, and his alms. He should approach the humble-dwelling, with that spirit of humility, that so gracefully adorns the true servant of God, and then by his kind words and wholesome instruction, make the souls of the inmates to rejoice more than when the corn and the wine should increase.

10. Another duty of the pastor is to instruct the children and youth of his congregation, in the true principles and doctrine of the Bible, as well as in the externals of religion, and moral principle. He should feel to have a parental charge over such, and strive to impress upon their minds; the great obligations they are under, to remember their Creator in the days of their youth.

11. In the government of the church, the pastor hath a powerful influence; where he is set as a prince to rule in judgment, and is looked to as a safe guide to the flock. Here he should not shrink to declare the whole counsel of God, in regard to the discipline of the church. He must here prove, by his whole course of conduct, that he is void of partiality; that he is determined to be faithful and kind to all; and that the cause of Christ, the prosperity and happiness of his people, are his only aim. He should never be found cleaving to a party in his church; but should, by all means, disallow of every spirit that would cause division and rancor, and rebuke the transgressor. He should be "wise as the serpent, and harmless as the dove,"—the true minister of righteousness and peace—raised above the contempt of the wicked, and walking in the light of his countenance, who directs the pathway of his saints. Then shall it be said of him, "the Lord hath given him one portion above his brethren, and that he is filled with the spirit of God in wisdom and understanding."

12. He should be a constant praying man.—His devotions should not be cold and formal, but fervent, from the heart. He should not be contracted in his prayers; but should pray for all men everywhere. He should pray for the universal spread of the Gospel—for the glory and prosperity of the Church—and for the consummate fulfillment of all God's purposes and promises in the salvation of mankind.

13. Let the pastor be all that God requires of him. I would describe the holy man

"Such as Paul, Were he on earth, would hear, approve, and own—Paul should himself direct me. I would trace His master strokes, and draw from his design. I would express him simple, grave, sincere; In doctrine uncorrupt; in language plain, And plain in manner; decent, solemn, chaste, And natural in gesture; much impress'd Himself, as conscious of his awful charge, And anxious mainly that the flock he feeds May feel it too."

There are some negative duties, which should be, in the strictest and most careful manner, regarded by every minister of Christ. He should, in the first place, reject the vain fashions of the world, as unnecessary and sinful. He should not be given to filthy lucre. Worldly-mindedness is an evil of itself, and it will soon carry its victim into covetousness, which is idolatry. If he is blessed with plenty, and his income is sufficient for the support of himself and family, he should count it all the Lord's, and feel that his hands are loosed, not to count over his dollars and cents; but to let go the more eager concerns of this world, and lead his flock to the possession of a better. He should not be vain and frivolous in his personal appearance, or in his conversation, either in private or in public. He should beware of making use of ludicrous expressions for the purpose of exciting the laughter of the giddy and light-minded.

He should not speak reproachfully of such as he may disagree with him in opinion; neither speak evil of any. He should not be found mixing with those who resort to places of dissipation; but should rather shun every appearance of evil.—He should not be hasty in giving his opinion in doubtful cases in church discipline. He should not indulge prejudices in his own bosom against a brother. Neither should he give untimely or

improper counsel to any. He should not be double-minded, but consistent and self-possessed, holding the mysteries of the gospel of Christ in a pure conscience. He should not indulge in extravagance, or suffer his family unnecessarily to do so. Such a course may often deprive him of the high gratification of giving to the poor.

But again, brethren, take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his blood. Use your gifts according to the grace that is given, as those that must account unto God, and not unto men. Mind not high things, but condescend to men of low estate. Let love be without dissimulation. Abhor that which is evil. Cleave to that which is good. Be kindly affectioned one to another—with brotherly love in honor preferring one another. Not slothful in business—fervent in spirit serving the Lord—rejoicing in hope—patient in tribulation—continuing instant in prayer—distributing to the necessity of saints—given to hospitality. Be not overcome of evil, but overcome evil with good—and be of the same mind one toward another.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil—having your loins girt about with truth—having on the breast-plate of righteousness—and your feet shod with the preparation of the gospel of peace.

Be faithful unto death, and thou shalt have a crown of life, and be made a pillar in the temple of our God; and he that holdeth the seven stars in his right hand, and walketh in the midst of the golden candle-sticks, shall render unto thee thy everlasting reward; and thy shoes shall be gathered—the flock of thy care and labors—and there shall be one fold and one Shepherd—where we shall all join with the spirits of just men made perfect, around the throne of the Everlasting Father, the Mighty God, the Prince of Peace, in the universal acclamation of an eternal hallelujah.

Catholic Bible.

Mr. Edward Dunnigan, in Fulton street, has commenced the publication of the Douay version of the Bible in numbers, executed in a very beautiful manner. The first page has a picture of the handsome edifice of St. Patrick's church, together with the pictures of the cross, mitre and other things which were used by the Apostles, and have come down in regular succession to the Bishop of New York. We do not see any likeness of that most "important instrument of all, the key of St. Peter." The following certificate is placed on the same page:

"APPROBATION.—The present edition of the Douay version of the Old and New Testament, published by Edward Dunnigan, New York, having been revised by our direction, we have great pleasure in recommending it to the faithful, to be read with that reverence and respect which are due to the word of God, and with that humility of heart, and docility, which the Church enjoins upon all who would read the Holy Bible with advantage to their souls.

JOHN HUGHES, Bishop of New York.

Given at the Episcopal residence, this 27th day of January, 1844."

To this approval for the faithful we add our own, given from our editorial table, this 10th day of October, 1844, to all the faithful—to heretics, dissenters, and whosever will, we give full liberty and approbation for the reading of this edition of the Bible. We see by the 1st chapter of Genesis, that the world was made in the same manner by the Roman Catholic Bible, that it was by the Protestant Bible of King James; and we do hereby give our approval and recommendation, that both the church and the dissenters should compare the two Bibles, and if in anything material they differ, that they should follow out the investigation until each man for himself ascertains what is right. Especially we would have them see whether in either Bible there is anything about the apostolic succession, or "authorized hands," or "dissenters;" and whether the promise of salvation upon the condition of "doing penance, is the promise of God, or only a fraud of men."

The fact which we have announced, is calculated to bring up some sober reflections. Our Father in heaven gave to his children a volume containing a code of laws for them to obey, and a system of truths for them to believe, with a plain statement of the consequences which should follow obedience and disobedience; and men who call themselves teachers, have forbidden the reading of this book; and now a man among us gives his "approbation" to the book and the reading of it. Bishop Hughes approves of the reading of God's book by a poor Irishman, and the Irishman is so poor and ignorant and superstitious as to believe that this makes some difference in his right to read it. You approve of my reading the Bible. Who authorized you to give any such approval? Suppose you disapprove of my reading the Bible, what is that to me? You approve of what God has commanded. What boundless impudence is this, in the face of heaven! and who are you, Bishop Hughes, who sign your name with a ✕, and give your "approval" of the reading of God's Word? A successor to the Apostles forsooth, upon whom some other successor has laid his hands, and so made you a successor. When next you have on your "Pontificals," pray step before the looking glass, and ask yourself how much you look like a Galilean fisherman. That great cap of yours would be uncomfortable in the gales of Galilee. You now approve what you and your combination of priests have so long disapproved and forbidden. Protestantism puts its hand on the poor Irishman and says, "Brother receive thy sight!" the scales fall off, and you are compelled to give your "approbation."—*New York Mercury.*

Safety Valve.—The mouth of an infuriated ignoramus, from which the steam goes off without doing harm.

The Devil's Book of Cards— Astonishing Developments.

After Mr. Green, the reformed gambler, had finished his lecture at the Marlboro' Chapel last Friday evening, a large number of gentlemen waited upon him with the request that he would test, in their presence, his knowledge of cards, by the private marks upon their backs, and his power, by the numerous other tricks known to professed gamblers. One of the gentlemen sent out for a new pack of cards. They were brought in, and the maker's name upon the wrapper was printed Krehore. They were laid with their faces down upon a table. One of the company then took the cards from the pile singly, showing to another the faces of such cards as Mr. Green requested him to do. Mr. G. only seeing the backs. A minute was made of such cards as were selected, and after the whole pack had thus been gone through, they were shuffled, when Mr. Green, from the backs alone, selected every one that had thus been mimicked, eighteen in number. He then told the names of the whole fifty-two cards by the backs alone.

Mr. Green, for the purpose of showing the overwhelming advantages which a professed gambler or patent man has over all others by marked cards, palming, stealing cards, false shuffling, dealing from the bottom, slipping the cut on top, stocking the cards, illustrated his skill by playing a game or two. In the game of "brag," Mr. G. dealt out the number of hands requisite for imaginary players, and stated to the company which hands should have the advantage cards.

In every instance it was as he wished, and had there been any playing, that particular hand must have beat every other. In "all-fours," or the game of "old sledge," as it is called, he illustrated the frauds which the patent gentry have over those who play, depending upon their own judgment. Mr. G. dealt two hands, one for himself, the other for an imaginary partner; although the dealing was quick as thought, his antagonist had all the pose cards, while he held every thing, and turned a jack. In case he should beg, said Mr. G., which he would surely do on such a hand, I will deal three more. He did so, and turned another jack; and having all the cards in his own hand, he must have got the game.

The exhibition was truly amusing, and showed conclusively the dreadful frauds of gamblers, and the inevitable ruin which must ensue to all who indulge in the vice.

The Man above the Monarch.

The Emperor of Russia was compelled to hurry back from England to the bedside of a dying daughter. The city of St. Petersburg expressed its sympathies with their monarch, and a friend on the spot has furnished us with a translation of the reply:

Autographical Edict of His Majesty the Emperor of Russia, to the Military Governor General of St. Petersburg, on occasion of the death of his daughter, the Grand Duchess Alexandra, Princess of Hesse Cassel:

After having conducted to their last resting-place the remains of my deceased daughter, the first impulse of my heart is to desire, you to make known to the inhabitants of the capital how deeply we have all been touched with the manifestations of general interest which we have received, not only during the long-continued and fatal illness of our much-loved daughter, but also at the time of her death and during the past night. Such manifestations of unanimity of feeling are not new to me: hitherto they had been displayed on occasions of joy; now, when it has pleased God to try us by so heavy a stroke, humbly submitting to his impenetrable will, could there be a sweeter consolation for our parental hearts, than to see in these lively and touching demonstrations the proof that our sorrow is a universal sorrow, shared by the whole of the vast national family which God has confided to my care? It is therefore as a parent that we thank them for this filial love, in which we find a solace in our affliction, and myself, in particular, the strength to pursue my arduous career. May the reciprocity of these sentiments be for the future a new guaranty for the happiness of Russia.

I am, ever,
Your affectionate,
(Signed),
Island of Telaguin, 1 o'clock, A. M.,
August 2, 1844.

An Ingenious Expedient. The church in the village of Weston, England, was erected in the fourteenth century. In 1630, and again about ten years since, the building was considerably injured by lightning. From age and these casualties, the north wall had declined outwardly 19 inches from the perpendicular, and threatened the utter destruction of the building. Under the superintendence of an architect, this wall, (the weight of which had been calculated at 240 tons) has been brought up to the perpendicular, by the process of expanding by heat three bars of iron, 2½ inches in diameter, which traversed and connected both walls of the church. These bars, (which had screws worked on the end of them, and projected beyond the south wall) were inclosed in cast iron boxes, filled with lighted charcoal. When the bars were fully expanded by the heat the screws were wound up firmly to the undamaged south wall. The charcoal boxes were then removed, and the process of cooling commenced. Gradually the bars contracting equally with their previous expansion, compelled the whole mass of the wall to follow the irresistible power now exerting itself, and in four successive operations the whole mass of the wall rose to its original perpendicular.

Guano. Major Noah, in his Messenger, says that Guano is the ordure of birds, which has been accumulating for ages in certain islands in the Pacific. It is referred to in second Kings, vi, 25:

"And there was a great famine in Samaria; and behold they besieged it until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver."

This dove's dung was purchased for the undigested grain it contained, and the name of Guano is from the Hebrew *Go Yona*, signifying Dove-valley, as the manure is found in deep pits between the acclivities of rocks.

From the Southern Christian Advocate.

Entaw, Ah.

Dear Brother Wightman:—I have the pleasure of sending you the names of two new subscribers, accompanied by the cash. We like our Southern paper for many reasons; but it comes here with such despatch and regularity from your office, that we can tell to an hour when to look for it: and when we open it, we are always interested.

You will be pleased to hear of the revivals of religion with which various parts of our country have of late been favored. This whole country, indeed, seems ripe for revivals, and almost every meeting is crowned with success. At Ebenezer and Pine Grove, two appointments below here, in brother McDonald's work, more than sixty whites, and many blacks, have been recently converted, and among them some of the most influential and respectable citizens of our county. Above here, and also across the river, there have been some very successful meetings.

Last night we closed a meeting in this place, which had been in progress for seventeen days and nights. It was a good meeting, and much was accomplished, but it was not so successful as thou mightst suppose from its length. We had 22 whites converted, and some blacks, most of whom have joined our church.

Your friend and brother,
JOSHUA T. HEARD.

October 2, 1844.

Served Him Right.

Bro. Alfred Bennett, who has spent a few days in the western part of this State, relates the following as a fact:

One of these mistaken brethren (a Millerite) said to his wife, "I am resolved to work no more; I think it wrong to gather any more of the fruits of the earth." The next morning he arose and walked abroad to meditate. Returning, he asked his wife if she had breakfast ready. She said "No." But, he asked, "are you not going to get any?" She answered, "No; for," said she, "you say it is not your duty to work; and if it is not your duty, it is not mine; and if the fruits of the earth may not be gathered in, they may not be cooked, after they are gathered. I am resolved to submit with you to the will of God, and abide the consequences." He walked out again, and after a while he returned and said to his wife, "If you will go and get me some breakfast, I will go to work."

If the course of the husband was right, we think that of the wife was equally so; and we see no reason why the industrious laborer should be compelled to feed and clothe those who refuse to work, and idle away their time. Paul says to the Thessalonians, "we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (N. H. Reg.)

Arrest of a Clerical Impostor. The Lexington Observer and Reporter of a late date has the following: "A man calling himself Fairbank has been about this city for two or three weeks past, endeavoring to pass himself off as a Methodist preacher, of which, however, he exhibited no authentic credentials. On Monday evening he was arrested near Paris on a charge of abducting three slaves, the property of Messrs. Brain, Grant and Baxter. The facts which have been developed are such as to leave no doubt of his guilt, and to produce the impression that his object was mercenary, his design being to obtain such funds as the servants by prudent economy had laid up, and then, to dispose of the servants themselves for his own advantage. We understand that to cover his designs he induced a young lady of this city to become a partner of his guilt, by a pretence of a runaway matrimonial connexion with her, to be consummated at Abbeville, Ohio. They have both been committed to the county jail."

A Matiny on board a canalboat is chronicled by the Pittsburg Gazette. The Banner, proceeding from Beaver to Cleveland, was passing through the twenty-one locks near Akron, Ohio, when the Captain finding the crew drunk, desired to tie up, as they were knocking the boat about badly. The crew swore they would go on, and finally fell upon the Captain and beat him severely. His wife, who was in the cabin, hearing the scuffle, rushed out, and seeing her husband down, and the crew beating him, threw herself upon him—and which the ruffians did not intend, till, attracted by the screams of other ladies in the cabin, they rushed down there, and threatened them with violence. A gentleman who, with his wife, was a passenger, sprang from his berth with a pistol, and menaced the first who should commit any act of violence with instant death. This cowed the drunken crew, who sneaked on deck, and shortly after the whole of them were taken into custody.

A Legal Paradox. An ejectment case tried at Utica, recently, presented this most singular result: The defendant paid for a piece of land by the acre. There was a dispute about the boundary, and his neighbor sued him. It was found that he had the whole quantity he had purchased, without coming on the disputed territory. He was beaten. He then recovered back from his grantor, on this warranty, part of his purchase money. A new trial was obtained in the ejectment suit, and he is now successful in that;—so in the first place he gets land which he did not buy, in the next place, makes another man pay him for it, and finally holds both the land and the money!

This goes beyond the celebrated cracked kettle case, in which the borrower said he should prove, firstly, that he had never had it, secondly, that it was cracked when he got it, and thirdly, that it was whole when he returned it!

A wise merchant will not give pearls for trifles; far less the only wise God the precious blood of his son for things of small or no value. How, then, should we appreciate the salvation or loss of our souls?

THE ALABAMA BAPTIST.

"Jesus Christ himself being the Chief Corner-Stone."—[Ephesians, II, 20.]

MARION, ALABAMA, NOVEMBER 9, 1844.

Notice.

WANTED, a copy of the Minutes of each of the Associations in Alabama. Will brethren attend to this? Please send by mail, or bring them up to the Convention.

J. H. DE VOTIE,

Cor. Sec. Convention.

Brethren coming up to the Convention, will find a Committee at the Baptist Church, to direct them to suitable lodgings:—Gen. E. D. King, L. Y. Tarrant, Wm. Hornbuckle, H. C. Lea, Wm. N. Wyatt, and J. H. De Votie, Committee.

ERRATUM.—Mr. Editor: In Hervey's communication, as published in the Baptist, he is made to say, "that faith is not a work," &c.; instead of which, it should read, "faith is a work exerted by the human mind," &c. Will you please make the correction? S. M. N.

To the Churches in the Vicinity of Marion.

We hope the members of these churches generally, in addition to their delegates, will be present at all the meetings of the Convention. Especially will it gratify the pastor and members of our church, to have their brethren around, come in and unite with the Convention, in the celebration of the Lord's Supper on the Sabbath.

Marion.

We derive the following statements from a pamphlet recently published, entitled "History of Marion," &c., by S. A. Townes:

Marion is situated in 32 degrees 38 minutes, north latitude, being about half a degree south of Charleston, S. C. The first family settled in it in 1817. The county was laid off and named in 1810. The first Courthouse was erected in 1823, and the present one in 1837. The present population is estimated at about 1500 souls. There are four houses of public worship:—Presbyterian, Baptist, Methodist, and Campbellite. There are three Seminaries of Learning: The Howard College, [containing at this time over 90 students], the Marion Female Seminary, [with more than 100 pupils], and the Judson Institute, [having between 130 and 140 pupils].—The Baptist Church has [390] communicants; the Methodist, 78; the Presbyterian, 213; the Disciples, 7; or Campbellite, 15. The Temperance Society numbers 500 members. There is no place in town licensed to retail ardent spirits. No man can sell a glass, without license, under a penalty of One Thousand Dollars. In Marion, there are 9 ministers of the gospel, 6 doctors of medicine, M. D.; 3 botanic physicians, 15 lawyers, 2 surgeon dentists."

Disastrous Steamboat Accident.

From the Banner & Pioneer we learn, that on Wednesday the 23d ult. the boat Lucy Walker exploded her boilers, when about five miles below New Albany, Ia., killing and wounding some 70 or 80 persons. Among the wounded were the Rev. D. Presley, Starkville, Mi.; and the Rev. James Young, Dallas Co., Ala. Among the killed, were William Watt, Starkville, Mi., and the Rev. Joseph McCrery, Wilcox Co., Ala. Several bodies were so much disfigured that they could not be recognized. The accident is attributed to the culpable negligence of the officers of the boat.

Cannot our brethren in Alabama and Mississippi do something to keep up the Christian Review? From the following, it appears that something decisive must be done, or the work stops.

The Christian Review.

It is allowed, we believe, by all reflecting men in our churches that in these days of inquiry, controversy and error, we need, as a denomination, some organ like the "Christian Review." It is as generally admitted that the Christian Review has done good service. It is perhaps less generally known that the present year is the crisis of its fate. Unless its subscription list is more largely filled from the thousands of our brethren who can well afford and who would be greatly benefited, to become subscribers, it must cease with the year 1844. And once given up, it will be a work of difficulty to resuscitate it. In a day so rife with discussion as our own, it is in the view of the undersigned, a duty we owe to the truth and our Lord, to have a periodical of this class, that may "speak with the enemy in the gate."—The undersigned would therefore, with deep earnestness, urge on the Baptists of this region the expediency of a general effort to extend the circulation of the Review in New York and its vicinity.

WM. R. WILLIAMS, Pastor Amity st. Ch.
S. H. COLE, Pastor of First Ch.
W. H. EVERTS, Pastor of Laight st. Ch.
ELISHA TUCKER, Pastor of Oliver st. Ch.
E. LATHROP, Pastor Tabernacle Bap. Ch.
C. G. SOMMERS, Pastor South Baptist Ch.
HENRY DAVIS, Pastor of Cannon st. Ch.
G. BENDICT, Pastor of Norfolk st. Ch.
DAVID BELLAMY, Pastor of Stanton st. Ch.
JOHN DOWLING, Pastor of Berrean Ch.

The Review is a quarterly at \$3 00 per annum.

Books mutilated.

It is said, that the edition of D'Aubigne's History of the Reformation, published by the American Tract Society has been mutilated by omitting various passages bearing on Episcopacy and the subject of Baptism. We do not thank them for this work of supererogation, so far as Baptists are concerned. We think the course of the Society highly reprehensible, though we cannot doubt their intentions were good.

CARSON ON BAPTISM may be had at No. 31, North Sixth-st., Philadelphia. Price, \$1.75.

Exposition of 1st Corinthians, 11: 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Few passages of scripture have given greater uneasiness to christians of tender consciences, than this. By a false interpretation of it, many young converts have long been kept away from the table of the Lord, and those who are members of the church are frequently deterred from participating in the celebration of the Lord's Supper, by a misapprehension of the meaning of the Apostle in this passage. For the benefit of such, we will attempt to present the true meaning of the sacred writer.

By examining the context we find, Paul is speaking of great irregularities which prevailed in the church at Corinth, in the manner of observing the sacrament of the Supper. He remarks, v. 20, that when they assemble for religious worship, it surely cannot be with a design to partake of the Lord's Supper, for being assembled professedly for this purpose, each of them is regardless of the wants of others (v. 21.) Some are deprived of food, it being monopolized by others, and some drink to intoxication. Every man eats and drinks by himself, and there is nothing like a celebration in common, of the ordinance. It is a profane revel, where greediness and intemperance prevail. In v. 22, the Apostle administers a severe rebuke for these excesses. In verses 23—26, he explains the nature of the ordinance, by referring to its original institution. The Corinthians had supposed it to be a common festival, and had made it the occasion of gross disorder. He reminds them of the solemn circumstances in which our Lord had instituted the rite; and the object it had in view, namely, the commemoration of the suffering and death of the Redeemer. It is a simple memorial of Him and should be so observed as distinctly, impressively, and affectingly to bring before the mind Jesus crucified and slain. In v. 27, he concludes that great guilt is incurred by those who celebrate the Supper in such a way as the Corinthians had done. "Wherefore," so that, or in view of what has been said, any one eating and drinking unworthily, shall be guilty of the body and blood of the Lord." The word translated unworthily, means, in an irreverent, improper manner. It does not refer to the worthiness or fitness of an individual to partake of the supper. All christians are unworthy of the privilege of remembering their Lord, at his table; yet, all are commanded to celebrate his death, in a suitable manner. If we truly love Christ, and desire to be saved by him, and see His infinite worthiness, then may we properly partake of this ordinance. A man may be said to eat and drink "unworthily," when he joins his ungodly associates in a mock celebration of the ordinance; or, when he practices in it the irregularities of which the Corinthians were guilty; or when he regards it merely as a common meal, having no proper reference to the sacred objects for which it was instituted; or where he partakes of it with entire indifference to the great event which it commemorates. The man who thus partakes, "shall be guilty of the body and blood of the Lord," that is, shall be chargeable with a profane and wicked reference to the death of Christ; shall be deemed as criminal as were his murderers, when they broke his body and shed his blood on the cross.—The Apostle proceeds, v. 28, "But let a man examine himself and so let him eat," &c. Let him search his own heart, and see if he possesses the requisite qualifications; if he be truly penitent for his sins, and does exercise faith in the Redeemer, and is resolved to devote himself to his service, in a holy life and godly conversation. After such an examination, then let him eat, &c. To awaken a deeper solemnity, Paul proceeds to state to the Corinthians, v. 29, that "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—"Unworthily," in an improper, irreverent manner, as above. "Damnation," judgment, condemnation. The Greek word here employed does not ordinarily refer to the future punishment of the wicked in hell, and should be translated, condemnation. It means that the Corinthians by their irregular and improper manner of observing the Lord's Supper, would expose themselves to the Divine displeasure and to punishment.—The punishment referred to is, the judgments mentioned in verse 30, visible manifestations of God's disapprobation made in this life.

"Not discerning the Lord's body," not distinguishing between the bread used on this occasion and ordinary food; not duly regarding the sacrament as intended to set forth the fact, that Christ's body was broken for sin.

If the above be a correct view of the Apostle's teaching on this subject, no humble penitent, sincerely desiring to obey the dying injunction of his Lord, need be afraid of eating and drinking condemnation to himself, in approaching the Master's table. Let such an one meditate on the object the Saviour had in view in the original institution of the Supper; let his heart be deeply affected by a grateful remembrance of Christ; let it be penetrated with pungent sorrow on account of his sins against a crucified Redeemer; let him endeavor, in view of the emblems of his broken body and of his blood shed for the remission of sins, to consecrate his whole body to Him who hath redeemed us unto God by his agonies on the cross; let him humbly, but freely and affectionately commit to that Saviour, his immortal spirit for time and for eternity, and he may rest assured, that Jesus will accept him, and care for him, and give him eternal life.

Brother Buck's "Secret Circular."

In a late number of the Baptist we stated, that "while attending the Association at Aberdeen we were informed that Brother Buck, editor of the Banner & Pioneer, and compiler of 'The Baptist Hymn Book,' (so called) is circulating among brethren supposed to be favorable to the project, a proposal to establish a Book and Tract Publication Society, in opposition to the American Baptist Publication Society."

In the absence of the editor, another gentleman denied the statement made to us, but brother Buck returning, declines to define his position. Instead of doing so, he demands the name of our informant. To this demand we respond, it is a matter of little consequence to know the source from which the statement emanated. If no such circular, or any thing like it, has been issued, we were misinformed, and that too notwithstanding we received the impression at the time, that our informant had seen the document itself. If the project referred to has ever been set on foot, we have accomplished all we wished, when we suggested to our brethren the propriety of deliberation and prudence in so grave a matter.

Brother B. seems to be sadly troubled about the clause "(so-called)" in our paragraph, and charges us with a desire "to hinder the circulation of his book, in order to make room for another rival work." You are too fast, brother. The "clause" had reference simply to the lofty pretensions of the Western compilation in assuming to be THE Baptist Hymn Book. It is a Baptist Hymn Book, and so is the Virginia Selection, the Cluster, Dossey's Choice, Miller's Hymns, Watts & Rippon, the Psalmist, &c.—Our "saving clause" was calculated only to rebuke the harmless vanity of the compiler in using the definite article in his title, implying that his is the only Baptist Hymn Book in the universe.

In regard to the Banner's talk about "secrets," a determination "to put the editor down," "opposition to Western and Southern organization," &c. &c., we are all in the dark. We acknowledge no "alliance" to any section of the churches—we go for the good of THE DENOMINATION, as such, without reference to territorial limits. We are BAPTISTS, WHOLE-HEARTED BAPTISTS—and we cordially despise the narrow views and unchristian prejudices which would array one portion of the churches against another. We are committed to no course of policy, except to defend and promulgate those views which seem to us best adapted to augment the strength, purity, piety and peace of the churches at large. If a Western and Southern organization is desirable to attain this result, we go for it. To this we pledge ourselves.

As to the Publication Society, we have no sympathy with it, only as it may be a useful auxiliary in advancing the prosperity of the GREAT CAUSE. We have never seen a member of its Board, nor have we ever corresponded with one. Nor do we hold correspondence with any "Publishing Firm," further North. Our associations are all Southern and Western—and we love Br. Buck as well as Br. Peck, having never seen either.

May the King in Zion employ all his subjects in the best way to promote his cause and kingdom!

A Complete Greek and English Lexicon of the Poems of Homer and the Homeridae. From the German of G. Ch. Crusius: translated with corrections and additions, by Henry Smith, Professor of Languages in Marietta College, Hartford: H. Huntington. For sale in New York at Leavitt's.

We find in the New York Observer, a notice of the publication of this valuable work, by one of our former colleagues in Marietta College, Ohio. Prof. Smith is a splendid Greek scholar, and has devoted himself for six or eight years past, to the preparation of the Homeric Lexicon. Besides the facilities common to American scholars in general, Prof. S. has the advantage of a thorough knowledge of the German language. He also spent a year at the University of Halle, in Germany, where he first conceived the idea of the present work.

The Observer remarks as follows: "It is with great satisfaction that we notice the publication of this valuable work. It is prepared with constant reference to the illustration of the domestic, religious, political and military condition of the heroic age; containing, also, an explanation of the most difficult passages, and of all mythological and proper names. It thus presents precisely the information and aid the student needs in pursuing the study of the most celebrated poem of human composition, and renders facilities which a general lexicon of the language cannot be expected to furnish. The explanations are often of considerable extent, and being in English, will be duly appreciated by youthful scholars who are not apt to be fond of taking the Greek through the Latin medium."

Baptist Helmet.

This is the title of a weekly religious paper published at Vandalia, Illinois. It is intended "more particularly to benefit the south and southwestern part of the State." We are glad to see in another paper, further evidence of the increasing demand among our churches for religious intelligence and sound instruction. The Missouri Baptist has an Illinois department, but the circulation will not probably interfere with the Helmet.

LIBERTY ASSOCIATION, (Chambers County.)—Rev'd. Francis Callaway, Moderator; Rev'd. Britton Stamps, Clerk; baptized, 139. Total number of members, 2798. Raised for domestic Missions, \$145.73; for Foreign do., \$22.59.

Episcopal General Convention.

This body recently closed an important session in Philadelphia. The subjects of greatest interest before it were, the Oxford Tracts or Puseyism, and the resignation of Bp. Onderdonk, of Pa. The Evangelical portion of the church had hoped for some decided action condemnatory of the Romanist views which are extending their baneful influence among the clergy and laity. But these hopes have been disappointed. Annexed is the final action of the Convention, on this matter of vital interests to the purity of the Episcopal churches, from which it will be seen that the Convention slipped by all difficult points in the case, referring the whole subject to the standards of the church.

Resolved, That the house of Clerical and Lay Deputies consider the Articles, Liturgy, and Offices of the Church sufficient exponents of her sense of the essential doctrine of holy Scripture, and that the canons of the Church afford ample means of discipline and correction for all who depart from her standards; and further, that the General Convention is not a tribunal for the trial and censure of such; and that this Church is not responsible for the errors of individuals, whether they are members of this Church or otherwise.

Bishop Onderdonk had been charged with intemperance and other gross improprieties. The action of the Convention in his case resulted in the following

Sentence of Suspension.

Passed upon the Right Reverend Henry Ustick Onderdonk, Doctor in Divinity, by the House of Bishops, in General Convention Assembled, October 21st, 1844.

The Right Rev. HENRY USTICK ONDERDONK, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops, in General Convention Assembled: the said House does hereby a large that the said Henry Ustick Onderdonk, Doctor in Divinity, be suspended from all public exercise of the offices and functions of the Sacred Ministry, and in particular from all exercises whatsoever of the office and work of a Bishop in the Church of God; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor in Divinity, and declare him suspended, from and after this 21st of October, in the year one thousand eight hundred and forty-four, from all public exercise of the offices and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PHIL. CHASE, Senior Bishop.

The Rev. Dr. Hawks, now of Holly Springs, Mississippi, having been elected Bishop, charges were preferred against him, as an unsuitable candidate for the Episcopate,

1. Because he was not a man of 'good report.'
2. Because there were circumstances connected with him, while residing in New York, which reflected on his honesty. Being engaged in a large school in Flushing, N. Y. he had failed to the amount of \$80,000, or \$100,000. He was accused of having applied to his own use large amounts of money intrusted to his care for his pupils—of having defrauded to a large amount workmen employed by him. Also, that he had been vindictive, calumnious, &c. To these charges, elaborated at great length, Dr. H. replied in a masterly strain of eloquence, and papers friendly to him, represent his reply as perfectly conclusive in exonerating him from all dishonest intention. The whole subject was finally referred back to the diocese of Mississippi.

The Convention appointed three Foreign Missionaries, the Rev. Mr. Glennie, of South Carolina, resident Bishop at Cape Palmas, Africa; the Rev. W. J. Boone, M. D. Bishop for Amoy and other parts of the Chinese Empire; and the Rev. H. Southgate, Bishop of Turkey.

What will the Millerites now do?

After their repeated failures, we should suppose they would stop guessing, and be content to await in patient activity, the day of the Lord's coming. But very likely they will discover some other "error in their calculations," and will fix on another date for the certain time. Fanaticism is never wanting in arguments to justify its madness.

Manuscript Sermons in England.

English booksellers constantly advertise sermons in manuscript, or lithographed so as to resemble manuscript, which they offer to clergymen on reasonable terms. Thousands of the clergy thus preach sermons which they never wrote, never even copied, themselves. So common is the practice, that the booksellers drive a profitable business in procuring the preparation of such discourses, and then selling them to ministers. We subjoin a notice of some of these which recently appeared in a booksellers' catalogue of works for sale:

1. Manuscript Sermons.—A set of sixty manuscript Sermons for every Sunday in the year, and various occasions, preached in Suffolk between 1807 and 1831, carefully and plainly copied from the originals, with an Index of Texts, &c. £16 16s. (about \$90, or \$133 each.) The originals will be given with the above, and the places and dates when preached.
2. Fifty original manuscript sermons, preached in Worcester and Worcestershire, from 1770 to 1813, £5 6s (\$25 or 50 cents each.)
3. Twenty-five ditto, preached between 1796 and 1812, neatly and plainly written, £3 3s (\$15.)
4. Twenty-four ditto, preached at various places, some very plainly written, £1 10 (\$7.50.)
5. Twelve ditto, including five on the Catechism, preached between 1802 and 1813, £1 16 (\$9.)
6. Twelve ditto, preached at Worcester, from 1799 to 1803, £1 10s (\$7.50.)
7. Eight ditto, neatly and plainly written, preached in 1824 and 1828, £1 4s (\$8.)

Snow. On the last day of September snow fell in the northern part of New Hampshire to the depth of nine inches. At the same time, it was two feet deep in northern New York.

Free Will and Free Agency.

These are terms of much importance in the present day to be clearly understood. We have heard excellent Christians and even ministers in the pulpit, deny in so many terms the free agency of man, meaning only to deny erroneous notions of free will; and we have heard others run into the Arminianism of free will, when intending only to uphold man's free agency.

As these are both theological terms, it is only necessary to point out the theological meanings attached to each, and the distinction between them, without advocating the propriety of their adoption originally, or going nicely into the abstract meaning of the words.

Free Will, technically, then, is to be carefully distinguished from the philosophical doctrine of the freedom of the will, or choice, which is fully admitted by both the opposing parties as to this term. Luther's treatise "De Servo Arbitrio,"—"Of the Bondage of the Will,"—is far enough from denying the doctrine of Free Agency. All that he intended was, that n. (ways) will, only according to the moral condition of his faculties, habits and affections, so that he cannot will contrary to these; that these being corrupted and wrongly fixed in every man until regenerate, hold his will in a kind of bondage; and that, however freely his actions may flow within this extent, he cannot, without some new influence, overpass it. He, therefore, while an apostate from God, wills only according to the nature of his apostasy, that is continually and invariably evil. For otherwise he would will what is beyond his corrupt nature—contrary to his affections—a thing impossible in itself. It is the Holy Spirit, therefore, which alone practically causes him to will to do what is right and holy—his free will as a sinner only leading him to choose what is evil. Man, therefore, must be said, in this sense, to have lost by the fall his free will, or uninfluenced preference of what is good, retaining his free will only in doing evil. Such was Luther's doctrine. From Erasmus's controversy with him, probably arose this technical phrase in the sense we have given—the rest is an extract from the Encyclopedia of Religious knowledge.

Free Agency is the power of choosing between good and evil, and following one's inclination. Many and long have been the disputes on this subject; not that man has been denied to be a free agent, but the dispute has been in what it consists. A distinction is made by writers between free agency and what is called the Arminian notion of free will. The one consists merely in the power of following our prevailing inclination; the other, in a supposed power of acting contrary to it, or at least of changing it. The one predicates the freedom of man; the other of a faculty in man which Mr. Locke, tho' an anti-necessitarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning point of salvation. According to the latter, we need only certain helps or assistances, granted to men in common, to enable us to choose the paths of life; but according to the former, our hearts by nature being wholly depraved, our choice, though free, is opposed to holiness, so that we need an Almighty power to renew them." Henderson, Buck.

Free Will Baptists, that is, Arminian Baptists and Methodists, therefore, do no more clearly maintain the doctrine of man's free agency than the regular Baptists.

MONROE DEBATE. A debate is being carried on every night at Marlboro' Chapel, Boston, between a Free Will Baptist Elder and a Mormon preacher. Tickets to be had at the door!—What next?

GOT SLEEPY. On the night of the 23d ult. the Millerites sat up till dawn, every moment expecting the coming of Christ. But finding the world still going on as usual, they gave it up, and slept all day on the 23d.

LOUIS PHILIPPE. The King of the French is visiting Queen Victoria. The English receive him with great enthusiasm.

Baptist Meeting House.

From a Letter in the Religious Herald. But the meanest house in the town, is that in which the Baptists meet. The pulpit (the best part of it, which, it is said, the sisters (bless their souls!) had put there by their own exertions. From the comb of the roof, there meets the eye a contemptible little chimney top, instead of a steeple. The stone steps that land you on the floor are made of brick; the benches, unfortunately, have their backs broken; the galleries are straight, flat, narrow and sullying. The pulpit, compared with the rest of the building, looks something like a mahogany "side board" would in a log hut. I noticed this church more particularly because I had heard much of the Hampton Baptists, and my trip among them has strengthened the conviction on my mind that they are a worthy, intelligent, and kind-hearted people. Moreover, I heard the same opinion expressed with a degree of enthusiasm, by others, and with the above single exception, my verdict is decidedly in their favor. Why have they not a house sufficiently commodious and comfortable, to seat their large church and congregation? By their church letter, they report eight hundred members, and the house cannot hold more than six hundred! What is to be done with the remaining two hundred, the unconverted, and the rising generation! What reprehensible blindness to defer so important a matter! I learn through the former pastor that the church is able to build a neat, commodious house at any time. Why not go right about it, then? Brethren you will "lose caste" unless you do! Hampton is, on some accounts, an important place, a good house will draw a congregation.

Good News.

PERRY COUNTY, Oct. 28, 1844.

Dear Brethren:—I suppose it will be cheer-
ing to many brethren to learn, through the medi-
um of your valuable paper, the prosperity of Zi-
on in the bounds of our operations.

We have held some two or three meetings,
from which we did not reap much, but believe
that others have reaped.

In August last Brother Everett, the pastor of
the Providence Church, Dallas county, obtained
the consent of brethren Ford, George, and the
writer, to attend with him at his regular appoint-
ment, which was on Saturday before the third
Sabbath in August, for the purpose of holding a
protracted meeting. The Church, though not
apprised of their pastor's intention until the min-
isters arrived, gladly laid aside all their regular
business, and entered with spirit into the meet-
ing, which continued until the Saturday week
following—at which time twenty-four willing
converts followed their Lord and Saviour into the
watery grave. The meeting was characterized
with a deep travail on the part of Christians and
Ministers. Many were left apparently deeply
mourning on account of sin, whom I hope the
Lord has comforted.

Our District meeting, which was held with
the Fellowship Church, commenced on Friday
before the first Sabbath in September, and con-
tinued until the Wednesday morning following.
Many went in the bitterness of their hearts on
account of their poverty of spirit—seven were
made to rejoice on account of the pardoning fa-
vor of the Lord Jesus Christ.

Thenceforth, commenced with the Shiloh
Church, on Friday before the second Sabbath of
September, and continued until the Sabbath
week following, at which time twenty received
the ordinance of baptism. This Church has not
been so greatly refreshed for many years past.
Their pastoral supply (Rev. George Everett) had
long mourned on account of the barrenness of
his flock at this place, and was almost ready to
despair. The promise was, however, verified—
"In the season you shall reap, if you faint not."
Brother Strickland, from Autauga, helped much
in this meeting; brethren Jackson and Collins
were also co-assistants.

The Liberty protracted meeting was appoint-
ed to commence on Saturday before the 5th Sab-
bath in September, but in consequence of rain,
the ministers did not arrive until Sabbath morn-
ing, when they met an unusually large congrega-
tion, which had assembled to hear the Word of
Life, and witness the dedication of their large
new building to the service of the MOST HIGH
GOD. This meeting closed on Wednesday
morning, in consequence of the indisposition of
some of the ministers—nine, however, were bap-
tized.

Our meeting which commenced with the as-
sembly of the Cahawba Association, held with
the Oakmulgee Church, closed yesterday. Fif-
ty-one obedient converts were buried with
Christ by baptism; and although the lowering
clouds were exhibiting their effusive streams,
the large audience maintained their steady position,
and gazed upon the scene with deep interest.
This meeting was surely attended with richer
displays of divine favor than usual. The aged
one, who had already measured out his four-
score years in sorrow, pain and iniquity, was
seen to approach the anxious bench in company
with the youth of 19, and both alike mourned their
sinfulness and alienation from their great Bene-
factor, and each was heard to praise the Saviour
for redeeming love. The ministers principally
led us at the close of the business of the associ-
ation. Brethren Talbert and Ford remained
until Wednesday evening. Brother George con-
tinued his labor of love until Friday evening—
from which we received much assistance. Our
aged pastor, (Rev. Charles Crow) although he
declined taking much part in the services of the
meeting, from age and infirmity, was seen daily
in the sanctuary, helping by his prayers, and ap-
parently drinking richly of the wells of salva-
tion. About forty years has he been blowing
the gospel trumpet.

How comforting must it be to the worn-down
laborer, to witness the flourishing of the garden
of the Lord around him!

I am, dear Brethren, yours in gospel bonds,
A. G. McCRAW.

THE POPE OF ROME is 70 years old. He has
occupied the chair of St. Peter 13 years.

Natural Depravity and Spiritual Inability of
Man.

Dr. Gill was once preaching on the natural
depravity and spiritual inability of man. A gen-
tleman, who heard the sermon, was greatly of-
fended; and taking an opportunity some time af-
ter of calling on the Doctor, told him that in his
opinion he had degraded that noble being, man,
and laid him much too low. "Pray, sir," an-
swered the Doctor, "how much do you think can
men contribute towards their own conversion
and salvation?" "Man can do such and such
things," replied the gentleman, reckoning up a
whole string of free will abilities. "And have
you done all this for yourself?" said the doctor.
"Why no; I cannot say I have yet, but I hope I
shall begin soon." "If you really have done these
things in your power," replied the doctor, "and
have not done them for yourself, you deserve to
be doubly damned; and are but ill qualified to
stand up for that imaginary free will, which, ac-
cording to your own confession, has done you so
little good. However, after you have made your-
self spiritually whole, (if you find yourself able
to do it) be kind enough to let me know of it
and I will be glad to see you." "I have not yet
done it; for at present, namely, the efficacy
remedy for human depravity in man both to
cious grace of Him who gives good pleasure."

A Difficult Passage.

Heb. 6: 4, 5, 6.—"For it is impossible for
those who were once enlightened, and have tasted
of the heavenly gift, and were made partakers of
the Holy Ghost; and have tasted the good
word of God, and the powers of the world to
come, if they shall fall away, to renew them again
unto repentance; seeing they crucify to them-
selves the Son of God afresh, and put him to an
open shame."

It is thought, by some persons, that this pas-
sage is fatal to the doctrine of the perseverance
of the saints. But if rightly understood, I am
persuaded, it does not contradict that important
and heart-cheering doctrine. I say cheering;
for what can be more cheering to a believer,
when enjoying the love of God, than the assur-
ance that this enjoyment shall be eternal?

It will be recollected, that in a recent commu-
nication, I presented several arguments to prove
the truth of perseverance. It was then said, that
there are some passages of scripture which seem
to militate against this sentiment; but that they
are easily explained, by referring to the context, in
such a way as not to contradict the views then
advanced. The passage quoted at the head of
this article is one much relied on, to establish the
opinion that even real christians may fall away,
and finally perish.

But does this passage maintain the sentiment
of falling from grace? Do the phrases, "once
enlightened," "partakers of the Holy Ghost,"
"have tasted of the heavenly gift," "have tasted
the good word of God," and "the powers of the
world to come," necessarily imply a change of
heart? It is acknowledged, that in some places,
and in some connexions, they may imply such a
change. We are, however, to determine the
meaning of words by their construction in differ-
ent sentences. Words have different meanings
in different places. We are, therefore, often
compelled to examine the context, scope, and
design of the writer, that we may determine the
meaning of particular words and phrases.

That the Apostle, in this passage, did not mean
to embrace a change of heart, appears from ver-
ses 7, 8, 9. "For the earth which drinketh in
the rain that cometh oft upon it, and bringeth
forth herbs meet for them by whom it is dressed,
receiveth blessing from God: But that which
beareth thorns and briers is rejected, and is nigh
unto cursing; whose end is to be burned." Here
we perceive the distinction between the ground
which bringeth forth fruit meet, and that which
beareth thorns. Both drink in the rain, one re-
ceiveth blessing from God, the other is to be burned.
So while men receive the gifts, blessings, and
influences named in this passage, some bring
forth fruit and some bear thorns and briers.—
It appears to me to be departing from the scope
of the Apostle's argument to suppose that the
thorns and briers grew on the ground which
brought forth fruit. So those who fall away are
not real christians; but those who have enjoyed
some of the influences of the Spirit, but have not
been changed in heart. They have been en-
lightened, moved, and taught, but are those to
whom the proverb may be applied, "The dog
hath returned to his own vomit again; and the
sow that was washed, to her wallowing in the
mire."

The 9th verse especially, sustains our position.
"But, beloved, we are persuaded better things
of you, and things which accompany salvation,
though we thus speak." Better things! What
are the better things? If the expressions, "once
enlightened," &c., in the text, mean "a real
change of heart," a passing from death unto life,
"a new creature," what are the better things,
to which the Apostle alluded? What are the things
which accompany salvation? Surely, there
must be something better than merely "to be
enlightened," "to taste the heavenly gift," &c.
By saying, "we are persuaded better things of
you," the Apostle clearly states that he did not
suppose them to be in the condition of those
mentioned in the 4th, 5th and 6th verses; but in
a better one. He is persuaded that they did not
drink in the rain, yet bear thorns and briers,
but that they brought forth fruit, and received
blessing from God. He then adds, "For God is
not unrighteous to forget your work and labor of
love, which ye have showed toward his name,
in that ye have ministered to his saints, and
minister."—v. 10.

If it be inquired what a person can possess,
which is not mentioned in these three verses,
we answer faith, love and perseverance. Those
who are truly converted, i. e. "are justified by
faith," have "the love of God shed abroad in
their hearts by the Holy Ghost, which is given
unto them."—Rom. 5: 5. Love, therefore, is a
necessary part of regeneration. "Though I
have all faith, so that I could remove mountains,
and have not charity, i. e. love, I am nothing."—
1 Cor. 13: 2. Again: "He that loveth not,
knoweth not God; for God is love."—1 Jo. 4: 8.
And the Apostle, in another part of this letter,
mentions perseverance as belonging to regenera-
tion. "For we are made partakers of Christ; if
we hold the beginning of our confidence steadfast
unto the end."—Heb. 3: 14. The conclusion
implied in these words is, that we are not partak-
ers of Christ, if we do not hold fast to the end.
If steadfastness or perseverance is a test of union
to Christ, the surely those who fall away never
were united to him. Hence, it follows, that the
passage under consideration must express some-
thing short of real conversion; so it does not
militate against the doctrine of the perseverance
of the saints.

In the article "on perseverance," I showed
that the scriptures are very clear on that doc-
trine. We should naturally require evidence

still more clear, and more positive, to set aside
that evidence, and establish the contrary senti-
ment. The scriptures do indeed contain myste-
ries, and some mysteries which we cannot solve;
but they do not teach contradictions. When we
read in one part, "Verily, verily, I say unto you,
he that heareth my word, and believeth on him
that sent me, hath everlasting life, and shall not
come into condemnation; but is passed from
death unto life;"—Jo. 5: 24. We surely shall
not find, in another part, the opposite sentiment,
that the believer may not have everlasting life,
and may come into condemnation. But we cer-
tainly have this contradiction, if the passage we
are examining teaches that true believers may
fall away and perish.

The preceding context coincides with the view
we have presented. "For when for the time ye
ought to be teachers, ye have need that one teach
you again, which be the first principles of the
oracles of God; and are become such as have
need of milk, and not of strong meat. For every
one that useth milk is unskilful in the word of
righteousness: for he is a babe."—Ch. 5: 12, 13.
"Therefore, leaving the principles of the doctrine
of Christ, let us go on to perfection; and this will
we do if God permit."—v. 1, 3. The meaning
is, If we are true christians, we shall not always
be babes, and need to be fed with milk, but shall
"grow in grace, and in the knowledge of our
Lord Jesus Christ," "till we come in the unity
of the faith, and of the knowledge of the Son of
God, unto a perfect man, unto the measure of
the stature of the fulness of Christ."—Eph. 4: 13.
But if we have only what is contained in the ver-
ses under consideration, we may "fall away,
and so crucify the Son of God afresh, and put
him to an open shame." "Now the just shall
live by faith; but if any man draw back, my soul
shall have no pleasure in him. But we are not
of those who draw back unto perdition, but of
those that believe to the saving of the soul."—
Heb. 10: 38, 39.

This passage describes those gifts, and influ-
ences, which persons may have, and yet come
short of that change of heart, that is implied in
the expression of Christ, "born again." It in-
cludes all warnings, teachings, and influences,
that are given by the word, servants, and Spirit
of God, and which may not end in conversion.—
When the Apostle began to address them, as he
hoped, and believed they were, he speaks, in
verses 10, 11, 12, of faith, love, and persever-
ance, as things which accompany salvation.—
These were some of the better things, which he
was persuaded belonged to them.

By this we may learn how near a person may
come to being a christian, and yet come short of
it. By this also, we learn the force of the fol-
lowing admonitions. "Therefore, we ought to
give the more earnest heed to the things which
we have heard, lest at any time we should let
them slip." Heb. 2: 1. Wherefore, let him
that thinketh he standeth, take heed lest he fall."
1 Cor. 10: 12. "Not every one that saith unto
me, Lord, Lord, shall enter into the kingdom of
heaven; but he that doeth the will of my Father
which is in heaven. Many will say unto me in
that day, Lord, Lord, have we not prophesied in
thy name? and in thy name have cast out de-
vils? and in thy name done many wonderful
works? And then will I profess unto them, I
never knew you: depart from me, ye that work
iniquity." Matt. 7: 21, 22, 23. These passa-
ges contain, in other words, the doctrine of our
text, and show that some "of the virgins are
foolish, who take no oil in their vessels with
their lamps, and their lamps are gone out."—
Matt. 25: 1—13. A real change is what all
need to stand the test.

Sometimes errors are committed by examin-
ing Scripture, phrase by phrase, without regard
to the general scope of the passage. It would
be easy to show the error of such a course. Of-
tentimes a passage, as a whole, conveys a mean-
ing very different from that which would appear
by an examination of each phrase separately.
All critics are aware of this fact, and in scripture
exegesis, this rule is observed.

Thus when we consider this passage, as a
whole, and in connexion with the context, and
compare it with other portions of scripture, I am
persuaded that the Apostle did not intend to teach
the sentiment of falling from grace; but that
this text is in full harmony with the scripture
doctrine of the perseverance of the saints in holiness
unto eternal life. *H.*

AMERICAN BIBLE SOCIETY. In the last five
months, this Society has issued 200,000 Bibles
and Testaments.

A Christian. A Christian is like the firmam-
ent, and it is the darkness of affliction that
makes his grace to shine out. He is like those
herbs and plants that best effuse their odors when
bruised.

Luther's Devine. Three things make a di-
vine; prayer, meditation, and temptation.

Traffic in Murder in London. An awful sys-
tem of depravity has lately been brought to light in
London in connection with what are called "burial
societies"—a sort of subscription club, where, by
the payment of a small sum weekly, an individ-
ual can insure the means of burying himself or
any member of his family, in the event of death.
These "burial societies" are very numerous, and
the horrible fact has transpired that, on the birth
of a child, its parents have frequently entered its
name on the books of ten or twenty different so-
cieties, and then by allowing the poor infant to
die from neglect have realized large sums from
these societies, for the apparent purpose of giv-
ing the child a decent burial. It is asserted that
the sums realized in this way have in some in-
stances amounted to £40 and £50—thus literally
making murder a trade, and ones own flesh and
blood mere stock for the Shambles.

The Rumseller's Dream.

Well, this is a terrible thing! cannot contin-
ue this business any longer.
Why, dear, what's the matter now?
Oh, such a dream, such a rattling of dead men's
bones, such an army of starved mortals, so many
murderers, such cries and shrieks, and yells, and
such horrid gnashing of teeth and glaring of eyes,
and such blazing fire, and such devils. Oh I
cannot endure it! My hair stands on end, and I
am so filled with horror I can scarcely speak.—
Oh, if I ever sell rum again.
My dear, you are frightened.
Yes, indeed am I, another such a night will I
not pass, for worlds.

My dear, perhaps—
Oh, don't talk to me. I am determined to have
nothing more to do with rum, any how. Do you
think, Tom Wilson came to me with his throat
cut from ear to ear, and such a horrid gash, and
it was so hard for him to speak, and so much
blood, and, said he, here Joe, the result of your
rumselling. My blood chilled at the sight, and
just then, the house seemed to be turned bottom
up, the earth opened and a little imp took me by
the hand, saying, follow me. As I went, grim
devils held out to me cups of liquid fire, saying,
drink this. I dared not refuse. Every draught
set me in a rage. Serpents hissed on each side,
and from above reached down their heads and
whispered, Rumseller. On and on, theimps im-
pelled me through a narrow pass. All at once he
paused and said, are you dry? Yes, I replied.
Then he struck a trap door with his foot and
down, down, we went, and millions of fiery ser-
pents rushed after us, whispering, rumseller,
rumseller. At length we stopped again, and the
imp asked me as before, are you dry? Yes, I re-
plied: He then touched a spring—a door flew
open. What a sight. There were thousands,
aye millions of old worn out rum drinkers, cry-
ing most piteously, rum, rum, give me some
rum! When they saw me they stopped a mo-
ment to see who I was. Then the imp roared
out, so as to make all shake again, Rumseller!
and hurling me in, shut the door. For a moment
they fixed their ferocious eyes upon me, and then
uttered in a united yell—damn him!—which
filled me with such terror I awoke. There with
dream or no dream, I will never sell another drop
of the infernal stuff. I will no longer be access-
ory to the miseries that come upon men in con-
sequence of the traffic in intoxicating drinks, I
will not.—[Middlesex Washingtonian.]

The Deed Done.

The new and efficient Superintendent of Com-
mon Schools in this city, Dr. Reese submitted a
report of great importance at the last meeting
of the Board of Education. From this Report
it appears that the Commissioners and Inspectors
of the 14th Ward, have communicated the
following resolution to the teachers in their
Schools:

"Resolved, That the reading of the Scriptures
be dispensed with in the District Schools of this
Ward."

This decision was made in July, 1843, and
has been enforced ever since. About 40,000
children are to be prevented from hearing the
"sectarian" word of God; for upon the assertion
that the Bible is a sectarian book, has it been
excluded from thirty-three schools in this city in
contravention of the law. The Secretary of
State, the legally constituted head of the Depart-
ment of Common Schools for the State of New
York, sustains Dr. Reese in the following deci-
sions:—

1. The Bible without note or comment is not,
nor can it be, in any point of view, regarded a
religious sectarian book.
2. The exclusion of the Bible from any of the
public Schools, by Commissioners, Inspectors,
or Trustees, solely on the ground of its being
sectarian, is unjustifiable and illegal.
3. The 12th section of the act of 1844, pro-
hibiting any exclusion of the originally received
and authorized versions of the Scriptures, with-
out note or comment, either Protestant or Cath-
olic, on the ground of sectarianism or other-
wise.—[N. Y. Obs.]

France. The Journal du Cher publishes the
following speech, purporting to have been re-
cently addressed by the King to M. Laroche-
cauld Liancourt, who presented to him as pre-
sident of the Society of Christian Morality, various
addresses forwarded to him by the English and
American Societies for the Preservation of Peace:
"I am happy to receive these addresses, and feel
particularly gratified to find that our American
friends should do justice to the pains I have taken
to maintain the general peace of Europe: There
is no advantage in making war, even when a
nation has attained the object for which it has
fought, because ultimately the losses are always
greater than the gains. I have ever professed
that principle; when I was in America, forty
years ago, I was often asked to propose toasts
at public dinners, and I almost invariably expressed
the wish that universal and permanent peace
should exist among all nations: I was then ex-
iled from my country, and my anxious desire was
that it should enjoy peace and happiness. This
is what caused me to adopt that salutary precept,
I could not then foresee that I should be called
upon one day to exert my influence and act my-
self in favor of that great cause. May the Al-
mighty accord me the maintenance of peace.—
War appears to me a malediction; and war in
Europe, between civilized nations, I regard as an
absurdity; if the smaller states desired it we
should prevent them; and as peace between the
great Powers becomes daily more consolidated,
I hope, if I live a few years longer, that a gen-
eral war in Europe will have become impossible."
This speech has been severely criticised by some
portions of the French press.

Railroad in Broadway. There is now no
doubt that we shall have a Railroad in Broadway.
The City Council have referred the matter to a
competent committee, who will make a well di-
gested report in the course of ten days. Six hun-
dred of the merchants and residents of Broad-
way have signed the petition—a proportion of
six to nine of the business men on the street.—
By an accurate estimate it has been found that
omnibuses pass St. Paul's Church at the rate of
one every sixteen seconds, eighteen hours out of
every twenty-four! We refer our readers to a
capital letter on the subject in another column,
(left out yesterday by the press of news,) which
suggests a very original if not a very practical
plan.—[N. Y. Mirror.]

Gentleness is a sort of mild atmosphere, and
it enters into a child's soul like the sunbeam into
the rosebud, slowly, but surely, expanding it into
beauty and vigor.

For the Baptist.

On the sixteenth of September last, after a pro-
tracted illness, Mrs. Catharine Hatch, wife of
Mr. C. A. Hatch, of Sumter county, Ala., in the
36th year of her age.

The deceased had been known as an amiable
and exemplary christian, for some years in the
Methodist communion until within a few weeks
before her death, when she followed her Lord fully
by being baptized into the likeness of his death.
Thus giving public testimony not only to her at-
tachment for him, and reverence for his institu-
tions, but to the power of truth over educational
bias and long cherished opinions.

Her baptism was followed by a sweet peace
of mind which did not forsake her until her spirit
forsook its frail tenement to soar above the man-
sions of rest.

Also, at Gainesville, Ala., on the second ult., in
the 35th year of her age, Mrs. Eleanor F. Cobb,
wife of Mr. W. B. Cobb, formerly of Newbern,
N. C.

The deceased had long been a valuable and
highly esteemed member of the Baptist Church
in Gainesville, and by her work of faith and la-
bor of love, contributed much to its efficiency. She
was distinguished for amiability of disposition,
consistent piety; spirituality of mind, and unwa-
vering devotion to the cause of Christ. In all
the relations of life she sustained a uniformly
Christian character, and seemed always to do
and get under a solemn conviction of her future
accountability.

She bore a long and painful illness with great
submission, and we have every reason to believe
that she is now where there is "no more pain."
She left behind her three small children and a
deeply afflicted husband to mourn their irrepara-
ble loss. But their loss is her gain, for,
"High in Heaven's own light she dwelleth;

Full the song of triumph swelleth:
Freed from earth and earthly failing,
Lift for her no voice of wailing.

Who wants a Teacher?

A young gentleman from the North, with
whom we have been acquainted for several years,
a very superior scholar, and amply prepared to
carry students through the entire College course,
is now in Marion, desirous to obtain a situation
as a Teacher in a School or Family.

We can confidently recommend him as a scho-
lar, a gentleman and a christian.

Persons wishing to obtain a Teacher, may
address the Editor of the Alabama Baptist.

To Trustees of Literary Institutions.

We commend to the notice of our friends in
Alabama and Mississippi, the advertisement
from Georgia. The advertiser is a Baptist min-
ister of high standing. He is a graduate of
Brown University, and has occupied important
stations in some of our best Colleges and Semi-
naries in the South. We shall be glad if he can
be secured to Alabama.

Baptists in Quebec.

Several Baptist ministers have lately preached
to a large and attentive congregation in Quebec.
As the result, six persons have been baptized,
and it is expected a church will be formed in the
city.

Honorable Examples.

The late President Harrison taught, for sev-
eral years, in a humble Sabbath school on the
banks of the Ohio. The Sabbath before he left
home for Washington, to assume the duties of
Chief Magistrate of the nation, he met his bible
class, as usual. And his last counsel on the sub-
ject to his gardener, at Washington, it may be
hoped, will never be forgotten by the nation:—
when advised to keep a dog to protect his fruit,
he replied:—Rather set a Sunday school Teacher
to take care of the boys.

The late Chief Justice Marshall and the late
Judge Washington of the Supreme Court of the
United States, were both active in the Sabbath
school cause. At the age of seventy, the Chief
Justice regarded it as his high honor to walk
through the city of Richmond at the head of a
Sunday school procession.

The present Chancellor of the University of
New York city, (Mr. Frelinghuysen,) was a Sun-
day school teacher while he held the office of
Attorney general of New Jersey, and afterwards
while a Senator in Congress; and he may still
be seen cheerfully associating with the humblest
teachers.

The Hon. B. F. Butler was a Sabbath school
teacher while holding the office of Attorney Gen-
eral of the United States; and has, at the pres-
ent time, his Bible Class for young men.

And the visitor at Saratoga Springs, who will
look into the Sabbath school, may there see the
Hon. Chancellor of the State of New York, (R.
H. Walworth,) with other literary gentlemen, ani-
mating the young in their bible investigation.
[N. Y. Mirror.]

High Church and Puseyite Liberty.—The
following instance of bigotry and intolerance has
been noted by the N. Y. Evangelist; an item
found in some English paper brought by the last
steamer.

A youth, named Webb, aged 15, son of a shoemaker,
residing in Woolwich, died of consump-
tion. Being in rather poor circumstances, the
parents were visited during the illness of the lad
by the rector of the parish, the Rev. Mr. Green-
law, a Puseyite, who, finding the child was unbap-
tized, endeavored to persuade the parents to sub-
mit him to that ceremony. Mr. Webb, however,
being a member of the Baptist communion, felt it
to be repugnant to his conscience to submit to
this, and firmly refused the rector's request. The
child died, and arrangements were made for
the funeral. A grave was ordered and dug in
the parish churchyard, and to which, in common
with other Dissenters, Mr. Webb had contribu-
ted. Before the funeral the Rev. Mr. Greenlaw
attended by his warden, Mr. Morgan, waited up-
on the parents, and informed them that in con-
sequence of the child having died unbaptized, the
body could not be allowed to enter the church,
or to have the burial service read over it.

The poor man, in these perplexing circum-
stances, went to the undertaker, who waited upon
the rector's warden, who told him that as the man
had been urged to have the deceased child bap-
tized, and had obstinately refused, there was no
other alternative—he could not be buried within
the yard! The undertaker says he has conduct-
ed funerals for the last twenty-seven years, and
never knew such a case to occur in the town be-
fore.

The following beautiful lines were written by the late F. S. Key, Esq., at the request of a lady who was desirous of having words of a decidedly religious character set to the tune of "Sweet Home."

The Home of the Soul.

O where shall the soul find relief from its woes,
A shelter of safety, a home of repose?
Can earth's highest summit, or deepest-hid vale,
Give a refuge no sorrow or sin can assail?
No, no, there's no home:
There's no home on earth, the soul has no home!

Shall it leave the low earth and soar up to the sky,
And seek for a rest in the mansions on high?
In the bright realms of bliss shall a dwelling be given,
And the soul find a home in the glory of heaven?

Yes, yes, there's a home,
There's a home in high heaven, the soul has a home!

Oh, holy and sweet its repose shall be there,
Free forever from sin, and from sorrow and care;
And the loud hallelujahs of angels shall rise
To welcome the soul to its home in the skies!
Home, home! home of the soul!
The bosom of God is the home of the soul!

Coffee.

The coffee is an evergreen shrub, rising to 20 feet in height. The fruit is a round fleshy berry, and great care is taken to conduct little rills of water, in small channels, to the roots of the trees. The berry grown in Arabia is smaller than that of the East and West Indies, but its flavor is much finer, because in Arabia the soil is rocky, dry and hot. The trees are watered by artificial means, and therefore, the proper quantity of moisture only, is imbibed by them.

Almost all studious, hardworking men, love coffee; and this is not wonderful, as it is, when properly made, a delightful, innoxious and exhilarating beverage. "It is a slow poison," said some one to Voltaire, who saw him drinking strong coffee. "It must be a very slow poison, indeed," rejoined the wit, "as I have been taking it for more than seventy years." How often must a man who, as Voltaire did, have required a beverage which excited the nerves and exhilarated the spirits, without producing the baneful effects of those stimulating liquids and narcotic substances which act on the brain! In cases of extreme heat or cold, coffee is the most salutary beverage, as it not only warms and exhilarates the system, but dissipates the languor produced either by fatigue, or the influence of the climate, or weather.

The consumption and sale of the article is so small in England compared to France, that in many of the shops the ground coffee is a week, and in many a fortnight, or a month, old; and being too frequently exposed to the influences of weather and climate, the aroma has entirely evaporated. There is scarcely a shop in London where coffee is daily roasted; and even if there were a shop, the quantity purchased for private consumption is generally so large, and the use of it so infrequent in families, that the flavor, in so humid a climate, is gone long before the coffee is consumed. The Turks, who are our masters in making coffee, do not employ a mill to triturate the berry, but pound it in mortars with pestles or mallets of wood.

The second reason why the coffee is inferior in England is, that the berry is burned instead of being roasted, and is consequently bitter, and burnt, instead of being fine flavored and aromatic.

The third reason is, that at hotels, coffee houses, clubs, and even in private houses, enough of the coffee (even though it were good) is not infused; and the fourth reason may be found in the addition of an excess of water. Now, in the first place, the roasting of coffee should be carefully watched and superintended by an intelligent person. The moment the berry crackles, and becomes crisp enough to pulverize, it is sufficiently roasted. Once taken off the roaster, it should be placed in several thick folds of flannel, to undergo the process of cooling. This preserves the essential oil in the coffee, and prevents the aroma from escaping. When the coffee is cool, place it in an air-tight canister. Sufficient for the day should be the coffee thereof. In other words, never roast, if you can avoid it, more than for a single day's consumption;—certainly not more than for two or three days. Grind or pound your coffee not more than a quarter of an hour before you want to make the infusion.

There are various methods of preparing the infusion. Any one of them would have the effect of producing very tolerable coffee, if the directions we have given touching the roasting and grinding of the berry, were attended to, and a sufficient quantity of the powdered coffee used. But, unfortunately, English servants, who drink tea or beer, are ignorant of, or insensible to, the true flavor of coffee, and, as they do not partake themselves of the beverage, become indifferent to its preparation. The coffee produced by them is, indeed, drowned in a deluge of water, and deserves the title given it in an old tract called the "Petition against Coffee," namely, "a base, black, thick, nasty, bitter, stinking puddle water."

The best coffee in the world, taken altogether, is certainly made in Paris, though we have occasionally tasted, at private houses in England, where the master was a "gourmet," and the servants disciplined, finer coffee than was ever brewed either at the "Cafe Foy" or the "Cafe Corraza." And the only wonder is, that it should not be always so; for, as we before observed, the very finest qualities of coffee come to the London market.

For the last forty years, a great deal of fancifulness has prevailed in Paris as to the best manner of making coffee. Much of this arose, no doubt, from the inordinate love which Napoleon exhibited for coffee; as every one was desirous to improve upon the favorite beverage of the little Corsican and great conqueror. Projects of all kinds were started: to make coffee without roasting it, without grinding it, to infuse it cold, to make it boil three quarters of an hour, &c. Another mode was, to run the cold water several times through the powder; another to infuse the coffee over night. But notwithstanding these vagaries, coffee is generally well made in France. It is true, it is most commonly adulterated by the admixture of "chicoree," but there is nothing noxious in the endive. It merely adds a bitterness to the coffee, and is adopted, we believe, in nine instances out of ten from motives of economy.

The most usual method of making coffee in France is "a Dubelloy," which consists in pour-

ing boiling water on coffee placed in a porcelain or silver vase, culendered or pierced with very small holes. This first decoction is poured off, heated to boiling heat, passed again through the coffee pot, when a clear and exquisite coffee is produced. More than a full-sized table spoonful of coffee should be allowed for each guest in making a small cup of coffee after dinner.

Infant Sprinkling in Switzerland.

As I entered the village, my attention was attracted by a man and woman, walking before me in their best clothes. The woman, as usual there, wore no bonnet, the man carried on his shoulder a cradle with a coverlet of white lace-work, on which lay a bunch of roses. I followed them to the church where the priest was waiting at the door. The cradle-bearer having set down his burthen just within, kneeled beside it with his companion. When the sexton had lighted a candle and the priest had donned a white robe, they mumbled and responded to a long Latin formula, standing at the benitier. The child being uncovered and blown upon, was anointed with oil from a shell, on mouth, neck, eyes and ears. It was then put back into the cradle, and with the hands of the priest resting upon it, was carried by the woman to the font, which was a sort of cupboard in the side-wall of the church. After being rubbed with something taken from a vessel resembling a pill-box, water was poured upon the back of its head, and so the ceremony concluded. The presenters of the child needed a deal of prompting, and the all-important candle being meantime extinguished, a tittering ensued among the girls, who were the only spectators, which did not cease till the deacon returned with it relighted.

The Power of Truth.

The celebrated Gilbert West and Lord Lytton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lytton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of scriptures. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favor of the truth of God's word, one entitled "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

From the New York Observer.

A Dreadful Death Bed.

O, of all death beds, may I be kept from beholding the death bed of the false professor! I have seen it before now, and I trust I may never see it again. They are not blessed after death. The rotten branches will burn more fiercely in the flames. O think what torment it will be to think that you spent your life in pretending to be a Christian, and lost your opportunity of becoming one indeed! Your hell will be all the deeper, blacker, hotter, that you knew so much of Christ, and were so near him, and found him not. Happy are they who endure to the end, and who are not moved away from their hope of the gospel, who, when others go away, say, Lord, to whom can we go? In prosperity, they follow the Lord fully; in adversity, they cleave to him closer still, as trees strike their roots deeper in storms. Is this your case? endure it to the end. Be not moved away from the hope of the gospel. We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Even in the dark valley you will cling to him still. Come to him as ye came at first—a guilty creature, clinging to the Lord our Righteousness.—Thou wast made my sin. This is to die in the Lord, and this is to be blessed.—Sermon by the late Rev. R. M. McCheyne.

And how many there are in the church who will wake in eternity to the dread consciousness of their fatal mistake! Having a name to live, a standing in the courts of the Lord, but bearing no fruit, deceiving none but themselves, they waste their days in spiritual sloth and never open their eyes to their utter ruin, till eternity bursts upon their affrighted souls.

IRENEUS.

RELIGIOUS DUTIES.—The Christian ought to examine what operation, what influence his religious performances have upon him. Prayer, hearing, reading, and such like duties, do naturally tend to enlighten the mind, purify the heart, increase our love, strengthen our faith, and confirm our hope; and therefore where this is not the effect of them, we may conclude that they are not discharged in that manner, and with that sincerity they ought.—Lucas.

GEO. G. HENRY, COMMISSION MERCHANT—MOBILE.

G. G. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rigidly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is afforded by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a merchant in Mobile.

Oct. 17, 1844.

BOARDING HOUSE,

BY MRS. LOUISA A. SCHROEDER, Southeast corner St. Louis and Claiborne streets, MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.

November 2, 1844.

SITUATION WANTED.

A GENTLEMAN, who has had several years experience in teaching, as Principal of Academies, and as Professor of Ancient Languages in a College; and who can furnish the most satisfactory testimonials of character, application, ability, and success; being desirous to locate permanently in some eligible situation for a school of high order, in Alabama or further West, takes this method of offering his services to the public. Any communication on the subject, addressed (post paid) to John Wood, Cuthbert, Randolph County, Georgia, will meet with prompt attention.

November 2, 1844.

38-41

GORDON & CURRY,

Commission Merchants, Mobile, Alabama.

Representatives: John Ezell, Lowndes co., Miss. Basil Manly, Tuscaloosa, Caleb Johnson, Conecuh co. Capt. John Martin, Montgomery J. M. Newman, Wm. Johnson, Selma. Mobile, March, 1844.

LEWIS & COLLEMAN, Wholesale and Retail Publisher, Bookeller and Stationer. No. 122, Nassau Street, 1844. ly. New York.

NOTICE. Benevolent individuals are sometimes at a loss how to transmit the sums they may be desirous of giving to aid important objects. The subscriber hereby gives notice that he will cheerfully transmit to the Treasurer of the Baptist Missionary Convention, all moneys placed in his hands for that purpose.

Address JESSE HARTWELL, Perry Court House, Ala.

H. FOSTER, JOHN A. BATTELLE. FOSTER & BATTELLE, successors to Griffin & Battelle. WHOLESALE GROCERS, No. 34, COMMERCE STREET, MOBILE, ALABAMA. REFER TO REV. ALEXANDER TRAVIS, Conecuh Co. " Rev. J. H. DeVotie, Perry " " David Carter, esq., Butler " " Capt. John Fox, Monroe " " Judge Ringold, Marengo " may 25, 1844. 16-17

NOW IS THE TIME!!!

Great Sale of Town Lots in Marion, Perry COUNTY. The undersigned commissioners, hereby give notice, that on the second Monday in November ensuing—which will be during the sitting of the regular term of the Circuit Court, for Perry county, they will offer for sale, at public auction, before the court house door, in the town of Marion, eighteen lots in said town, which by a decree of the Honorable Chancery Court, have been laid out, from the lands occupied by Mrs. JULIA A. BARRON. These lots are in a desirable part of the town, and are choice spots for family residences. They contain a fraction less each, than two acres—and are conveniently situated as regards streets and alleys. The sale will be on a credit of one and two years—but the terms will be more particularly made known on the day. A plat of the said lots may, at any time be seen at the office of the Register in Chancery—or by calling on either of the undersigned commissioners, who will also take pleasure in going upon, and pointing out the lots to any one desirous of seeing them, up to the day of sale. The many inducements which MARION holds out to purchasers, we need not enumerate. For its health—its schools—its morals—and above all its churches, it is already proverbial—and nothing we could say, would strengthen its claims. On the day of sale, we shall exhibit the decree of the Chancery Court under which we act. Titles will be perfect.

LARKIN Y. TARRANT, & Commis- FELIX N. TARRANT, sioners. Marion, Perry county, Oct. 1st, 1844. 34-15

COMMISSION BUSINESS. THE subscriber takes this opportunity for returning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors. LEMUEL CALLOWAY. Mobile, March 1844.

Dr. E. R. SHOWALTER. WHOLESALE and retail dealer in drugs, chemicals, Thompsonian medicines, paints, oils, dye stuffs, window glass, glassware, perfumery, spices and patent medicines. Has always on hand at MARION AND UNIONTOWN a large and fresh assortment of genuine articles in his line. Call and see prices and qualities. ap17, 1844.

CUNNINGHAM & CLOCK, COMMISSION MERCHANTS, No. 60, COMMERCE STREET, MOBILE. T. & J. Cunningham, Wm. R. Cunningham, D. Clock. Agents of the Augusta Insurance and Banking Company. n25, 1843.

THEOLOGICAL INSTITUTION. TERMS OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his License, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry. Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition. JESSE HARTWELL, President. Ala. Bap. State Convention. ap20, 1844.

JESSE H. NAWES, Factor & Commission Merchant, Mobile.

RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 7-17

HOWARD COLLEGIATE & THEOLOGICAL INSTITUTION.

THE Fall term of this Institution has commenced under very favorable circumstances. The inconvenience attending the loss of the building is in a great measure remedied, by the promptness with which citizens open their houses to the accommodation of students.

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1 50 to \$2 00 per month.

TUITION.—PER TERM. Classical Department, \$25 00 Higher English, 25 00 Preparatory, \$12 to 16 00 Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President H. C. LEA, Secretary. [of Board Trustees, October 5, 1844. 34-17

HOWARD COLLEGIATE & 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 of 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 exertion 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 the Institution has been established.

In order to meet the current demand 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 the affirmative? They ask speedy answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

References may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greensboro—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. April 17th, 1844.] Chairman of the Board.

THO. CHILTON, Attorney at Law and Solicitor in Chancery. RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 45-17

George H. Fry, J. L. Bliss, W. G. Stewart. FRY, BLISS, & Co. (SUCCESSORS OF FRY, MCCLARY & BLISS.)

WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 COMMERCE STREET, MOBILE.

They will have on hand at all times, a large and well selected stock of FAMILY GROCERIES, which they will offer at the lowest market rates. Mobile, October 12, 1844. 35-17

Drs. SHAW & PARKER, Resident Dentists, Marion Alabama.

WOULD respectfully inform the public that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Foil, Plate, &c., at their office, over the store of W. H. Huntington & Son. N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes powder, brushes, etc. etc. mar20, 1844. 28-17

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA. Number of Pupils last year, one hundred & thirty.

BOARD OF INSTRUCTORS. Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.

Miss LUCY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.

Miss ELIZA DEWEY, Regular Course, French, Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss MARY ROCKWELL, Regular Course, music, and Oil Painting.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.

GOVERNESS. Miss SARAH S. KINGSBURY, Steward's Department.

Mr. and Mrs. LANGSTON GOREE. THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, PROF. M. P. JEWETT.

For the last three years, it has constantly had a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and comprehensive, practical and useful; embracing all the solid and ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The MUSIC DEPARTMENT is under the direction of Mr. D. W. CHASE a distinguished professor in the art, aided by accomplished ladies. It is conceded, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

The MANAGER, personal and social MANNERS, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute without special permission from the Principal.

They never make or receive visits: They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the superintendence.

They go to town once a month, and then all purchases must be approved by the Teachers accompanying.

They are allowed to spend no more than fifty cents a month, from their pocket money.

Expensive Jewelry, as gold watches, chains, pencils, &c., must not be worn. No accounts to be made in town.

Permanency. One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a college, it is permanent in its character. Parents and guardians may place young ladies here with the confident expectation that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness. There has never been but one death, and almost no sickness, in the Institution.

Religious Duties. Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged christianity, no sectarian influences being ever tolerated.

Boarding in the Institute. It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the steward. Otherwise, the highest advantages of the Institution cannot be realized. Board is as cheap in the Institute as in any private family. Here, young ladies are always under the inspection of the Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated.

Uniform. To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed. For winter, green merino; for summer, pink calico, small figure, for ordinary use and white muslin, for Sabbath. Bonnet, a straw hood, in winter, trimmed with green, in summer, with pink. Aprons, blue check and white muslin. Each pupil will require two green dresses, and four pink and two white.

Materials for the uniform can always be obtained in Marion, on reasonable terms.

Every article of clothing must be marked with the owner's name.

Sessions and Vacations. There is but one session a year, in the Institute, and that of ten months, commencing always about the first of October. On this plan, daughters will be at home with their parents, during the hot and unhealthy months of August and September, while the winter months, the golden season of study, will be spent at school.

The next session will commence on Wednesday the second day of October. It is of great importance, to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the dormitories, trunk rooms, and toilet-cabinets.

RATES OF TUITION.—PER TERM OF FIVE MONTHS. Regular Course, (English.) \$20 00 Primary Department, 1st Division, 12 00 " " 2d " 16 00 Music on the Piano and Guitar, (each) 25 00 Use of Instrument, 5 00 Ornamental Needle Work, 15 00 Drawing and Painting, 15 00 Transferring shell & wax-work, presson, 1 00 French, Spanish, German and Italian, (either or all,) 20 00 Latin, Greek, and Hebrew, (each,) 10 00 Board per month, including bed, bedding, &c. 9 00 Fuel per month, 1 00 Lights and washing, (extra.)

Board and Tuition will be payable, one half in advance, for each Term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

Conclusion. The above shows, we conceive, that the Judson Female Institute deserves to occupy the exalted position which is universally conceded to it. In the number and character of its Instructors; its numerous pupils, attracted hither from all parts of Alabama, and from other States; its extensive and elevated Course of Study; its plans of Instruction and Government; its unrivaled advantages in Music and other Ornamental branches—it presents the strongest claims to patronage. With these facilities for gaining a thorough and accomplished education, at a central and perfectly healthy point no young lady need go to other sections of the country to prepare herself for future usefulness and honor. In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

The Trustees intend to mangle the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by them, on the South, and will proceed to lay out and ornament these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT, they will add an AEOLICORD, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Seraphine united. No additional charge will be made for instruction on this Instrument.

In addition to the Instructors connected with the Institute, a GOVERNESS has been engaged, who will devote all her time to the superintendence of the young ladies, in regard to their manners, habits, health, dress, recreation, and expenses.

Our patrons will be pleased to learn, that Miss ROCKWELL will resume her place in the Institute next year. She has spent the last year in teaching in an important Seminary at the North, and returns with increased claims to the confidence and affection heretofore so liberally accorded to her.

ACCOMPLISHMENTS. E. D. KING, PR. OF TRUSTEES. W. HORNBUCKLE, Sec'y. J. LOCKHART, L. GOREE, Treasurer. W. TARRANT, J. L. GOREE, L. C. WYATT, August 10th, 1844.