

For the Alabama Baptist.

Church Members—their Relative Duties.

BY J. H. TAYLOR.

Dear Brethren:

At your last meeting, your standing committee assigned to me the duty of writing an Essay on "The Relative Duties of Church Members to each other."

That there is a relation, or spiritual communion, of the most endearing kind existing between Church members, who are truly converted, is a fact that will not be denied. There are also duties arising from that relation, which each church member is under the strongest obligations to perform to every other. We humbly intend, by Divine assistance, to point out several of those duties; and that our views may be the more easily understood, we have concluded to present them in the form of a dialogue between two brethren, whom we shall call F. and G.

F. What are the relative duties of church members to each other?

G. They are very numerous, as well as very much neglected. As you seem anxious to converse on that subject, it is likely your mind has been exercised on particular points, which you will please present separately, and I will try to answer them in a scriptural way.

F. How should I act towards a brother who has trespassed against me?

G. The best answer to this you may find in the 15, 16 and 17 verses of the 18th chapter of Matthew.

F. But brethren act so differently in attempting to conform to those instructions, that I fear they are often misconstrued, and sometimes entirely perverted: you will, therefore, be so kind as to explain, somewhat minutely, what is meant in the 15th verse, which embraces the first step to be taken by the offended brother.

G. The word says, "If thy brother trespass against thee, go tell him his fault between thee and him alone." This should be done as soon as possible after the offence is committed, and without the knowledge of a third person. Prudence itself dictates the propriety of keeping the matter a profound secret, until we have done as we are taught in the above instructions; for if the trespass be mentioned to another, the report of it may be carried to the ears of the offending brother, dressed in false colors, and serve so to influence his mind, as to disqualify him for receiving from the offended brother the most conciliatory efforts.

Moreover, if you would have a profitable and successful interview with that brother, let your mind be humble and earnest prayer to God, be imbued by the spirit of your Divine Master, before you meet him, and then address him in the kindest language, manifesting in every gesture and tone the most anxious solicitude for his spiritual welfare, as well as a natural continuance of brotherly affection. This first step, thus taken, would probably in nine cases out of every ten, supersede the necessity of taking the second and third steps.

F. But suppose I act as you have said, and still fail to gain my brother.

G. Take the second step contained in the 16th verse. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

F. If it will be well for me to take one or two brethren, would it not be still better to take three, four, or even more?

G. Our great lawgiver does not countenance any such departure from his positive commands. Witness the case of Saul, 1 Samuel, 16 chapter. He was required by the Lord to slay the Amalekites without any reserve, with their flocks and herds; but he concluded a little deviation from the command would make no difference, and saved Agag their king alive, as also the best of their oxen and sheep, and fattings and lambs, under the pretext of sacrificing to the Lord in Gilgal. But hear the answer of the Lord by the mouth of the prophet Samuel, verses 2 and 23: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king. Hence, we learn, that when the Lord says one thing, he does not mean another; and when he says one or two, he means no more. Consequently, when you have to take the second step with an offending brother, take with you one or two more, if you would be successful and be found in the right way.

F. I think it will be admitted, that almost every church member has one or more confidential, or in other words, one or more brethren whose congeniality of temperament renders him or them more agreeable to himself than others. Paul, for instance, seems to have had a greater partiality for Silas than for Barnabas. Now, in selecting one or two brethren to go with me to see the trespassing brother, should I select my confidentials or his?

G. His, by all means, if you know them. This would evince to him that you intended not to seek an advantage over him, but to benefit him. Whereas if you should take with you your own confidentials, his prejudices being probably a little up against you, would of course exist to some

extent against them, which would render it the more difficult for you to approach him with success. Forget not, my dear brother, in taking this second step, to seek conciliation by humble and earnest prayer, &c., as recommended in taking the first step. This being done in a proper manner and in a Christian spirit, and the brother still remaining deaf to the voice of Christ, tell it unto the Church. But if he neglect to hear the Church, let him be unto you as a heathen man and a publican.

F. I should like to know, brother G., how I am to understand your last quotation, "Let him be unto you as a heathen man and a publican."

G. The apostle Paul supplies the best answer: "If any man obey not our word by this Epistle, note that man and have no company with him. Yet count him not as an enemy, but admonish him as a brother."—2 Thess. 3: 14, 15. That is, have no fellowship with him in his course of disobedience to the Gospel of Christ; but endeavor to become instrumental in his conversion, as you would in the conversion of a heathen man or a publican, or any other sinner. As an incentive to this kind of procedure, another apostle says, "Brethren, if any of you do err from the truth, and one convert him, let him know that He who converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins."—James 5: 19, 20.

F. Do you not think, my brother, that many professors of religion, make too free in speaking of the faults of their absent brethren and sisters?

G. I do. This sin is termed backbiting in the word of God. When brethren converse about each other, their virtues should be the subject of conversation in the general. Backbiters usually take up trivial matters, founded most commonly on supposition, or at best on flying reports, whose authors cannot be found; and often dwell with much pathos on the foibles of their brethren, who quickly become mute if you attempt to turn the conversation to the incomparably more profitable subject of practical godliness.

F. Suppose difference of opinion exists between me and any of my brethren on points of practical religion: for instance, say I am a devoted missionary, and a worthy brother considers himself under no obligation to give any thing for the spread of the gospel among the heathen, how shall I act towards him in relation to that matter?

G. Reason with him, kindly and affectionately from the word of God, as you should on any other subject. Endeavor to show him that God loveth a cheerful giver, and that Christ himself, although he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.—But if you cannot thus convince him of his duty, continue to treat him with all that respect and tenderness of affection which is due from one Christian to another, and be much engaged for him in secret prayer to God, who has all hearts in his hand and can turn them whithersoever he will. You may in this way be instrumental in winning him over to correct views on this subject.

F. Again: I, as you probably know, am an advocate for total abstinence from all intoxicating drinks, except in cases where such would be in some way useful as a medicine; but there is a worthy brother in our church who thinks he may drink his dram when he feels like it, but has never been known to be intoxicated, which you know is rather a rare case. How should I act towards him?

G. Much the same as directed in the last mentioned case. Expostulate with him in all the mildness of the language of the Gospel: for if religious principles and duties cannot be inculcated by love, it would be betraying the height of folly, as well as indulging in a principle entirely incompatible with the spirit of the Gospel of Christ, to attempt it by force. We know that there are those who think they may drink drams, or do almost any thing they please, and then plead for excuse the liberty of the Gospel. The Gospel, we know, does advocate liberty; but we should always be careful properly to distinguish between the liberty of the Gospel, and that spoken of by the Apostle. "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." 1 Cor. 8: 9. "Wherefore," says Paul in the last verse of the same chapter, "if meat (we presume he would have been willing to have included drink) make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend."

A Heart Searching Question. Tell me, thou child of God, hast thou not more singleness of purpose, more definiteness of view in thy worldly undertakings, than in thy religious plans? Is not thy religion subservient to thy business?—Art thou as zealous, as single hearted for the salvation of souls and the interests of the Redeemer's kingdom, as thou art for the success of thy worldly schemes? Settle it with thy conscience this very hour. Am I doing all in my power to convert the world?—[Christian Politician.]

Look out for Yourself! There is a story told of an officiating minister at Manchester College Church, having to marry a sister couple together on Whit-Monday. Towards the end of the service, a female voice cried out imploringly from the midst of the crowd, "Sir, you've married me to the wrong man!" The functionary called out, "Sort yourselves! sort yourselves!" and went on.—[London paper.]

Immersion by Pedo-Baptists—not Baptism.

So decides the Dover Association Va., as appears by the following extract of a letter, published in the Religious Herald:

In the final decision of the above subject before the association, the vote stood, as well as I recollect, 59 against receiving, and 10 for. I had no vote in that body; I said nothing. I go with the decision, and until I am convinced by stronger and more consistent reasoning than I heard there, I shall use all my influence in opposition to receiving persons immersed by Pedobaptists, into the fellowship of Baptist Churches, without being Baptised, for reasons which I will assign.

1st. To sanction Pedobaptist immersion, is to place baptism upon a level with sprinkling, pouring, and any other thing they may see fit to adopt, thus allowing them to say what is right, instead of being guided by the plain word of God.

2d. The spirit and manner, in which it is performed by them. In the first place they all with few exceptions, preach against it, i. e. immersion, ridicule it, make a mock of it, call it indecent, and many other things unbecoming ministers of the Gospel, evidently showing they do not regard it as the baptism of Christ; and when they are compelled to do it, it is frequently done in a bungling and shameful manner, with an air of contempt—thus endeavoring to make one of the most imposing scenes (when properly conducted) appear ridiculous and disgusting, lest others should be tempted to be immersed.

3d. In almost every instance, it is done as an alternative, and not with a view to obey the will of Jesus Christ; which is conclusive to my mind that they do not believe it necessary, neither do they believe it constitutes the Christian baptism. Can a man believe that to be the will of Jesus Christ, which he opposes in his heart, and attempts to evade? This conduct shows a defect in the faith of Pedobaptist ministers on that point, which disqualifies them, in my opinion, to administer the ordinance, especially for Baptist churches.

Again. If we can, conscientiously allow Pedobaptists to immerse for us, why not allow them to administer the Lord's supper for us, especially if such an one has been immersed; and why not go still farther, and invite all such to commune? This would be mixed baptism as well as mixed communion.

4th. By receiving such, I place Pedobaptist immersion, notwithstanding their opposition to it, upon a level with that performed by a regular Baptist minister, duly authorized according to our views of the Gospel.

5th. I am opposed to it because it would be giving up ground which has been occupied by the Baptist denomination from the days of John the Baptist, the first duly qualified administrator, down to the present day. It involves one of our distinctive characteristics as a people, professing to take Jesus as our king, and his laws for our guide. Our views of Christian baptism are known to all who wish to know them, so are our views of church building, government &c. If any wish to learn how to get in the Baptist church, let them come to a Baptist minister or church, and not go to a Pedobaptist. If they prefer to be immersed by Pedobaptists, let them be, and remain there, and not try to disturb the peace and harmony of the Baptist churches by wishing to get in sideways.

6th. And lastly, for the present I think it informal and unscriptural. We are required to hold fast the form of sound words, and also to remember the form of doctrine delivered to us. Now, however good or pious a Pedobaptist may be, and however correct he may be in other respects, we as Baptists do regard him in error on the subject of baptism; and therefore to use him as an unqualified administrator. He may be as truly qualified for the great work of the ministry as we are, and to administer the ordinances for his own church, and those who go with him, but not for Baptist churches.

A word in reference to the authority. While the scriptures do not in so many words, say what shall be the qualifications of an administrator of the ordinances, they do teach the qualifications requisite to entering the ministry, and universal consent has assigned to the ministry the right of administering the ordinances. Moreover, the appointment of John the Baptist to the work of baptizing, and the commission of the Savior to his Apostles, to preach and baptize, show conclusively to my mind, that some were to be set apart to that work. Can any one believe that the church or congregation as a body, were commissioned to preach and baptize? Surely not; and yet the church was to bear a prominent part in this matter. The ministry and the church are not two distinct bodies, but both constitute the one body, of which Jesus Christ is the head. The relation they sustain to each other, makes them dependent upon each other, while both are equally dependant upon Christ. Each one's duty is clearly marked out in the Gospel. The ministers are the gifts of Christ to the Church. He gave some apostles, some prophets, some evangelists, and some pastors and teachers—their work being specified, and also the duty of the church towards them—the great design of which was, to glorify God in making known his will to mankind. With all this before us, we are gravely told that there is no authority in the Scriptures, in reference to who is qualified, and what constitutes a qualified administrator of baptism!

I have already said more than I intended on this subject. I have not done it with a view of controversy, or with any unfriendly feelings towards those who may differ from me, but with a hope to draw out abler pens. If I am in the dark on this point, I wish to be set right.—I have given my own views, which may go for what they are worth. I may say more at some future day.

Another Awakened Conscience. The Postmaster at Baltimore, a few days since, received a letter returning 75 cents, to recover a fraud practiced there some twelve years ago, as the writer states, in this way: "One of the clerks overpaid me that amount in making change. I knew it was wrong for me to keep it, but evil influences prevailed. My poor heart has since been renewed by Divine Grace, glory be to God! and I now proceed to make restitution, after having sought, and, I trust, received pardon of my God. Asking your forgiveness, I enclose 75 cents, to cover principal and interest."

The title "Bishop."—To whom it belongs.

From the Baptist Advocate.

BY JOHN DOWLING.

The New York Association at its last anniversary, in imitation of a sister Association in Connecticut, passed a resolution to restore on their minutes, the scriptural title of Bishops, to those who, as Baptists have always believed, sustain the office of Bishops. In reply to the question, which has since sometimes been asked,—what are our reasons for wishing to restore this title to Pastors—permit me to present the following reply, as brief as could be made, consistently with the importance of the subject.

1. Because, according to the admission of all parties, the office of Bishop is a scriptural office. Phil. 1: 1. 1 Tim. 3: 1, 2.

2. Because, since it is a scriptural office, no church can be conformed to the scriptural model, which rejects the office of Bishop.

3. Because, if Baptists have no officers designated as Bishops, the plain inference among the mass of the people is, that they have no Bishops, and in this respect are less scriptural than Episcopalians who have. On handing in a letter a few days ago at a post office, directed to —, Bishop of the Baptist Church in —, I overheard the clerk remark to an associate, "Bishop of the Baptist Church—why, I always thought the Baptists had no Bishops."

4. Because, Baptists either have Bishops or they have not. If they have none, they ought to have, for the Scriptures require them; if they have Bishops, they ought not to be ashamed to let the world know it, by calling them by their right name.

5. Because, the Baptists almost universally use the title of Elder, yet it is evident that in the New Testament, Elders are called Bishops.—Acts 20: 17; "And from Miletus, Paul sent to Ephesus, and called the elders of the church." Verse 28. Addressing these elders, Paul says, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you Bishops." (Translated overseers.) The word is (episcopos), the same Greek word for Bishop as is used in the original in the above cited passages in Philippians and Timothy, and wherever else Bishop occurs in the New Testament. A similar usage is found in 1 Peter, 5: 1, 2. "The elders, which are among you, I exhort, &c." Feed the flock of God which is among you, taking the oversight thereof, &c.; that is, as the Greek word imports, exercising the office of Bishop over them. The word is (episcopos), from the same word, episcopos, Bishop. In the former of these passages, Elders are addressed by an inspired apostle as Bishops. In the latter Elders are directed by another inspired apostle to perform the office of a Bishop.

6. Because even Episcopalians are compelled, by the force of truth, to admit that all that is written in the New Testament relative to Bishops, applies to ordinary ministers or presbyters.—They call this the middle grades; the lower, according to them, being deacons, the higher Bishops. Thus, Dr. Onderdonk, of New York, admits that the name Bishop is in the New Testament given to the middle order or Presbyters. Says the Dr., "ALL that we read in the New Testament concerning Bishops, including, of course, the words 'overseers' and 'oversight,' which have the same derivation, is to be regarded as pertaining to that middle grade."

7. Because Episcopalians take an unfair advantage of a scriptural title, by applying it to a class of officers, which, if it exist at all, should be called Apostles, and refusing it to that order of ministers to whom it of right belongs, and to whom, according to their own confession just cited, it was applied by the inspired apostles themselves. Those who understand the matter, admit that in the apostles' days, ordinary ministers were Bishops, and yet, in many instances, Episcopalians take advantage of this scriptural title by applying it to an order of officers not acknowledged by Baptists and others, and then contend that they are more conformable to Scripture, because they have Bishops, and other denominations have none. If they were willing to give up this unfair advantage, they would call their three orders Apostles, Bishops, and Deacons.—Baptists admit the two latter orders, and then the controversy would be narrowed down into this single question—Are Episcopal prelates Apostles?

8. Because the only way in which non-episcopal denominations can deprive Episcopalians of this unfair advantage, is by restoring this scriptural title to its apostolic usage, and applying it to presbyters or elders, to whom, according to Dr. Onderdonk, it was applied by the apostles themselves. Baptists believe in calling things by their right names.

9. Because, finally, Baptists believe in the official parity or equality of the Christian ministry. We do not believe, that in the State of New York, for instance—one is our Bishop, even Onderdonk, and all the rest are "inferior clergy."—but we believe the words of the great and only Head of the Church: "One is your master, ever Christ, and all ye are BRETHREN." And we can see no more suitable way of asserting the equality of the Christian ministry, and of bringing down the lofty and unscriptural assumptions of Prelatical Bishops of superiority over their brethren, than by restoring this scriptural title to its scriptural usage, and applying it indiscriminately to all to whom it of right belongs.

Heaven. Talking of Heaven, reminds us of a droll circumstance that occurred lately in one of the small towns on the Alabama river, about a hundred miles above Mobile, which latter place is of course the metropolis of all that section of country. A little girl, who had been hearing a good deal about Heaven at church, asked her mother with much earnestness, "which is the greatest place, Heaven or Mobile?" She told the inquisitive juvenile there was no comparison between the two places, the advantage being incalculably in favor of the former! "I didn't know," said the provoking little innocent, "but what Mobile was, because I hear it a heap more talked about."

The United States Bank building in Chestnut street, Philadelphia, is now used by the Government as the Custom House in that city.

Men had better be answered for want of morals than want of understanding.

Youthful Degeneracy.

From the N. Y. Mercury.

One cause of this great evil, this sad degeneracy, may doubtless be found in the proverbial modern neglect of domestic discipline. Children are not educated to honor their parents, especially the sons; they very early imbibe the sentiment that obedience to parents is unmanly. Hence they are impatient to escape from the eye of a parent—to throw off the shackles of home—and become the managers of their own affairs. Hence too they are forward in advancing opinions contrary to those of their parents, and take pride in opposing their wishes. Providence has made parents responsible for the conduct of their children, and made their children so dependent on them, that obedience, if uniformly required, becomes easy; but if they relinquish the authority which Heaven has given them, their children will very soon despise them; respect is never to be purchased, in the neglect of parental authority, by any amount of indulgence or any superiority of intellect. Children are quick to discern between right and wrong; and they feel that parents dishonor themselves in neglecting to secure uniform cheerful obedience.

Another cause of the degeneracy of youth so fearfully prevalent, is the neglect of parents to select proper society for their children, and to restrain them from associating with the vicious and the extravagant.

The principle of assimilation is deeply implanted in human nature; and as well might we expect to gather grapes of thorns or figs of thistles, as that youth left to their own inexperience or fancy, in the choice of associates, will avoid contamination of the vicious and proud, and grow up wise, amiable and virtuous, an honor and blessing to their parents.

Another cause of youthful degeneracy is want of consistency of conduct and want of self-respect in parents. They cannot deny their children those improper indulgences which they allow themselves. If they attempt this, they can feel no assurance that their children will obey them. Example is much more eloquent than precept.—If a parent spend his leisure hours in reading the trifling literature of the day, or in amusing himself with the common games of chance, he must be a fool to expect to persuade his son to stem the tide of fashion, and turn away from entertainments which he cannot himself withstand. His merely telling him, that indulgence in such habits leads to dissipation and ruin, seems but mockery, hypocrisy, and shameful inconsistency with his own conduct.

Each parent is bound by the most solemn obligations of parental love, to consider, what effect every course of conduct he pursues, every temptation to which he yields, will have upon the character and habits of his child. The character of his child, born for immortality, should be an object for which he would willingly forego any pleasure, or practice any self-denial. He should feel, that the happiness and destiny of an immortal being are, to a great extent, in his keeping; and what parent who soberly reflects, would dare to barter such a boon for any momentary gratification?

When parents shall fully realize their obligation to secure for their children, first of all things, a sound, virtuous, elevated character, when they shall come to feel the importance of selecting for them instructors, reading, and companions, best adapted to secure this great end, when they shall affectionately but decidedly restrain them from all dissipating associations with men and books, and shall set before them a consistent example, we may then hope the fearful tide of ruin will be stayed; and that our sons, most distinguished for native talents, generous hearts, and all that can lend a charm to social intercourse, will be saved from bringing disgrace upon themselves, and deep mortification, and self-reproach upon those whom Providence has made their guardians. In this way a nation, of early and great promise, may be saved from further degeneracy, and its coming generations trained to be the light and hope of the world.

A. D.

Propensity of men to Extremes.

One of the most eminent and able of divines, more than half a century since, gave expression to the following sentiment: "How many have originally set out with good principles and intentions, who, through want of discretion in the application of their principles, have in the end injured themselves, and brought discredit on religion! There is a certain temperate mean, in the observance of which piety and virtue consists. On each side there lies a dangerous extreme.—Bewildering paths open, by deviating into which men are apt to forfeit all the praise of their good intentions; and to finish with reproach, what they have begun with honor."

We should suppose that a sentiment for which so many illustrations are furnished by the present generation, must have originated in the mind of some contemporary writer. But human nature has always developed the same tendencies and characteristics. The excesses of these times are not unprecedented—should not strike us as singular or as especially alarming. Society has been distracted for centuries by the violent action of intemperate minds. The best causes have been abused and the noblest principles misapplied.—And doubtless we shall continue to see the same want of discretion, the same misapplication of energy. They who would avoid each "dangerous extreme" must see to it that their reason and judgment are not led captive by their feelings, or their ambition. They must respect the opinions of the wise and good around them. When a man becomes so self-opinioned that he honors no judgment but his own, or so resolved that victory rather than truth is the object he seeks, he is very sure to be on the wrong track. Blind to his own folly, he will condemn others, but ere they perish from his sight, he will find that he has ruined himself.—[Christian Reflector.]

Boston Baptists. We have seen it stated, in two Boston Baptist papers, in italics, that "one fifth part of the ministers of the churches of the Boston Association are foreigners." This will help to account for the progress of abolition sentiments in Boston and in the Boston Association.—[Index.]

Whenever you give advice, be certain you have not made an enemy.

THE ALABAMA BAPTIST.

"Jesus Christ himself being the Chief Corner Stone."—Ephesians, ii, 20.

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an imperial sheet, with fair new type, and furnished to subscribers on the following terms:

Three Dollars, if paid within six months from the time of subscribing;

Four Dollars, if payment be deferred until after that period.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Office of subscribers at an early day.

Any person sending \$15 in advance, shall be entitled to six copies of the 'Baptist' for one year.

Remittances for the 'Baptist' may always be made by Postmasters, at the risk of the Publishers. Remember, Postmasters are authorized to forward names and money for papers.

TAKE NOTICE.—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. De VOTIE, Treasurer of the Alabama Baptist.

Also, Postmasters will please obey the law, and inform us of papers not taken from their offices.

Mr. DAVID GORDON, of Mobile, is authorized to act as Agent for the 'Alabama Baptist.'

MOBILE, ALABAMA, NOVEMBER 30, 1844.

To Teachers.

We have on hand applications for several Teachers, with salaries offered from \$300 to \$600, and board. One of them is for a Lady.

Cure of Cancers.

The Card of Dr. Marshall deserves attention. Though we abhor quackery, and have no faith in many who profess an ability to cure all the ills which flesh is heir to, yet we do believe that real and obstinate cancers may be cured by Dr. Marshall. It is about ten years since we became acquainted with his skill and success in the treatment of a disease which the Faculty tell us yield only to the knife. Intelligent friends residing in Richmond, persons amply capable of judging, and enjoying the best opportunity for personal observation, have given us the particulars of several extraordinary cures effected by the Doctor.

If any of our readers know of persons afflicted with this most distressing malady, it will be an act of charity to direct such to the advertisement in our columns.

The Crisis with our Churches.

Are our brethren fully aware of the grave and responsible position occupied by the Baptist Churches of Alabama, at the present moment? We have made up an issue for the action of the Boards of our Denominational Societies. On the decisions had upon this issue depend the future harmony and co-operation of our churches with our brethren of the North. True, we believe we have been driven to this extremity by the course adopted in another section of the country. But come the necessity whence it may, the results, depending on the action of our Northern brethren, are solemn and momentous. Add now, can we do any thing more than we have already done? Can we do any thing to secure a just and proper course of action on the part of those to whom our demands have been submitted? Yes, we can do something more; we have promised to do more. Through our representatives assembled in Convention, we have pledged ourselves to "await in prayerful expectation the responses of our non-slaveholding brethren." Brethren, we have promised to pray over this subject, asking the Great Head of the Church to dispose the Boards to do us justice, and to assure us that they will respect our rights as they respect the rights of others. We are firmly persuaded that our request is reasonable, scriptural and proper; and if our brethren to whom it is referred be under the guidance of the spirit of truth and grace, we cannot doubt the result. Then, let us pray without ceasing, that they may receive divine direction, and our Baptist Zion continue to walk forth in her unity, and beauty and strength.

General Association of the Baptists of Tennessee.

This body held its third annual meeting on the 29th ult. Introductory sermon, by the Rev. Dr. Howell. The attendance was quite large, and the meeting highly interesting. Among brethren present from abroad, were the Rev. Dr. Babcock, Cor. Sec. of the American and Foreign Bible Society, the Rev. John Stevens, Agent of the Baptist Board of Missions; the Rev. J. M. Peck, Cor. Sec. of the American Baptist Publication Society, and the Rev. Prof. W. F. Nelson, of the Baptist Theological Institute, Covington, Ky.

The exercises of the Sabbath are represented as intensely interesting. Dr. Babcock preached a sermon over two hours long, after which, a collection was taken up for the Bible Society, amounting to \$418.80. The entire collections during the meeting gave an amount exceeding \$2000.

Our brethren in Tennessee, are certainly energetic and efficient laborers in the vineyard. The Lord of the harvest will assuredly reward them for their labors and crown those labors with abundant success.

Eolian Piano.

One of these instruments is now in the Judson Institute, made to order by F. Gilbert & Co., Boston. It presents the appearance of an ordinary Piano, but is in reality a Piano and an Organ combined. It may be used as a Piano alone, as an organ alone, or as both united. Says the New York Courier & Enquirer: "The Eolian Attachment converts the piano instantly and at will, into the softest and sweetest toned organ we ever heard." At an expense of only \$100, more than the cost of a piano, two instruments are obtained instead of one. Every parlor may be furnished with a beautiful organ and a piano, both for only about \$350 to \$400.

The Attachment may be applied to old pianos as well as to new ones; and it is well worth while for gentlemen owning good instruments, to send them North and have the improvement attached to them.

The instrument in the Judson is a beautiful Rose-wood, elliptical piano, of twice the power of common pianos, and cost only \$125 in Boston. Those of common size cost about \$340. Professor Chase pronounces the Eolian Attachment to be the greatest improvement ever made in the Piano. The new instrument far surpasses his anticipations, in sweetness, and power, and variety of combinations.

COLEMAN, the inventor of this wonderful improvement, is a native of Massachusetts. This production of his genius was "the amusement of a sick chamber, to which he was confined for some months." It will give him lasting fame, and boundless affluence. He has sold his patent to a house in New York city for one hundred thousand dollars. He is now in England, where he has played on his instrument before the nobility, the Queen, and the King of France, enchanting them all. The pianists of the Queen, Mad. Duclaken & Benedick, on hearing it, are said to have gone into ecstasies, into downright musical paroxysms. It is thought Coleman will realize half a million of dollars in England for his invention!

We hope no Parent or Guardian will think of buying a Piano, without obtaining the EOLIAN ATTACHMENT.

There is a great deal of Human Nature in Mankind.

This was the oft-repeated remark of a shrewd and witty friend of ours, as he made his comments on the ways of the world.

When we see a Minister of the Gospel abandon his sacred profession and become an aspirant for office, mingling in the din and strife of party politics, we are pained to think there is so much human nature in mankind.

When we hear of Ministers and private Christians travelling on the Sabbath, in order to save a few dollars, we reflect, there is a great deal of human nature in mankind.

When professors of religion shut up their hearts against the claims of Christian benevolence, and refuse to forgive their money to the cause of Christ, we are forced to the conclusion there is a great deal of human nature in them.

When these same professors will frequent the doggeries, and daily drink "liquid fire and distilled damnation, or when they will place the bottle to their neighbor's mouth, we mourn over the human nature they exhibit.

When the disciples of the meek and lowly Jesus indulge in anger and revenge, rendering evil for evil, engaging in street fights, or answering railing for railing, we are compelled to admit there is a great deal of human nature in them.

When a lovely girl of sixteen marries a man of fifty, because he is rich, then we see a great deal of human nature in mankind.

When a young man of twenty-five marries a widow of forty, because she has a handsome fortune, both parties prove they have no small amount of human nature in them.

When a minister preaches a sermon an hour and a half long, made up mostly of vain repetitions, or of pointless generalities, he must forget that his audience have a great deal of human nature in their composition.

When a few Christians are assembled for prayer, and one among them prays twenty-five minutes, he ought to reflect that it is more than his brethren's human nature will endure.

When the subscribers to a newspaper go on year after year without paying for it, they should know that for printers and editors to live without bread, is more than their poor human nature can bear.

Finally, when we see others maintaining extravagant opinions, and exhibiting extreme folly in their conduct, let us cast the mantle of charity over their failings, remembering there is a GREAT DEAL OF HUMAN NATURE in mankind, and we may possibly have a small portion of it ourselves!

THE DEAF AND DUMB. The Rev. B. T. Anderson and son, Garristburg, Christian Co., Ky., advertise, that they teach the deaf and dumb to sound all the letters of the alphabet, to spell and read, pronouncing clearly, as other children do. In fine, their pupils are enabled to talk like persons whose organs of speech are perfect. This statement is almost incredible, but we find it in the Banner and Pioneer, with a remark from the editor calling attention to it.

RAILROAD ACCIDENTS. To prevent loss of life, the Prussian Government has established a school at Berlin for teaching the art of managing locomotives. No person is to be employed as engineer, who has not been taught in this school.

The Mayor of New York.

We always rejoice to see good men elevated to stations of honor and influence. We care not by what political party they are brought forward; it is enough for us that they are men of unbending integrity, of stainless purity of private character, men who fear God and keep his commandments. To see such men clothed with the robes of office, fills our hearts with gratitude and praise. In this we do rejoice, yes, and will rejoice, continually. If such individuals have risen to eminence from obscurity, have had to struggle with poverty and discouragements, our admiration is excited by the energy and perseverance evinced through long years of toil and privation, and distress, and we rejoice together with them in the triumphs they gain, in the laurels they acquire.

These thoughts are suggested by a recent notice of Mr. Harper, the Mayor of New York city. Let the young man who reads the following, derive encouragement to go forward, be the difficulties which beset his path ever so formidable. Let it be remembered also, that Mr. H. is a Christian—a pious and active member of the Methodist Episcopal Church.

I have had the pleasure while in New York, of becoming acquainted with James Harper, Esq., the recently elected Mayor of the city of New York, and the head of that new and powerful party known as American Republicans—commonly called Native Americans. With the peculiar party views of Mayor Harper, you know I have no friendship or affinity; but notwithstanding my prejudice against the principles of his party, I must confess that I have seen no gentleman in whom were so fully combined all the noble attributes of a man—none who so completely and quickly won my friendship, and esteem as the unassuming but kind hearted Mayor of New York. He is rich—but instead of driving up to the City Hall every morning in his carriage, he goes there on foot regularly, wearing breaches of the peace by his own unaided effort, wherever he notices them, and administering relief to the distressed wherever he sees that it is needed. He is at the head of a great party, and yet while talking with him, his friendly and affable manner is such that you could hardly realize his position, nor believe that he was the Chief Executive officer of our greatest city.

And to see him walking through the streets unattended, you would take him for what he calls himself, "nothing but an humble Printer." I had the pleasure of going through his immense printing establishment in Cliff street. It is situated on both sides of the street in double five story buildings, connecting under the street—has in it thirteen presses constantly at work, propelled by steam power—and 350 hands, (80 of them women) busy with him have been with him from ten to twenty years. Thus are he and his brothers situated now. But the history of his life is indeed instructive and encouraging, to all young men, who like him, commenced poor, but resolved with determined zeal to succeed if it was in the range of possibilities. In 1810, the present Mayor came from Long Island to this city, friendless—with a bundle of clothes on a stick, all his worldly goods—and 25 cents in his pocket, his entire capital. Thirty four years of unflagging industry, succeeded, and he is now the head of a rich house which does business to the amount of upwards of half a million annually, and the presiding Magistrate of the most populous city in the Union. And so meekly does he wear his honors, that one is almost tempted to think that he does not realize the height of the station which the unsolicited suffrages of his fellow citizens conferred upon him—the first office indeed that he ever held or that he was ever a candidate for. I am much gratified that my visit to New York has enabled me to become acquainted with this noble specimen of an honest man—this genuine Republican.

James K. Polk.

As the Presidential election is over, we shall not be suspected of any undue political bias, for publishing the following complimentary notice of the personal, social, moral and religious qualities of the President elect. We find it in a letter from a correspondent of the N. Y. Mercury.

COLUMBIA, Maury county, Tenn., October 16th, 1844.

I reached this town yesterday, in the stage coach from Nashville, 40 miles, on a good turnpike road. This is one of the finest counties of land in the State, and inhabited by an intelligent and wealthy class of people. As you are aware, Gov. Polk, the Democratic candidate for President, resides in this place. I had the honor of taking tea at his house last evening, and of enjoying the society of himself and his amiable and splendid lady. His features are strongly marked by evidences of intellect, blandness, firmness and benevolence. His head would be esteemed a splendid model by phrenologists, in which the intellectual and moral faculties are largely predominant. His forehead is high, broad and full, and perpendicular, if not projecting. The upper part of the head rises high above the ears. The organs of benevolence, veneration and firmness, are prominently developed. Col. Polk's character, through a long public life, is known to correspond with these characteristics of his mind.

He represented the Congressional district in which he lives, for 14 years. While he has at all times had strong political opponents in Tennessee, he is without a personal enemy in the State. All, with one accord, declare, that they know of no spot or blemish on Col. Polk's whole private life; that a better neighbor, a kinder master, a more indulgent and faithful husband, or a more upright, honest, benevolent and moral man, they never knew.

Vermont.

The Legislature of this State has passed an act providing for a Geological Survey of the State. It has abolished the militia system, so far as regards the enrolled militia. An act has been passed, ordering that the sentence of death, in cases of capital punishment, shall not be executed in less than one year, and the Judge shall order execution within three months after the expiration of the year.

MISSIONARIES OF THE AMERICAN BAPTIST BOARD. The Rev. E. B. Cross and wife sailed on the 30th ult. for Burmah.

THE AMERICAN TRACT SOCIETY AND THE SYNOD OF NEW JERSEY AND NEW JERSEY.

The attention of the Religious public has been a good deal attracted by charges lately brought against the American Tract Society. Those being serious charges, a Committee was appointed by the Synod of New York and New Jersey, at its late session, to examine into the truth of the allegations so far as that excellent work, D'Aubigne's History of the reformation, is concerned. This committee, instead of attending to their duty, in the recess of the Synod, and making report to the next meeting, have compared the "pure" and the "mutilated" editions, and have published the result to the world! They have published a Report without even making that report, and thus they promulgate grave charges against a national benevolent Society, and endeavor to shake the confidence of the Christian public in its wisdom, or integrity, or both, under the sanction of the Synod! All this, while the Synod have never had an opportunity to give its sanction, and while, for any thing the Committee knew, it might have rejected their Report. This is a strange proceeding, altogether unparliamentary and extra-judicial. But we leave the Synod to manage their humble servants, the members of the Committee, as they choose.

Below we give an extract from the defence of the Tract Society, which appears as editorial in the Journal of Commerce, and we follow this with the remarks of the Baptist Record, with which our own opinion coincides.

"When that most interesting and valuable work D'Aubigne's History of the reformation, first made its appearance in this country, its adaptation to the circumstances and wants of our population was instantly perceived, and by none more distinctly than the Publishing Committee of the American Tract Society. On account of the vast efforts of Foreign priests and missionaries for the spread of Popery in this country, and especially in the new States and Territories, it seemed exceedingly desirable that this popular and truthful antidote should be spread as widely as possible, not only by means of booksellers in the usual way, but also by colporteurs, in parts of the country and among the population which would not otherwise be reached. But how was it to be done? In this work of 1300 pages, there was an aggregate of about four pages containing expressions which would inevitably wound the feelings of more than one denomination of evangelical Christians; and consequently it could not be published by the Society entire, without a palpable violation of the principles on which that institution was founded. In some cases, terms or expressions were used which would be offensive solely because a different meaning would be attached to them, from that which the author intended. In such cases the Tract Society deemed it proper to vary the expression, or term, so as to convey the meaning of the writer. And in the case first mentioned, they omitted, in their re-print the offensive passages."

DAUBIGNE MUTILATED.

The Synod of New York and New Jersey through a committee signed by J. W. McLane, Clerk of Committee, have published in the New York Evangelist, their report, complaining of the American Tract Society, for publishing D'Aubigne's History of the reformation, "with strange and most unwarrantable omissions and mutilations," in order to make it acceptable to the several denominations in their connexion, by which the society have drawn down upon them the frown of this indignant Synod and peradventure, every podo-baptist in the land.

We can easily discover, however, where the "shoe pinches," and it does appear to us in reading over carefully the report, that their chief ground of objection is not so much for what they call "strange and most unwarrantable omissions" as it is because the Tract Society allowed an important historical fact to be published in their edition, to wit:

"The Baptism of infants is a horrible abomination, a flagrant impiety invented by the Evil Spirit and Pope Nicholas II., and for this unholy act, the publication of the truth, the report asks, 'If there be not painful injustice done here to the great mass of Christians who believe in infant Baptism?'"

Now, this same Committee in another part of their report complain bitterly because the truth is concealed, in regard to the origin of Episcopacy, in the 3d century; behind which omission, they say and with truth, "Episcopacy and even Puseyism find a shelter." For this concealment we also complain; but it so happens as not to affect them as does the publication of the truth in regard to infant baptism, and which they think ought to have been suppressed. "Truth is mighty and will prevail."

For our part, we should have been willing to have seen D'Aubigne published by the American Tract Society, without a single alteration, when we consider the great object and the general character of the work itself—and we agree with the report in question that "if books be published by the society, they be published entire." Indeed, it seems to be not only an unwarrantable liberty, but a mark of great disrespect, and an insult to the feelings of an author to mutilate his book, and credit him with things that he never intended to say. It is wholly wrong, wrong from the foundation, though often practised. We trust, however, that the severe review contained in the report above alluded to, will teach the American Tract Society a lesson for future practice, and make them more careful hereafter, when they undertake to publish a work adapted to all denominations.—[Record.

Neal's Gazette, Philadelphia.

This new paper, under the management of one of the most experienced, talented and popular writers of our country, is likely to eclipse all other sheets of this class. We commend it to the patronage of all who want a useful, entertaining and instructive family newspaper; neutral in politics and religion, and furnishing an agreeable variety of news and literature, art and science, philosophy and morals, things ancient and modern, from the old world and the new.

CONSERVATION. The first ingredient in conservation is truth; the next is good sense; the third good humor, and the last, wit.

Opposition (some one says) will often make a man great.

The Christian Politician.

This is the title of a new paper started in Cincinnati, Ohio, in charge of Wm. B. Egle, editor and proprietor, and J. L. McClure, assistant editor. The above is a singular title, almost paradoxical. And the numbers of the paper, we have seen, are rather peculiar. The editor is decidedly anti-slavery, but disavows all connection with Abolition Societies. He seems desirous to have nothing to do with any political party, existing, but would get up a Christian party, if he understood him. That is, he would vote for pious men when candidates for office, and if no such were to be found before the people, he would not vote at all. There may be persons in the West, who sympathize with the editor, in his politico-religious views. Such will doubtless support his paper.

For the Baptist.

Christian Effort.

MR. EDITOR:—I have had the pleasure during the last few days of attending some of the meetings of the Baptist State Convention, held in this place, and to me it has been an immense full of interest, of pleasure, and (I trust) of profit. It is an interesting spectacle to witness the deliberations of a body of men convened for the establishment and promotion of any important object, whether it be of a literary, scientific or moral nature; but nothing in my estimation can be superior in importance to the objects upon which this Convention has been called to deliberate and to act. The objects embraced by the Convention in its deliberations, were the spread of the gospel in our own and foreign lands; the cause of Education; of Benevolence; the claims of Temperance; and all wise and legitimate means to ameliorate and improve the condition of man, and elevate him in the scale of being. That these subjects received that prayerful attention which their importance demanded, none can doubt, when it is recollected that such men as Manly, Baptist, Hartwell, and a host of others, with cultivated minds, enlarged views, and feeling hearts, were their advocates. The minutes of the Convention, which will soon be published, render it unnecessary to allude in detail to its transactions. I believe I fully express the feeling of all who participated in its deliberations, when I say it was a season of rare and precious enjoyment. The ministers, as well as members of many different churches, had then an opportunity to become personally acquainted, to interchange views and feelings; to cheer each other's hearts, and to exhibit their love to their Savior by laboring together for the promotion of his glory upon earth. The meeting of the Convention was also interesting, because it afforded an opportunity to draw the dividing line between the Christian and Anti-Christian world, from a comparison of the character, efforts and aims of each of the great divisions. It is a frequent remark (as you are perhaps aware) of the unconverted, that those who profess to be governed by the word of God, possess no superior claims in point of morality, and make no greater sacrifices and exertions for the good of their fellow-men, than themselves. That this charge may be true in some individual instances, where professors of religion do not live in the discharge of duty, I am not prepared to deny; but that it is so in general, is most unfounded, and can be successfully refuted.

Upon what do the opposers of religion base their right to a favorable comparison with the people of God, either in an individual or enlarged sphere of action? Where have we upon record an account of the assembling together of a respectable number of individuals, who were not to some extent influenced by the teachings and enjoying the light of the Bible, for purposes of charity and love to their fellow-creatures? Where are the evidences of their philanthropy and benevolence? Where the seminaries of learning they have erected? Where the fruits of their labors, and the self-denying spirit of the soldier of the cross? They may be said not to exist at all, or if found, form only exceptions to that rule which excludes them entirely. No, sir; it is to the Christian world that we are indebted for evidences as these; to the Bible, the source of all moral light—the foundation of every good government—the stay and support of every wholesome law—the rule of action for life, and the consolation of every child of God in the hour of death.

Let this charge then no longer be made, by the opposers of Christianity. Let the comparison cause them to acknowledge and forsake their error, and seek that inheritance which is incorruptible, undefiled, and that fadeth not away. And if it has had the effect to weaken the confidence of any Christian in the superior claims of religion, or cause him to place too low an estimate on his own character and position, let it no longer have this effect; but let the contrast presented strengthen and establish him in the faith, increase his love for the Bible, and endear the Savior still more to his heart. FERGUS.

Nov. 21, 1844.

In London more than nine per centum of the whole population are domestic servants.

Dr. Symonds, who was opposed by the Faculty, has been elected Vice Chancellor of Oxford University, England.

Sabbath School Books, &c.

PERSONS wishing Sabbath School Books, published by the Baptist Publication Society, the Memoirs of Elder Jesse Mercer, or the Pamphlet, published by L. Colby, can be supplied by applying to

THOS. P. MILLER, Mobile.

November 30, 1844

42-9

Absence from the Lord's Table.

Nov. 18th, 1844.

Mr. Editor:—Will you or some other brother be kind enough to answer the following query, viz: What rule, if any, ought a church to adopt, relative to members who never commune? The writer is acquainted with some who have been members for years, that have never sat at the Lord's Table. And contrary to the words of Him who said, "if ye love me, keep my commandments," and in direct opposition to the instructions of their pastor, and wishes of their brethren, they still persist in their refusal: for no other reason but that of unworthiness, of which they seem to make a virtue.

An answer to the above is asked in all sincerity.

INQUIRER.

For the Alabama Baptist.

The Christian Conflict.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. 5: 17.

"When a person is converted, he is changed in the temper of his mind. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5: 17. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"—Rom. 6: 1, 2. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 Jo. 4: 13. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. 3: 3, 4. This description of the converted man justifies the expression of the wise man: "The righteous is more excellent than his neighbor."—Prov. 12: 26.

If we were to decide the Christian character by these and other similar passages, we should attribute a much greater degree of perfection to him, than we actually find, and greater than he really feels. We are, therefore, obliged to consider other passages, when we wish to understand clearly this important character. He has not yet attained to that degree of holiness of which he is susceptible. The Apostle says, "Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which also I am apprehended of Jesus Christ."—Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."—Phil. 3: 12, 13, 14. So we find the man who "was not a whit behind the very chiefest apostles," (2 Cor. 11: 5) still struggling onward, and seeking more perfect conformity to the Divine pattern.

We find in the best of men imperfections, i. e., sins. Some speak of imperfections as if they were not sins; and, therefore, excite pity, but do not incur guilt. But I have not so learned the scriptures. From them I learn that "sin is the transgression of the law."—1 Jo. 3: 4. And, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2: 10. The best of men sin. For instance, Noah, Gen. 9: 21; Abraham, Gen. 12: 13;—20: 2; Jacob, Gen. 27: 19-21; David, 2 Sam. 11: 4, 5. He himself acknowledges in this case, "I have sinned against the Lord."—2 Sam. 12: 13. "I acknowledge my transgressions; and my sin is ever before me."—Against thee, thee only, have I sinned, and done this evil in thy sight."—Ps. 51: 3, 4. Peter also, Matt. 26: 74. These instances show that the best of men sin; they show also, that they are still good men, though they may sin. This last idea is most clearly illustrated in the case of Abraham, and Abimelech. Abraham, by denying his wife, led Abimelech into a great sin; yet God said to him, "Now, therefore, restore the man his wife, for he is a prophet, and he shall pray for thee, and thou shalt live. No Abraham prayed unto God; and God healed Abimelech."—Gen. 20: 7, 17.

The above passages are sufficient to establish the point that even good, pious men are guilty of sin before God; and that their transgressions deserve no milder name than sins. And sin is hateful in the sight of God, wherever it may appear. Even Moses was excluded from the land of Canaan because of his sin at Meribah. "It went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips."—Ps. 106: 33.

We may now ask, why do such godly men sin? Why do those who are renewed, and whose names are written in heaven, ever so far lose the "spirit of adoption" as to sin against so much mercy, and against so much love? It is because of that which stands at the head of this article: "the flesh lusteth against the Spirit." Though the heart be changed, human nature yet remains, and the "adversary, the devil," is not yet bound; but he "walketh about, seeking whom he may devour."—1 Pet. 5: 8. Satan influences, or tempts, men to sin against God; and he works upon the flesh, the old nature, the old man; as it is sometimes called. The Apostle says, "that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6: 6. Though the old man is crucified, it is not yet dead. Therefore, an effort is necessary to prevent the commission of sin. "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."—1 Cor. 9: 27.

The reason of sin in the Christian, is the temptation of Satan. This appears from several passages of scripture. Paul wrote to the Corinthians directing them what to do. "Lest Satan should get an advantage of us; for we are not ignorant of his devices."—2 Cor. 2: 11. And we are informed that "Satan stood up against Israel, and provoked David to number Israel."—1 Chron. 21: 1. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not."—Luke 22: 31. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6: 11.

Hence, we discover the parties in the contest. They are the devil and the Spirit of the Lord. The Spirit leads to obedience and to the service of God; the devil, operating upon the powers of our nature, the flesh, leads to sin. And whenever the Christian yields to the temptations of Satan and transgresses the commands of God, he commits sin. And these temptations are often so artfully laid, and act with such power on the appetites and passions, that if it were possible, they would deceive even the very elect."—Matt. 24: 24. Christ said to Peter, "But I have prayed for thee that thy faith fail not." And Paul says, "By the grace of God, I am what I am."—1 Cor. 15: 10.

Sanctification is a progressive work, and as it is not at first complete, there is room for this internal contest, which is carried on with unceasing energy by the two contending parties. The command to the Christian is, "Be strong in the Lord, and in the power of his might."—Eph. 6: 10. "Resist the devil, and he will flee from you."—Jas. 4: 7. "Submit yourselves to God."—Humble yourselves in the sight of the Lord, and he shall lift you up."—Jas. 4: 10. So long as there shall be liberty and opportunity, so long will Satan carry on this contest. He will sometimes "transform himself into an angel of light," that he may accomplish his destructive purposes. He has no knowledge of whose names are in the "book of life," so he will urge his temptations as strongly on Paul as on Simon the Sorcerer, as keenly on David as on Ahab. And he will never yield till the child of God is removed beyond his power, into the mansions of glory.

Satan obtained permission from God to try Job, that perfect man, as we learn from Job. 1: 12, and 2: 6. Direction is given by the Apostle to treat an erring brother tenderly: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6: 1. Satan is permitted still to tempt men, the good and the bad. He presents his inducement to do wrong; at the same time, the Spirit presents the commands of God; and the struggle lies in deciding which to follow. Though, to the true Christian, when not under temptation, there is no difficulty in deciding which to choose, yet in the hour of trial there are often such circumstances connected as to render it difficult which to choose; or so strong a hold is taken of some of the passions, that he is led to do that which his better judgment condemns. The conflict is often very severe, and the course pursued often is followed by hours of bitter repentance. The conflict does not always imply transgression, for the Christian generally, through grace, prevails; yet he sometimes is overcome and led astray. Though he may be led into sin, the Spirit will follow him, and not leave him ultimately, till he is brought back to the right way. The promise to the regenerate soul is, "I will never leave thee, nor forsake thee."—Heb. 13: 15. And as the Christian advances in the divine life, he becomes better acquainted with the devices of Satan, and learns better how to resist successfully his temptations. "The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger."—Job. 17: 9. Therefore, the words of the Saviour may be received with joy and confidence. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

The Way of Transgressors is Hard.—A very extensive forgery on the Bank of England amounting to some \$40,000, has lately been discovered; and the guilty parties were traced out under circumstances quite remarkable. It appears that a young man named Burgess, a clerk in the Bank, obtained an elderly man as an accomplice, who personified a holder of stock; and both together managed to obtain the funds, change them into gold, and embark in a steamer for this country, before any suspicions were excited. As the clerk did not return to his duty, he having obtained leave of absence for a few days inquiries arose, and the forgery was discovered. Officers were immediately set in pursuit, the culprits were traced to the steamer, then to this country, to Niagara Falls, and other places, till it was discovered that under foreign names they had invested the money in stocks in this city and vicinity. The accomplice, Elder, was discovered and arrested. Burgess was traced to Nahant, and after a series of strange adventures in desperate efforts to escape from the officers in pursuit, he was found secreted on one of the islands in the harbor. His accomplice, Elder, had before this, committed suicide in jail, by strangling himself. When Burgess was brought up for examination he wished for no counsel, and made no defence, but submitted to his fate. He will be given up to the British Government, and doubtless suffer the penalty of his crime, which is transportation for life.

How speedily and with what undeviating purpose does retribution often follow the footsteps of crime. And what unspeakable guilt and wretchedness are thus entailed on those two wretched men, and their families! So infuriated is one, that he rushes to meet the judgment of his Maker to avoid that of his fellow man, and the consequent shame! Surely the way of transgressors is hard.—[Chris. Watchman,

Woman Catholic Love of the Bible.
The Rev. Dr. Cheever of New York city, dating from Italy, writes, that the English Bibles of English gentlemen travelling through Sardinia have been taken from them. What a blessed freedom Popery confers! A private citizen forbidden to take with him his own copy of the Scriptures, in his own language, for his own use! We give an instance mentioned by Dr. C. It will illustrate some of the beauties of Popery, and will enable us to understand whether or not the Romish church prevents the people from reading the Bible.

An English gentleman with his daughter, entering Sardinia, have lately had their Bibles taken from them, or rather his own, under reference to the same circular letter of which I have spoken. It was not, however, without great noise and resistance that he suffered it to be seized. When all his remonstrances were of no avail, he compelled the officer to give him a receipt for his Bible on the spot, and to promise that it should be restored to him. The following is a copy of the receipt:

"The 18th of September have been retained at the Dogana of St. Remy, a Bible and a Prayer Book in the English language.

NEHNI VEDIT.

"Circular of the Directory of Turin, 18th of August, 1844.
St. Remy is the village just on the other side the Grand St. Bernard, where all travellers are stopped and searched for contraband articles.—On returning to Geneva, this gentleman found that his resolute remonstrances, and his receipt, had had some effect; for his Bible had been safely transmitted to his place of residence. He was not suffered to keep it in Sardinia, but it was taken charge of, put under arrest, and conveyed beyond the limits of the country.

From the Banner & Pioneer.

The Tornado in Missouri.

When our paper of last week went to press, great anxiety was felt respecting the family of Mr. Calvin McCoy, whose buildings were said to have been blown away, in the late tornado in Missouri, and "several of his family crippled." Letter have since reached this city, which have afforded great relief, and which exhibit a most wonderful interposition of Providence in the preservation of the lives of all the family.

There were at the time thirty-one persons on the premises—among whom, besides Calvin McCoy, his wife and three children, were our venerable sister McCoy, from this city, her younger son, a daughter, and grand-daughter, Miss Eliza McCoy, who was on her way to the Potomac mission, and a little daughter of the late Mrs. Lykins. Several of these were bruised and gashed, but not dangerously, and some of the little ones were nearly smothered by lime and dust, before they could be found and rescued from the rubbish. One person was killed.

The wind had blown hard for about twenty-four hours, when, on the evening of the 24th, it became calm, and some rain and large hail fell. The clouds in the west were noticed as having a very singular appearance—yellow, red, and then a strange mingling of colors. The destructive blast burst forth suddenly about seven o'clock in the afternoon. Its devastations were in a direct line, and were from two hundred to five hundred yards in width. The atmosphere in its appearance to be heavily charged with electricity, described by some as sparks, by others as balls of fire, or shooting stars—and it was accompanied with an indescribable sound. Its force was irresistible—every thing was felled by it; and the scene is represented as being awful beyond description.

Mr. McCoy, and most of the family, were on the lower floor of a new two story frame building. They had scarcely time to feel alarmed, before the windows were burst in upon them. In an instant the entire house was raised from its foundation, and removed about twenty feet—when the body of the building broke loose from the sills and the lower floor, and the former was driven to pieces before the wind.

Isaac McCoy was standing on the second floor of an adjoining log building, when a window bursting in upon him, he sprang down the staircase, and at that instant the upper part of the building, to the floor from which he leaped, was carried away. He escaped through a window. His mother was in the lower part of the same building, and escaped unhurt. Pieces of the frame building, and pieces of furniture, were carried more than half a mile. Bedding and clothing were found lodged on the tops of trees. The destruction of property which lay in its range was very great; much live stock was destroyed. But all this is trifling, compared with the loss of human life. A family living in the yard of Mr. McCoy, had a daughter killed, and the residue of the family seriously injured. A dwelling owned by Isaac McCoy, two miles west, was torn to pieces, and one person residing in it killed. Seven lives were destroyed in the distance of about six miles. And as far as our information extends of its terrific march, the destruction of life has been fearful.

Dancing School.

We understand that the Principals of the Nashville Female Academy have recently suffered a dancing department to be established in connection with the institution. This we regret exceedingly. The Academy has for years been a favorite with us, and the superintendents are our personal and particular friends; but friend or enemy, we feel that it is our solemn duty to bear our testimony against the vain, foolish, and profitless practice of dancing; and we hereby pledge ourselves to throw the weight of our influence, be it little or much, against any institution with which any of our people are connected, where such an injurious practice is tolerated. We humbly hope and most earnestly entreat the members of our Church to patronize no school, public or private, where the children are taught this sinful amusement. Now that the Church is making strenuous efforts to secure to the youth of our country a moral as well as an intellectual training, it is no time to sanction such innovations, though they be, by the consent, and under the direction and control of ministers of the gospel.—If the light that is in thee be darkness, how great is that darkness.—[S. W. Chris. Adv.

A letter from Constantinople, of the 25th ult., mentions that a fire has broken out near the Brazear in that city, which destroyed upwards of 100 houses, and 500 shops.

A Beautiful Missionary.

Among all the messengers of mercy who go to proclaim tidings of salvation to the lost, or carry the balm of consolation to the bed of suffering, or diffuse the light of religion along the path of the lowly, there is none more bright and beautiful than the *pious female*. Whether as the agent of benevolent or religious associations—as the comforter of the poor, the sick and the wretched, or in any of the endearing intercourse of life—whether in the church, or in the Sabbath School, she stands forth, the *loveliest* of the missionaries of Jesus Christ, and the power of her influence is mighty in fixing the destinies of men. It will be felt in all those bright existences whose upward and onward progression is coeval with eternity! This true, her sphere is more retired, and less ostentatious than that of man, yet, her very presence, when sweetened by the mild, beneficent, and pure influences of religion, inspires the most hardened with a keener moral sense, and while it elevates the taste and feelings, it gently reproves, entreats, and wins the sinner back to God, and leads the soul to realms of living light, and love, and glory. Who that knows anything of its pleasure, does not envy the union which thus springs up between soul and soul? It is a union giving birth to feelings and affections induced by no principle of earthly or selfish love. It is elevated and holy. It diffuses joy and rapture through all the circles of the redeemed. It binds in an eternal flow of love and bliss, the scorching hands that dwell in "heaven's immortal bowers."

Christian female, if your heart glow with that ardent, active piety which shines in the lustre of holiness, and which it is both your duty and privilege to possess, there are a thousand ways in which you can honor God, reflect his glory, and exalt his name. Yes, there are a thousand ways in which you can do good, and lure the sinner from his earthly, sensual love, to the love of holiness—to the love of God. Would you enjoy that peace which can sooth all the pains and sorrows, and disappointments of earth, and wrap the soul in joys that no language can reveal? Would you secure the approbation of Him whose favor worlds like this cannot purchase? Would you possess the assurance of a glorious destiny in the celestial world? Above all, would you glorify that Savior who wept and prayed for you amid the solitudes of Calvary, and poured out his precious life to save a lost world, and would you swell the jubilee of praise which is to celebrate his glorious coronation? All this you can do. Seek the fullness of perfect love. Give your heart unhesitatingly, unreservedly to the influences of grace and then live for others—live for God.

Christian female, it is in your power to strike new chords in the melody of heaven, that shall reverberate forever through the endless cycles of eternity! O, is not the very thought enough to inspire you with enthusiasm and devotion?

Try it—it will open to you that well of water which springs up into everlasting life—for the blessed light of God's presence will shine upon your path like the golden sunlight of a summer's day.—*Christian Citizen.*

From the American Messenger.

Interesting Incidents in the Life of One of the Victims of the Princeton.

GREENWICH, Conn., Sep. 26, 1844.

Dear Brethren:—Perhaps it was due to the cause of Christ that I should sooner have communicated to you the following reminiscences, which bear attestation alike to the value of one of your excellent publications and to the christian character of a distinguished and much lamented statesman.

It was my privilege during a residence in Virginia, to enjoy the friendship of the Hon. THOMAS WALKER GILMER, late secretary of the Navy. Being on a visit at his house in Charlottesville, I was conversing with him respecting your volume enterprise, in which he took a deep interest, (as letters which I have from him would abundantly show) when he was led to speak of Mason's treatise on *Self-Knowledge*. He said he was in Washington prosecuting some business before one of the Committees of Congress; time hung rather heavy upon his hands; and he went into a book-store to procure a novel, or some other light work to drive away the ennui. As he was looking over the titles of various works, his eye was arrested by that word "*Self-Knowledge*." He took down the book—read a brief portion—became more and more interested—purchased and carried it to his room—and was permitted to thank God, very soon after, that it was the means of acquainting him, not only with himself, but also with the only true God, and Jesus Christ, whom to know, is eternal life.

He then proceeded to speak of other instances of good effected by means of that book, through his own and other instrumentalities. Among these was the following: Sometime after the period referred to above, he was a member from Albemarle county in the Virginia house of delegates. Going one morning to the capitol before the hour of meeting, he met upon the steps Mr. P., a member from one of the lower counties, possessed of many excellent qualities, yet, unbaptized, addicted to the dissipation too prevalent among many of those who are separated during the winter months from their families, and exposed to the temptations of that beautiful city. Accosting him he said, "Gilmer, how is it that you and Gen. B. come here in the morning looking so fresh and vigorous; while others of us feel so exhausted and wretchedly unfit for the duties of the day?" Mr. Gilmer replied, "If you will walk over with me to my room I will let you into the secret." The hour of meeting had not yet arrived; and so taking his friend by the arm, he drew him over to his chamber, in the Powhatan house, and throwing open the door, pointed him to a small table on which lay his Bible and his copy of Mason's *Self-Knowledge*. "There, Sir," said he, there is the secret which you seek to know." Mr. P. was prostrated upon, to remain alone in that room during the day, and the Rev. S. T. a presbyterian pastor in that city, at the time, and still living, will not have forgotten with what anxiety and earnestness he was waited upon at an hour "out of season," (though not unseasonably for him,) by a distressed sinner begging his prayers, and to know what he must do to be saved. "If I mistake not, that gentleman is an active and useful member of the Presbyterian church." Comment on these facts I leave to others.

Yours, very truly, S. B. S. B.

We learn from Parma that the theatre of the ancient city has just been discovered at a considerable depth in the earth, and in a remarkable state of preservation. The Government has ordered researches to be made.

From Zion's Advocate.

Peaceful Virtues of the Gospel.

The term Gospel is sometimes used in a limited sense, to include only that part of Christianity which brings to us divine promises. We use it here in its most enlarged sense, to denote the whole of the Christian religion.

It is not to be concealed, that the Gospel urges virtues strict and severe. It urges, without compromise and without relaxation, the mortification of sin in ourselves, the rebuke of sin in the world, and courage in defence of the truth. Yet these very requirements may become the occasion of misleading an incautious judgment. We may look too exclusively at these sterner virtues. In the very work of teaching and preaching the sterner virtues of the Gospel, we may overlook or forget those of a more peaceful character.

In an age and country of great activity, we forget the quiet and retiring virtues of holy meditation and communion with our own hearts. In our unconquerable zeal for freedom, we forget the submissive spirit of the Gospel. In a high and noble pausing for public justice and purity, we swell insensibly into a self-important and self-confident spirit.

In the New Testament, no part of the Gospel is more prominent than its peaceful aspect. In the character of its divine Author, the peaceful virtues shine with peculiar lustre. Were we to hear an ordinary man saying "I am meek and lowly in heart, we should suspect him of vanity, for the obvious reason that when men do possess these virtues in any degree, they are intermixed with so many infirmities that it is dangerous for them to put forth such utterances. But our Lord possessed these virtues so unmixed, that he could utter the sober truth in the case without danger of sinful emotions.

Are the peaceful virtues of the Gospel held in their proper estimation in our churches? Do they hold a sufficiently prominent place in our public ministrations? Do we look at them sufficiently in our estimates of the worth of different members of our churches, and of different ministers of the Gospel? Are not some excellent ministers of Christ, charged with a cowardly spirit, merely because they are of a quiet spirit? But let not such ministers be driven from their peaceful spirit by such charges. In their quietness they will possess their souls. They will enjoy inward peace. They will do *unold* good in the world—and they will "in no wise less their reward."

A Divine Chain.

Such a chain the Apostle has described. Every link of it was forged in heaven. It is suspended from the throne of God, and is well able to sustain the hopes of eternal life which all God's children hang upon it. We will give the several links in order:

First Link—"Whom he did foreknow." Foreknowledge is probably used here to denote God's free eternal purpose of love towards his elect. Compare Amos 3: 2, "You only have I known (chosen as the objects of my love) of all the families of the earth"—and 1 Pet. 1: 20: "Who verily was fore-ordained (Greek foreknown) before the foundation of the world."

Second Link—"Them he also did predestinate to be conformed to the image of his Son." Not simply predestinate: nor predestinate because he foresaw that they would be conformed to the image of his Son; but predestinate to be conformed to the image of his son.

Third Link—"And whom he did predestinate, them he also called"—effectually called: so called as to bring them into his household of faith.

Fourth Link—"And whom he called, them he also justified."

Fifth Link—"And whom he justified, them he also glorified."

Here every link is divine. The chain begins with God, and ends with God. It has no weak spot, no link of man's forging in it. It never breaks, and drags into perdition those whom it has carried half way to heaven.

On this perfect chain all God's children are authorized to hang the hope of eternal life. If they have been called, they know that it is because God had from eternity foreknown them, and predestinated them to be conformed to the image of his son.

If they have been called, they know that they are justified, and shall be glorified.—[Ohio Observer.

Receipts for the Alabama Baptist.

Thomas Barlow,	to no 30 vol 3.
Rev H Creighton,	to no 33 vol 2.
Charles Stewart,	vol 2.
T H Wilson,	vol 2.
John Holden,	to no 30 vol 2.
Lightfoot Williams,	to no 24 vol 3.
E J Palmer,	to no 40 vol 2.
Wm Jenkins,	to no 17 vol 5th.
A Leverett,	to no 14 vol 3.
Rev Wm McCain,	to no 33 vol 2.
F M Thomson,	to no 14 vol 3.
G H Traylor,	to no 26 vol 2.
Rev A M Hanks,	to no 40 vol 3.
R Leachman,	to no 15 vol 6.
Nathan Smith,	to no 24 vol 2.
Edmund King,	to no 41 vol 3.
Allen Woolley,	to no 35 vol 2.
A D Hassell,	to no 43 vol 2.
J C Dubose,	vol 2.
F M Howard,	to no 35 vol 2.

J. H. DeVOTIE,

Treasurer.

A CARD.

Dr. W. W. Marshall, of Richmond, Va.

WOULD respectfully inform the public generally, that he has returned to Augusta, Ga. he will remain a part, if not all the winter, and would be pleased to make his professional services available to those who may be suffering from these formidable diseases, Cancer, Fistula, and all similar affections.

His treatment of these diseases is peculiar to himself. The cure is performed without the use of knife or caustic, and in most cases without much pain.

Dr. M.'s pamphlet (second edition) on Cancer, &c., may be obtained gratis, on application to him at the Washington Hall.

Letters from a distance (post-paid) on business, or requesting copies of the pamphlet, will be promptly attended to, and immediately forwarded to address by mail. [Postage at sender's expense.]

Reference—Rev. D. P. Briston, Greensboro, Nov. 30—pr.'s fee, \$4. 50.

A Glass of Cold Water.

"It is the fittest drink for all ages and temperaments, and of all the productions of nature or art, comes nearest to that universal remedy so much sought after by mankind, and never hitherto discovered."—[Hoffman.]

The cooling stream the fountain dips,
To thirsting men is more divine
Than all the draughts that moisten the lips,
And make the soaring fancy shine.
The wave that sweeps the mountain's side,
And floods the ground with crystal veins,
Will bear the soul through flights untired,
And rob the etherial fire it gains.

The sweetest boon that earth can bring
To cheer the flagging frame's decay,
And lift the thoughts on buoyant wing,
Is this that glides where'er we stray:
Its faintest wave would cherish life,
With every bliss its charms enshrine,
Were nature's streams no longer idle
With pearly milk or rosy wine.

Forever borne in ceaseless flow,
Th' ambrosial nectar of the skies,
It gleams in heaven's celestial bow,
A blazing bank of dazzling eyes;
And wold from off-returning showers,
Its limpid current rolls around,
The dewy drink of countless flowers,
Where beauty blooms along the ground.

Old Time may hold the glass of sand,
And keep his lips forever dry,
But blessed by this from health's warm hand,
Unfear'd his dusky pinions fly.
Its wave distilled from earth and air,
Its lips of life may freely drain,
'Twill ease the pangs its sons may share,
That rack of fire—the fevered brain.

The goblet's draught at last may cloy,
That mellow'd heart and gladden'd eyes,
But this bright glass shall ne'er alloy,
Till nature's beautiful influence dies.
'Tis free the languid limbs to brace,
And swell the bliss of every land,
To lead to life a lengthen'd race,
The pledge of health from nature's hand.

The still may steep its liquid fire,
To rival war and strengthen crime;
But when its conquered flames expire,
To this the world shall bow sublime:
The sun shall bend his arch on high,
To mirror forth the smiles of love;
And glory beam from triumph's eye,
As earth expands her dew above.

Won't take Twenty Dollars.

Some waggish students at Yale College, a few years since, were regaling themselves one evening at the "Tontine," when an old farmer from the country entered the room, (taking it for a bar-room) and inquired if he could obtain a lodging there. The old fellow, who was a shrewd Yankee, saw at once that he was to be made the butt of their jests, but quietly taking off his hat, and telling a worthless little dog he had with him to lie under the chair, he took a glass of proffered beverage. The students anxiously inquired after the health of the old man's wife and children; and the farmer, with affected simplicity, gave them the whole pedigree, with numerous anecdotes regarding his farm, stock, &c. &c. &c.

"Do you belong to the church?" asked one of the wags.

"Yes, the Lord be praised, and so did my father before me."

"Well, I suppose you would not tell a lie?" replied the student.

"Not for the world."

"Now, what will you take for that dog?" pointing to the farmer's cur, who was not worth his weight in Jersey mud.

"I won't take twenty dollars for that dog."

"Twenty dollars! why, he is n't worth twenty cents."

"Well, I assure you I would not take twenty dollars for him."

"Come, my friend," said the student, who with his companions was bent on having some capital fun with the old man. "Now you say you won't tell a lie for the world—let me see if you will not do it for twenty dollars. I'll give you twenty dollars for your dog."

"I'll not take it."

"You will not? Here, let me see if this won't tempt you to lie," added the student, producing a small bag of half dollars, from which he commenced counting numerous small piles upon the table. The farmer was sitting by the table with his hat in his hand, apparently unconcerned.

"There," added the student, "there are twenty dollars, all in silver; I will give you that for your dog."

"The old farmer quietly raised his hat to the edge of the table, and then as quick as thought scraped all the money into it except one half dollar, and then exclaimed—

"I won't take your twenty dollars. Nineteen and a half is as much as the dog is worth. He is your property!"

A tremendous laugh from his fellow-students, showed the would-be wag that he was completely "rowed up," and that he need not look for help from that quarter—so he good-naturedly acknowledged defeat.

The student retained his dog, which he keeps to this day, as a lesson to him never to attempt to play tricks on men older than himself, and especially to be careful how he tries to wheedle a Yankee farmer.—[Yale Literary Magazine.]

"Checking Up" Horses. Among the various modes for torturing, without any benefit to the owner, that noble animal, the horse, one (in its excess, at least) is the present mode of checking him. A horse that has been accustomed to it from a colt, and never been used for very heavy draughts, will perform with it in a light vehicle, without any inconvenience. When a horse is called upon, however, to draw a heavy load over uneven ground, the case is different. He then needs a free use of his head and neck, and naturally inclines them downward. To check up a horse, and force him to draw a heavy load, is a piece of cruelty a little too severe. It is as if only a hundred times worse—you should take a farmer who had been accustomed to labor in his loose trousers and frock, put on him tight pants strapped snugly down, a vest and coat fitted and girt up a la dandy, and then put a dull scythe into his hands, and point to grass of three tons to the acre, tell him to mow.—[Prairie Farmer.]

The First Locomotive.

About forty years ago, a poor, but honest and industrious man, worked at a steam engine in a colliery belonging to Lord Ravensworth, near to Newcastle-upon-Tyne. He had an inventive genius, and untiring application. He devoted himself with great assiduity to the fulfilment of his daily task. His intervals were devoted to the improvement of the mechanical business under his control. Those intervals were short, for he frequently rose at one o'clock in the morning for the purpose of commencing his accustomed task. But he persevered, and success attended his efforts. Many and important improvements were made to his engine—but as yet, they bro't him no mitigation of his constant toil. At length an idea gleamed in upon the untried mind of this laborious man: "What if this mighty stationary wizard could be made to move?" The thought startled him at first with its wild image, but it soon took the shape of reality. Still no step could be taken without money; and he was poor. Time rolled on. The mighty workings of genius were at last triumphant. Lord Ravensworth, the owner of Killingworth colliery, furnished funds to construct an engine—it was the first Locomotive Engine that was ever built; and in honor of the noble individual who had as nobly used his wealth, it was called "My Lord." This was thirty-two years ago. The great achievement of the age was accomplished; and now burst forth the stupendous intellect which had been for years groping in the gloom of a coal-pit. After laying down various railroads, and completely establishing the practicability of his invention, he was sent for to plan the line of the Liverpool and Manchester Railroad. He then pledged himself to obtain a speed of ten miles an hour; and although he felt conscious that there was no limit to the velocity of his engine, yet he was afraid to avow it. It was a hard matter for him to keep it down to that, but he said it had to be done. It now became necessary for him to apply to Parliament for a charter—and he was deputed to appear before a committee. One of them thought he was mad; others that he was a foreigner. But he was determined to succeed, and genius and perseverance had triumphed over incredulous and purse-proud stupidity. Each succeeding year witnessed new triumphs—until his fame had become a part of the fame of his country—his, as imperishable as hers. Step by step he had risen from the obscurity of his station, and by the vigor of his intellect conferred immortal honor upon the name of GEORGE STEPHENS.

Courtship of a Bashful Clergyman.—The Rev. John Brown of Haddington, the well-known author of the Self-Interpreting Bible, was a man of singular bashfulness. In token of the truth of this statement, I need only state that his courtship lasted seven years. Six years and a half passed away, and the Rev. gentleman had got no farther than he had been the first six days.—This state of things became intolerable; a step in advance must be made, and Mr. Brown summoned all his courage for the deed. "Janet," said he, as they sat one night in solemn silence, "we've been acquainted now for six years and a half, and I've ne'er gotten a kiss yet; d'ye think I might take one, ma' bonnie girl?" "Just as you like, John, only be becoming and proper w' it." "Surely, Janet, we'll ask a blessing." "The blessing was asked, the kiss was taken, and the worthy divine, perfectly overpowered with the blissful sensation, most rapturously exclaimed, "O woman! But it is gude! We'll return thanks!" Six months made the pious couple man and wife—and, (added his descendant who humorously told the tale) a happier couple never spent a long and useful life together.

Princely Benevolence. One day at breakfast, while his Majesty George, the Third of England, was reading the newspaper to the Queen, one of the youngest of the Princesses said, "I cannot think what a prison is!" Upon its being explained, and some one saying that the prisoners were often half starved, the child replied, "That is very cruel, for the prison is bad enough without starving; but I will give my allowance to buy bread for the poor prisoners." Due praise was given for this benevolent intention, which was directed to be put in force, together with an addition from the royal parents; and many a person was relieved without knowing his benefactor, or suspecting that a little child's benevolence was the cause of it.—[Youth's Friend.]

Something New. The following resolution was passed by the English Evangelical Lutheran Synod, of Ohio and adjacent parts, now in session in Wooster, Ohio:

Resolved, That the following shall be a standing resolution of this Ministerium: "That no member of this Ministerium shall be allowed to administer by immersion."

We cut the above curiosity from the "Wine-brennarians, or Church of God." It is the first attempt of the kind, we believe; that has ever occurred among Pedo-Baptists, and is altogether a strange proceeding, nor can we account for it, unless Baptists in their bounds have been making converts to the Bible doctrine of baptism of some of their ministers and members. This prohibition, however, is but a poor retaliation, and will only operate in favor of immersion, the Bible mode of baptism.—[Bap. Rec.]

The only Rule of Faith. "The Bible, (said Chillingworth,) the Bible only is the religion of Protestants. I will take no man's liberty of judging from him, neither shall any one take mine from me. I will think no man the worse man, or the worse Christian—I will love no man the less for differing in opinion with me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore man ought not, to require any more from any man than this—to believe the Scripture to be God's word; to endeavor to find the true sense of it, and to live according to it."

John A. Murrell, the notorious land pirate, died in White county, Tenn., on the 17th inst.

NOTICE. Benevolent individuals are some times 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.

DAVID GORDON.

EDWARD CURRY.

GORDON & CURRY, Commission Merchants, Mobile, Alabama.

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John E. Jones, Esq., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, Lowndes co.
John Ezell, Esq., Mississippi.
24-ly

November 21, 1844. GEORGE H. FRY, J. L. HILLS, W. G. STEWART. FRY, BLISS, & Co. (SUCCESSORS OF FRY, McHARRY & 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. 35tf

JESSE H. NAVE, 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. 7tf

GEO. G. FENNER, 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.

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. 16tf

BROADNAX, NEWTON & Co. COMMISSION MERCHANTS,

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No. 58 MAGAZINE STREET, N. ORLEANS.
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A. A. Winston, }
R. Broadnax, } Mobile.
A. M. Sprague, }

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.

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.

HARRIS, CLAYTON & Co., Factors and Commission Merchants, MOBILE.

TENDER their services to their friends and the public. They have a large lot of Bagging and Rope at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent, JOHN HOWZE.
June 20, 1844. 4f

THE 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. 45tf]

WANTS A SITUATION.—A Graduate of a Western College, who can furnish satisfactory recommendations, wishes to engage in teaching an English and Classical School.
Address Mr. Durant Waterman, Walnut Hills, Ohio.
Oct. 26, 1844. 4t

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. 38-4f

LEWIS COLEMAN, Wholesale and Retail Publisher, Bookeller and Stationer.

No. 122, Nassau Street, aul44. 1y. New York.

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 CHANE, 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. BOSTON, Vocal and Instrumental Music.

Miss ANN JUDSON HARTWELL, Assistant Teacher in Music.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.

GOVERNERS.

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 extensive, 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 MANNERS, personal and social HABIT, 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 superintendent.

They go to town once a month, and then all purchases must be approved by the Teacher 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 1 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 christian liberality, 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 Sabbaths. 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 10 00
3d 8 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, per lesson, 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., 8 00
Fuel per month, 1 00
Lights and washing, (extra), 1 00

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 unrivalled 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 labor.

In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

The Trustees intend to make 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 enclose these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT they will add an *Æolian*, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Strings 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 exposures.

BOARD OF TRUSTEES.
E. D. KING, President, J. LOCKHART,
W. HORNBUCKLE, Sec. L. Y. TARRANT,
L. GOREE, Treasurer, Wm. N. WYATT,
J. L. GOREE, L. C. TUTT,
August 10th, 1844.

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.
ap20, 1844. Ala. Bap. State Convention.

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. 34tf

NOW IS THE TIME!!!

Great Sale of Town Lots in Marion, Perry

COUNTY. The undersigned commissioner, 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. BARNON. 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 school—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 a decree of the Chancellor under which we act. Titles will be perfect.

LARKIN Y. TARRANT, Commissioner.
FELIX N. TARRANT, Auctioneer.
Marion, Perry county, Oct. 1st, 1844. 34td

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, Cultivate, Randolph County, Georgia, will meet with prompt attention.

November 2, 1844. 38-4t