

PUBLISHED BY
JAMES H. DE VOTIE,

EDITED BY
AN ASSOCIATION OF BRETHREN,

AND PRINTED BY
James Watson Spalding.

Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—EPIPHANUS, 2:20.

MARION, (PERRY COUNTY, ALABAMA), DECEMBER 4, 1846.

VOLUME IV.]

NUMBER 4.

A DROP OF HONEY FROM THE ROCK CHRIST.

The following is written in an antiquated style, being more than a hundred years old; but it will, nevertheless, be found sweet and refreshing to the believer; it contains the very best advice that can be given to sinners.

Reader, a word of advice to my own heart and thine. Thou art a professor, and partake of all ordinances; thou dost well, they are glorious privileges. But if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove but painted parentage to go to hell in. If thou retain guilt and self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with the greatest strictness every day; what bottom thy profession, and the hope of thy glory is built upon; whether it was laid by the hand of Christ; and if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof; Matt. vii. 27. Glorious professor, thou shalt be winnowed; every vein of thy profession will be tried to purpose. 'Tis terrible to have it all come tumbling down, and to find nothing but it to bottom upon. Soaring professor, see to thy waxen wings betimes, which will melt with the heat of temptations. What a misery is it to trade much, and break at length, and have no stock, no foundation laid for eternity in thy soul! Gifted professor, look that there be not a worm at the root, that will spoil all thy fine gourd, and make it die about thee, in a day of scorplings. Look over thy soul, daily, and ask, Where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my righteousness? Many eminent professors have come at length to cry out, in the sight of the ruin of their duties, *undone, undone to all eternity!*

Consider, the greatest sins may be hid under the greatest duties, and the greatest terrors. See that the wound which sin hath made in thy soul, be perfectly cured by the blood of Christ, not skinned over with duties, humblings, enlargements, etc. Apply what thou wilt besides the blood of Christ, it will poison the sore. Thou wilt find that sin was never mortified truly; that thou hast not seen Christ bleeding for thee upon the cross; nothing can kill it, but the beholding of Christ's righteousness. Nature can afford no balsam fit for soul-pests. Healing from duty, and not from Christ, is the most desperate disease; poor, ragged nature, with all its highest improvements, can never spin a garment fine enough, and without spot, to cover the soul's nakedness. Nothing can fit the soul for that use, but Christ's perfect righteousness. Whatsoever is of nature's spinning, must be all unravelled, before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder it every rag away, and leave the soul naked, and open to the wrath of God. All that nature can do, will never make up the least drachm of grace that can justify sin, or look Christ in the face to-day.

Thou art a professor—goes on hearing, praying, and receiving, yet miserable mayest thou be. Look about thee; didst thou ever yet see Christ to this day, in distinction from all other professors, and righteousness in the world, and all of them falling before the majesty of his love and grace? Isa. i. 17. If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness in him, every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou canst trample upon all the righteousness of men and angels, so as to bring thee into acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds; 1 Cor. ii. 2. If ever thou sawest Christ, thou sawest him a Rock, higher than self-righteousness, Satan, and sin; Ps. xli. 2; and this Rock doth follow thee; 1 Cor. x. 4; and there will be continual dropping of honey and grace out of the Rock, to satisfy thee; Ps. lxxvi. 16. Examine, if ever thou hast beheld Christ as the only begotten of the Father, full of Grace and truth; John i. 14, 16, 17. Be sure thou art come to Christ, that thou standest upon the Rock of Ages, hast answered to his calls to thy soul, hast closed with him for justification.

Men talk bravely of believing—whilst whole and sound, few know it. Christ is the mystery of the Scripture; grace, the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for believing. When thou believest, and comest to Christ, thou must leave behind thee thine own righteousness, and bring nothing but thy sin. O! that is hard! Leave behind all thy holiness, sanctification, duties, humblings, etc., and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure Redeemer and Mediator; and thou must be an undone sinner, or Christ and thou will never agree; it is the hardest thing in the world to take Christ alone for righteousness—that is, to acknowledge him Christ. Join anything to him of thy own, and thou dost unchrist him. Whatever comes in when thou goest to God for acceptance, besides Christ, call it Antichrist, bid it be gone; make only Christ's righteous-

ness triumphant. All besides that is Babylon, which must fall, if Christ stand; and thou shalt rejoice in the day of the full thereof; Isa. i. 10, 12. Christ alone did tread the wine-press, and there was none with him; Isa. lxxiii. 3. If thou join anything to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe: was ever thy faith tried with an hour of temptations, and a thorough sight of sin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience? When thou wast in the mouth of hell and the grave, then did God show thee Christ a ransom, a righteousness, etc. Then couldst thou say, *Oh, I see grace enough in Christ!* thou mayest say that which is the biggest word in the world, *thou believest*. Untried faith is uncertain faith.

To believing, there must be a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon Christ, that is gospel-like. That is, to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for salvation, that is the sum of the gospel. Then the soul in all duties and distresses can say, nothing but Christ, Christ alone, for righteousness, justification, sanctification, redemption; 1 Cor. i. 30; not humblings, not duties, not graces, etc., that soul hath got above the reach of the billows.

A LESSON IN TENDERNESS.—I once asked John W. Edmunds, one of the inspectors of the Sing Sing prison, how it was that a Wall street lawyer, brought into sharp collision with the world, had preserved so much tenderness of heart. "My mother was a Quakeress," said he, "and a serious conversation she had with me when I was four or five years old, has affected my whole life. I had joined some boys who were tormenting a kitten. We chased her and threw stones till we killed her. When I came into the house, I told my mother what we had done. She took me on her lap, and talked to me in such a moving style about my cruelty to the poor, helpless little animal, that I sobbed as if my heart would break. Afterwards, if I were tempted to do anything unkind, she would tell me to remember how sorry I was for having hurt the poor little kitten. I never forgot that circumstance. For a long time after I could not think of it without tears. It impressed me so deeply when I became a man, I could never see a forlorn, suffering wretch run down by his fellow being, without thinking of that cat and pelted little beast. Even now the ghost of that kitten, and the recollection of my dear mother's gentle lessons, come between me and the prisoner at Sing Sing, and forever admonish me to be humane and forbearing."—Mrs. Child's Letters from New York.

INCONSIDERATE DEFIANCE.—They may turn me out of the garden if they please, said a ransomed Methodist Protestant some time since, when expostulated with upon the crime of trafficking in ardent spirits—"they may turn me out if they will; there are plenty of other churches that will be glad to receive me."

So there may be, brother. But have you ever thought to ask yourself what if your love of gain should cause God to cast you out of heaven? Are there plenty of other heavens where you will be received gladly? What, if at the judgement day, when your trial shall come up before the Judge, there should be gathered about you a crowd of witnesses, testifying against you and your nefarious traffic—charging you with denigrating in this life, and their condemnation in the life to come? What then! Ah! my brother, you do not consider what you are doing. Gold has dazzled you, but depend upon it, it will one day become dim. In your grasp after it, take care that your hand fasten not upon a serpent that shall sting endlessly. Beware! lest there be

"Some chosen curse,
Some secret vengeance in the store of Heaven,
R'd with uncommen wrath, to blast the wretch
Who makes his fortune on the wreck of souls!"
Methodist Protestant.

RELIGIOUS TOLERATION IN STEAM-SHIPS.—The Portland Argus gives the following statement: "At the monthly concert of prayer for seamen, at the Rev. Dr. Dwight's church in this city, Rev. Mr. Pomeroy, of Bangor, who returned from Europe in the steamer Cambria, Capt. Europe, attended, and during his remarks stated that on the first Sabbath after leaving port, a number of clergymen being on board, an application was made to Capt. Judkins for leave to hold religious services. This was denied. A petition was then drawn up and numerously signed, at the head of which was the name of Washington Irving, our late Minister to Spain. This petition was rejected, and a reply made, that if an Episcopal clergyman was on board and would perform the services agreeable to the forms of the English church, there would be no objection.

BREAD FOUND AFTER MANY DAYS.

A Hindoo met a Missionary in India one day, fifteen years ago, and had ten minutes' conversation with him. It was a rule with the Missionary not to leave any one without giving him a copy of the Scriptures or a tract. He gave the man some tracts, and a copy of the New Testament, and heard no more of him. He almost forgot him. But the man did not forget the Missionary. He read the books; and as he read them, he began to feel that he was a sinner, and needed some better Saviour than a dumb idol. Gradually he left off worshipping idols, and no longer paid anything to the support of the temple. Soon, he said, "I want to go and see the Missionary again." He had several grown up children, and they exclaimed, "No, you shall not go; for you will only receive more tracts, and you will disgrace us among our people." At the same time they brought fetters, and bound him hand and foot, so the poor man could not stir. No Christian was near to encourage him, or to instruct him; but Christ was near, and he prayed for the man, that his faith might not fail. It did not fail. He still resolved, that, as soon as his fetters were unloosed, he would find his way to the Christian teacher. For thirteen years he was kept in chains! It must, indeed, have been God who helped him to keep his resolution through that long, weary time. Many would have said, before the first year was finished, "O! loosen my fetters, and I won't think any more about the Missionary!" But the Hindoo man had read his New Testament too well to forget it; and he had learned too much of his Saviour's love to give it up.

How do you think he gained his release at last? A wedding was about to take place in the family, and his children were anxious that he should go to it, so they unchained him. He took good care to put the tracts and the Testament in his cloth, under his arm, without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed; and when they were all busy and excited in the festival, he gave them the slip, and made the best of his way to the Missionary's house, which was twenty-five miles off. When he arrived there, the Missionary did not remember him. He looked at him from head to foot, but could not recall him. No wonder; it was fourteen years since he had seen him, and then only for ten minutes. The man said to him, "I wish to be a Christian." He replied, "What do you know about Christianity?" He said, "Ask me some questions and I will tell you." The Missionary asked him some questions, and he answered them very correctly. Of course the Missionary was very much surprised, and he inquired of the man how he had gained his knowledge of Jesus. He replied, "Did you not when you passed by my village, fourteen years ago, give me some tracts? They taught me that Christ is the only saviour, and I was unhappy as long as I was a heathen. I have for some time left off idol worship; and I should have come to you before now, to tell you that I believed in Jesus, but I have been chained to my house." He then showed the wounds which the fetters had made on his hands and feet. The Missionary was glad, and after some further conversation with him, in the course of a few weeks baptized him in the name of the Lord Jesus.

Thus you see that seed cast upon the waters, may be buried from our sight awhile, but it will spring up at last. Much seed has been sown in India, which has not yet sprung up.

THE THRONE OF GRACE.—If you are a Christian, the throne of grace is yours. Your father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you sacrally to kneel before it; and the promise, when there is, "Open your mouth wide, and I will fill it." What an hour, to approach the King of Kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have audience with the King of the universe. Nay, we have liberty to approach him at any time, and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God.—John Newton.

POPERY AND THE SABBATH.—One of the most striking characteristics of the church of Rome, is her utter disregard of the 4th commandment. An illustration of this fact came to our knowledge a few days since. A friend mentioned to us, that in the Cedar Grove Female Seminary, in Portland, it is the custom to require of their pupils, that they shall be employed in pursuing their secular studies for several hours each Sabbath day. Upon the expression of surprise at this statement, he assured us that one of the most prominent Papists of this city asserted that such was their custom in all their seminaries of learning. Will Protestant parents, with this fact in view, still continue to patronize such institutions?—True Catholic.

THE LAST RESOLVE.

"I'll go to Jesus." But I want deeper conviction for my sins. I have not had as deep feeling as that friend; if I had, I would "go to Jesus." I must wait till I am better.

No, reader, wait no longer. Do you not know that procrastination is the thief of time? By saying away, it will not gain you a deeper conviction of sin, but may wear your convictions away, and every sinner before he can "go to Jesus," must see and feel that he is lost, and that none but Jesus can save him from sinking into eternal wo, and must feel that if he does not go, he will certainly perish.

"I'll go to Jesus." But my heart is like a stone, there is no feeling in it, and I am insensible of the joys of heaven, and the agonies of hell. Oh! that I could feel, then I would, I would "go to Jesus."

Reader, if you are sensible of the hardness of your heart, it is proof enough that you do feel. You are, evidently, awakened. The Spirit of God is striving with you. But your stony heart will not be a heart of flesh, till you "go to Jesus." It will not grow moist and soft, till you go to the cross of our blessed Lord and Master.

"I'll go to Jesus." But I must first attend to this, that, or the other, there are so many things to occupy my mind, when they are settled, then "I will go."

Reader, if this is your language, you will never go at all. God has commanded, and it is your duty and business to obey. It is written "seek ye first the kingdom of heaven &c." The least delay might seal your doom, resolve now, while you are reading, whether you will sing with angels, and just men made perfect in heaven, or rail with devils in hell. It is with you to decide.

"I'll go to Jesus." But I hope that the fervent prayers of the Ministers of God, and of his churches will save me, for they are deeply interested about me.

O reader, you are anxious about your soul's salvation. Then lean not upon the arms of man, for they are as dust. You never will be saved so long as you lean upon human strength. Trust no longer in man, but "go to Jesus." He is ever able and willing to save you.

I'll go to Jesus." Cut off from all hopes around me, despairing of making myself any better and more fit to go, I will go.

"I can but perish if I go, I am resolved to try; For if I stay I know, I must forever die."

Jesus, thou Saviour of sinners, I am guilty, helpless, ruined, lost I lay myself at the foot of thy cross, dispose of me as thou seest best, if I perish, I perish.

People of the living God, &c.—Psalmist. If the submission is complete, if the repentance is genuine, if the heart is broken, the work is done. The great object of your probation is accomplished.—You know now for the first time what happiness is, and you know that it can be found alone "in Jesus."

From the Religious Herald.

A BAD SUGGESTION.—Listen not to a bad suggestion. Did your companion whisper a profane thought in your ear? Forget it and break from his friendship. You are now comparatively pure—your heart is not coloured with vice. A profane word has never quivered on your lips, or a vile sentence escaped from your tongue. Beware, then, how you listen to an impure and wicked associate. Give not a wrong suggestion a moment's lodgment in your bosom. It is astonishing to see

"How guilt, once harbored in the conscious breast, Intimides the brave—degrades the best."

Is there a lovely object on earth—one on which angels gaze with delight, it is virtuous youth, strong in its integrity, whom nothing can seduce. Alas! how few young men of this description can be found! The ribald jest, the profane oath, the vulgar expression, the indecent song, the base allusion, are too often heard in every quarter.

But you are yet young, you have seen but little of the world, and know not the amount of wickedness by which you are surrounded. Listen, then, to our advice, and never give heed to any suggestion that you know is bad. Spurn every attempt to seduce your virtue. For

"Many a crime deemed innocent on earth, Is registered in heaven; and there, no doubt, Have each their record with a curse annexed."

We repeat, listen not to a bad suggestion. You have need of great caution and decision. The vicious may approach you unawares, when off your guard; and their plans will be so well laid to ruin you, that you will slip and fall, unless your resolution is strong, your determination firm. Once conquer and you will be safe. But innocence has enemies. You may be denounced for a season, but your rise will be glorious. You can exclaim with the poet—

All your attempts Shall fall on me like brittle shafts on armour, That break themselves; or like waves against a rock. That leave no sign of their ridiculous fray. But foam and splinters; my innocence, like these, Stands triumphant, and your malice recoils; But for trumpet to proclaim my conquest; Nor shall you, though you do the worst fate can, Have or condemn, affront an honest man."

Nature makes us poor only when we want necessities, but custom gives the name of poverty to the want of superfluities.

QUARRELS AMONG CHRISTIANS.

If Christians who have a matter of difference, would graciously agree to meet with each other in prayer, and to pray together kindly, for each other, before the throne of grace; surely, if they meant the attainment of that right and truth which they prayed for, they might soon find it out, and settle it accordingly. But it is the flesh which comes in and mars all. They are not so wise as Luther's two goats, that met upon a narrow plank, over a deep water. They could not go back, and they dared not to fight. At length one of them lay down, while the other went over him; and so peace and safety attended both. Why should not believers try this method. But alas! while grace remains idle or neuter, the world jeers and triumphs; the devil is busy and excites; good men mourn and lament; the weak are stumbled and turned aside; and a long train of iniquities and jealousies fill the breasts of those who humbly hope to dwell with God, and with each other, throughout eternity. These things ought not to be so.

If my brother be in the wrong, how shall I show myself in the right? By wounding him more than he hath wounded himself? By doing wrong likewise, and rendering evil for evil? No; let me pray that God would open his eyes, and not shut my heart; that he would give him more grace, and me more patience to meet what is not gracious in him; and, at the utmost, that I may not be a partaker with him of anger, or of those sins which may follow upon it.

Am I in the wrong? What, then, shall I do? Shall I persist in it, and make myself more in the wrong? This would not be gracious; this would be bringing misery by heaps upon myself. Rather let me go first to God, and then to my brother, acknowledging my fault or my error, to both. There is no shame in confessing our sins to God, nor any meanness in owning them to men. It is the mark of a noble and generous spirit, in common life; and it is wisdom as well as the duty and privilege of a much better life in the Christian.

BREACH OF PHYSIOLOGICAL LAWS.—Among the items of news from Europe, is an announcement of the approaching marriage of Isabella, the young Queen of Spain, to her cousin the Duke of Cadiz. One, and the chief cause of the deterioration and extinction of royal and noble families in Europe, is the frequency of intermarriages among cousins and other near relations. This "breeding in and in," as graziers and cattle raisers term it, is sure to fix on the offspring the infirmities of the family stock, whatever they may be—scrofula, phthisis, insanity, etc.; and thus entail on them physical and mental weakness, with a tendency to early decay and death.

These evils are not confined to European royalty and aristocracy. Wrongly directed family pride, and, at times, avarice, even in democratic communities, too often encourage the practice of marriage of cousins; and, in some instances, where no motives of this kind exist, such a union is encouraged by the parents of the respective parties, as if it furnished an additional pledge for their future happiness.

A better acquaintance with the laws of nature, and going a little farther, to first causes, of the Deity himself, would, in this, as in other instances, prevent much individual suffering and misery, and not a few social evils.—Bulletin of Medical Science.

ROME.—A new moral atmosphere hangs, at length, over the Eternal City. Rome suddenly came out of her cloud, and anchors in the light of civilization. The new pope has found out that a State cannot make its way among the modern nations by the sole light from the Seven Candlesticks. We learn, now, that the enlightened and reforming pontiff has granted a privilege to an Italian-Anglo company, for the construction of railways in the Roman States, on condition of their realizing a guaranteed fund about seven millions sterling; and that the members of the company are on their way to England, for the purpose of raising the required capital.

PRACTICAL AMALGAMATION.—At Athol, last Tuesday evening, Rev. J. N. Mars, a colored gentleman, and preacher of the Wesleyan order, was united in marriage, by Rev. Mr. Town, of Salem, to Miss Elizabeth Holt, of Salem, whose skin of unblushing whiteness contrasts most strangely with the ebony color of the bridegroom. Mr. Mars formerly preached at Salem, and was succeeded by Mr. Town, who was sent for to tie the variegated knot. Mars, we understand, has buried two wives, and is about fifty years of age, and the new bride about thirty-five. The parties are regarded as highly respectable.—Barre Patriot.

RELIGION.—To be of no church is dangerous Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpregnated by external ordinances, by calls to worship, and the salutary influence of example.—Life of Milton.

A German correspondent of the Journal of Commerce communicates the following account of a discovery made by two German professors at Frankfurt, to prepare cotton wool in such a way as to be used for every purpose where heretofore gunpowder was made use of. The prepared cotton wool has, by the assertion of the discoverer, considerable advantages over gunpowder. After describing the mode of preparing the cotton, (which appeared in our last number,) and enumerating the particulars of some experiments, the correspondent proceeds to say:

This discovery will prove of great advantage. The Diet of the German confederation has purchased the recipe of the composition of the solution by which the cotton is prepared, for the use of the German army, for one hundred thousand guilders; and two American gentlemen, Colonel Robertson, at present Consul at Bremen, and Colonel A. Mann, of Ohio, have secured the right for the United States and Mexico, and have gone over in the last steamer, to offer the same to our government.

On Tuesday last, the whole cabinet—the President, General Scott, Col. Totten, and a variety of distinguished gentlemen were present at Washington, where experiments were made in the use of this agent, that are said to have proved abundantly satisfactory. On Thursday the experiments with the cotton-powder were renewed at the Arsenal at Washington; and, by the nicest tests, it was ascertained that the explosive power of the gun-cotton was greater than that of gunpowder, in the proportion of fifty grains of the former, to one hundred and twenty of the latter; that is to say, that fifty grains of the cotton are as efficient as a hundred and twenty grains of the powder.

THE MAGNETIC TELEGRAPH.

The Union publishes a letter from Amos Kendall, in regard to the telegraphic lines already built and in progress, in which he urges the propriety and necessity of the general government building a line between Washington and New Orleans, for the purpose of communicating with the army. The letter adds:

"A line is in progress from Boston to Portland. Preliminary steps have been taken for the construction of a line from Buffalo to Detroit; and thence through Chicago to Milwaukee, a distance of about eight hundred miles, to be finished in fifteen months. The New York and Washington Company, having obtained the right of way along the railroad thro' New Jersey, are rebuilding their line on the direct route, and expect in two months to have up two wires from New York to Baltimore.

"A line will be immediately put up from Washington to Petersburg, Va.; if there be no difficulty in the right of way; and none is apprehended. An effort will be made immediately, to raise the necessary funds to carry the Southern line through to New Orleans next season.

"The people of the West are becoming zealous in favor of the Telegraph, and another season will not pass before it will reach Cincinnati, and be on its way to St. Louis. A line from New Orleans, to connect both with the Lake Telegraph, will be very valuable, and will complete the main sinews of the system of Telegraph for these United States."

A SINGULAR INCIDENT.—About the 9th or 10th of last month, as we learn from the Natchitoches Chronicle, a Mr. Joseph Sacerdote, of Minden, in that State, started from his home, for Natchitoches. To avoid the heat of the day, he traveled at night, being in a buggy. When within about twenty-five miles of Natchitoches, he fell asleep, as is supposed, and his horse wandered from the road into the woods. On awaking he became bewildered, and, leaving his horse and buggy, to search for the road, got lost himself. Thus he wandered about for seven days, when he finally sunk from exhaustion. He was discovered by some persons who were hunting, almost in the last extremities of life, and perfectly helpless. He was taken care of by the hunters, and at last accounts was recovering. His horse was found dead, no doubt starved to death, as the vehicle was entangled in such a manner among the trees, that the poor animal could not move it.

AN INTERESTING INCIDENT.—On yesterday Dr. Hawkes officiated in Christ Church, after an absence of several months. During the reading of the service, a prayer was introduced on behalf of one who desired to render thanks to God for his escape from the perils of the sea. On turning round we discovered Commodore Sloat most devoutly pouring forth his thanksgivings. The old veteran was not ashamed to confess before men his deep obligations to "Him who rides on the whirlwind and directs the storm." May our country be forever blessed with commanders who "fear the Lord!"

J. P. Williston, Esq. of Northampton has made a donation of one thousand dollars to "Knox College," situated in Galesburg, Knox county, Ill. This institution is one of those aided by the Society for promoting Collegiate and Theological education.

THE SOUTHERN BAPTIST CONVENTION.

Friday, December 4, 1946.
REICHARD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
W. L. HORNBUCKLE, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
M. T. MENDHAM, Charleston, S. C.
Treasurer of Southern Baptist Convention.
Rev. B. H. HOLMAN, Marion, Perry County, Ala.
Corresponding Secretary, Domestic Mission Board.
Corresponding Secretary of the Southern
Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.
Rev. J. E. A. CORLETT, B. F. NOBLE,
Rev. J. C. ADAMS, J. F. HODGES,
Rev. R. S. FOSTER, A. H. YARRINGTON,
W. J. CALLAWAY.

Rev. K. Hawthorn's address is Albion,
Wilcox county.

BIBLE DESTITUTION.

We have received an interesting communication from brother A. J. Waldrop, respecting the extreme destitution of Bibles in some parts of Jefferson county.

In company with brother Herrick, colporteur, who distributes Bibles for the Alabama Baptist Bible Society, he visited 28 families, of which 19 were without a copy of the Scriptures. In one miserable hut, they found a woman, nearly 80 years of age, in a dying state, while the husband was drunk, and a bottle of spirits standing on the table.

An interesting meeting was in progress at Rock Creek church.

Hon. Wm. R. King.—A Washington letter thus speaks of this gentleman: "The Hon. Wm. R. King, late minister to France is now in this city. From all accounts, he was a very dignified and excellent representative of his country abroad. Courteous, affable, and easy of access, he was useful to our countrymen, and as popular among them as was General Cass. A letter in the French Journal *des Debats*, giving an account of the wreck of the Great Britain, speaks of the composure, the disinterestedness, and true politeness manifested during the trying scene, by the American minister, Mr. King."

The ship *Huguenot* lately sailed from New York for Liverpool, with the following cargo: 1368 bales of cotton; 1,973 barrels flour; 500 bbls. meal; 14,800 bushels corn; 11,500 bushels wheat; 5,900 hogheads staves. The freight on this cargo was about \$12,000. Hundreds of vessels are now sailing from this country, loaded with provisions for the starving millions of Europe.

BREACH OF PROMISE—Heavy Damages.—At the late term of the Court of Common Pleas of Huron county, Ohio, Miss Cynthia Ann Clark, of Norwalk, obtained a verdict of \$4,000 against Howard Morse, for breach of marriage promise.

Among the political rumors at Washington, is one asserting that Mr. Buchanan will resign, and Wm. R. King will succeed him as Secretary of State.

There are 750 steamboats on the Mississippi and Ohio rivers.

U. S. REVENUE.—The duties paid into the Custom House, on the cargo of the *Britannia*, amounted to \$32,000.

PUBLIC MEETING IN TUSKALOOSA.

A spirited meeting of the citizens of Tuscaloosa has been held, to adopt measures to secure a daily mail route between that city and Kingston, Ga., via Jefferson, St. Clair, and Cherokee counties. It is said, intelligence from Washington would be transmitted by this route two days and a half in advance of the mail by Montgomery and Selma. If this be correct, it is a matter of deep interest to the citizens of North and Middle Alabama, and Eastern Mississippi.

COST OF WORLDLY PLEASURE.

The celebrated RUBIN "has positively promised to come to the United States, if a theatre worthy of him can be found, and he can have eighty thousand dollars secured to him, for eighty nights' performance." This sum would support one hundred and sixty Missionaries one year, in heathen lands. It would supply a hundred and sixty thousand destitute families with the Bible.

"THE SNOW STORM."

Whose heart has not been touched with this exquisite song, founded on the death of a mother who perished in a storm of snow, on the Green Mountains, some twenty-five years ago: and whose infant was found alive, wrapped in the cloak of which she had divested herself. That child is now a prosperous merchant in a village of the West, and an exemplary member of society.

REMARKABLE CHEMICAL DISCOVERY.

The London Athenaeum reports a remarkable discovery very lately made by Professor Schoubein. Cotton is so prepared, probably by a fulminating compound of nitrogen, as to be suddenly converted by a spark to the gaseous state, without evolving smoke; leaving, as a residue, only a small quantity of carbonaceous matter. Balls and shells are stated to have been projected by this prepared cotton, the projectile force of which is twice as great as that of gunpowder. Four ounces blew to pieces a thick wall; and it was calculated that it would have required as many pounds of gunpowder to produce an equal effect. If wetted, the cotton re-acquires its properties on drying. A full account of this remarkable substance is to be made by the Professor to the British Association.

ARRIVALS.

We are happy to learn that the Rev. S. M. Osgood, Baptist Missionary, and family, Rev. A. Wheelock and Rev. P. Church, have arrived in this city from Liverpool in the ship *Cornelia*.—The Rev. Dr. Cox and daughter came in the same vessel.—*N. Y. Recorder.*

CHRIST AS MAN.

When man first came from the hand of the Creator, he was holy. Being composed of three distinct parts, viz: the body, made of the dust of the earth; the spirit, the animal life; and the soul, the rational or immortal part: these three are equally necessary to perfect a man. The whole, when first formed, was holy, just, upright, and good, very good. As man was then complete in all his parts, and needed nothing to complete his being, sin was no part of his existence. Sin, then, is no necessary part nor parcel of human nature. By the law of God, man became a sinner; but, even then, sin did not become a constituent part of his nature. It was, then, possible that a man should exist who should be free from sin. Such a man has existed, the man Christ Jesus. "He did no sin, neither was guile found in his mouth." I Pet. 2: 22. "Forasmuch as the children are partakers of flesh and blood, he also took part of the same; for verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things he behaved himself to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people: For in that he was himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. 2: 14-18. These passages are sufficient to prove that Christ possessed of a perfect human nature, while he was free from sin. Therefore, we are justified in saying that one human being has existed who never did, and never will commit sin. Consequently, there is one human being in heaven, who was never redeemed from the curse of the law. This human being went to heaven on the ground of innocence. "He was justified in the spirit." I Tim. 3: 16.

The sin of the world was imputed to, or laid on Christ, not to condemn him to eternal death, but that he might make expiation for sin, by the sacrifice of himself. "God laid on him the iniquity of us all," and "he bore our sins in his own body, on the tree." "Now, once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." So Christ was once offered to bear the sins of many." Heb. 8: 26, 28. Had not Christ been man, he could not have been the mediator; and had he not been made under the law, he would not have been made like to his brethren in all things; neither could he have been obedient to the law: had he not been obedient, he could not have been the expiatory sacrifice; and had he not been the sacrifice for sin, we can imagine no possible way by which the sinner could be saved. By consequence we perceive the importance of the distinct and clear revelation of this fundamental truth, "Christ was God manifest in the flesh;" that is, Christ, in his nature, was a perfect man.

The idea that there is a justified spirit in heaven, taken from among the inhabitants of the earth, is no more astonishing than the assertion, "The Word was God," and "The Word was made flesh." John 1: 1-14.

The difference between this man, and all redeemed men, may show to all the universe, what sin has done, on one hand, and what the love of God has effected, on the other. It will show to all, what justified and condemned human beings might have been, had they never yielded to the temptation of Satan, and had never violated the law of a holy God.

EXPERIENCE.—NO. VIII.

Advancement in the divine life may be made in many respects. Perhaps we may say, there is no Christian grace which is not susceptible of increase. We have shown this in knowledge and holiness; and we could, with the same case, show it in goodness, love, faith, confidence, grace, etc.

From what has been said, we conclude that a Christian should ever "GO FORWARD." "Then shall we know, if we follow on to know the Lord: his going forth is as the morning; and he shall come unto us as the rain, as the latter and former rain on the earth." Hos. 6: 3. The language of the Apostle Paul is forcible and appropriate to the point on hand. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God, by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead. 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 Christ Jesus. 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 (or, run along the line), for the prize of the high calling of God in Christ Jesus." Phil. 3: 8-14.

It should be remembered that Paul wrote this letter, not when he began the Christian life, but near the end of it on earth. He had been more engaged than any of the other apostles. He had travelled far, preached much, planted and watered many churches. He had suffered many things for the gospel's sake. And when he had thus lived, and thus labored, for about thirty years, he wrote the passage that we have just quoted.

If, then, after so many years of labor and toil, the great Apostle of the Gentiles was forgetting the things which were behind, and reaching forth to those things which were before, and pressing along the line, surely we may follow him. For he has said, "Be ye followers of me, even as I also am of Christ." I Cor. 11: 1. If he could say at this time of life, and Christian experience, "Not as though I had already attained, or were already perfect; but I follow after, surely we may conclude that a continual advancement is a prominent characteristic of the Christian.

And if Paul, with all his labors, sufferings, efforts, prayers, inspirations and revelations, had not arrived at perfection, we shall be led to look with distrust on those who make their boast of this quality in a few days; and perhaps without any peculiar marks of the divine favor. At any rate, we urge on all our brethren, even the best, the necessity of going on to perfection. We exhort them to "grow in grace, and in the knowledge of Christ Jesus our Lord." The following is the desire of the apostle: "And the Lord makes you to increase and abound in love, one toward another; and toward all men, even as we do toward you: to the end ye may establish your hearts unfeignedly in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. Further-

more, then we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification." I Thess. 5: 12, 13; and 4: 1, 2, 3. "LOVE, INCREASE OUR FAITH." Luke 17: 8.

MINUTES.

DOMESTIC MISSION BOARD, MISSISSIPPI.—This body met at Yokama church, La Fayette county, October 3, 1946. J. Lane, Moderator; J. Middleton, Clerk. Churches 9; Ordained Ministers 3; Licensed 1; Number baptized 13; Total number 474. Amount of contributions \$146 20.

The Association employs a Domestic Missionary within its bounds.

The following resolutions were passed:

Resolved, That our missionary be requested to preach on the subject of missions, and to take up collections to aid in all the benevolent objects, sustained by this Association.

Resolved, That the pastors of the several churches of this Association, be requested to preach on the subject of missions and take up collections in aid of the same, at least once in each church, during the ensuing associational year.

CAHAWBA ASSOCIATION.

The Twenty-ninth Anniversary of this large and efficient body, was held with the Pigeon Church, Perry County, October 17-20, 1846. A. G. McCraw, Moderator; A. W. Jackson, Clerk.

Number of Churches, 31; Ordained Ministers, 18; Licensed, 6; Baptized during the year, 593; Whole number of Members, 3866; Receipts, \$710 05.

The following resolutions and report, show the spirit of the members of this Association, in regard to the subjects presented in them:

Resolved, That this Association being fully persuaded that a proper observance of the Lord's Day, by all men, and particularly all professed Bible Christians, would be, in connection with the word of God, and a living Ministry, an efficient means in evangelizing the world. Be it therefore

Resolved, That this Association recommends all church members to be diligent at home and abroad, in all their business transactions, to have due regard to the obligations of the Sabbath, and to avail themselves of all prudent means of co-operation with others, in such efforts as may have for their aim the accomplishment of this desirable object.

Resolved, That this Association, will gladly co-operate with the Alabama Bible Society, in placing the Bible in the hands of every destitute family within her bounds and the State.

Resolved, Whereas this Association is deeply affected by the calamities of war to our common country, and cause of humanity, and sincerely sympathizing with our fellow citizens who have friends and relations who are now exposed to the temptations of the camp, and the dangers incident to a campaign in an enemy's country, therefore,

Resolved, That we recommend to the Churches to assemble at their places of worship on Friday before the first Sabbath in November, and spend the day in fasting, humiliation and prayer before God, that he will incline the hearts of the people of both nations to peace; that an amicable adjustment of existing differences may take place before other fields of battle shall be stained with human gore. And, also, that supplication be fervently made for our exposed relatives and countrymen in Mexico, that God will preserve them from sin, and fit them for any emergency which they must meet; and that those hearts which have been lacerated by the death of beloved relations, by the climate, or the hand of the foe, may be healed; finally, that the day of the Prince of Peace may speedily dawn, when they shall beat their swords into ploughshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more.

Resolved, That this association recommend to masters, and to lay brethren of our Churches, upon all suitable occasions on Sabbath, when their Ministers cannot be present, to assemble the servants together, to read the Scriptures to them, to pray with and for them, and give them spiritual instructions; and that the Ministry also be requested to make special appointments for the benefit of this interesting, but too much neglected class of our population.

REPORT OF THE COMMITTEE ON TEMPERANCE.

—Your Committee on Temperance beg leave to report as follows:—We consider that the cause of temperance is a subject of vast moment to all the friends of religion and morality, and believe that great good has been accomplished by this class of the community, by their laudable and praise-worthy efforts in establishing Temperance Societies, and passing resolutions which have been brought to bear favorably upon the public mind; and your Committee are of the opinion that much may yet be done, by a steady perseverance in use of such efficient means; and, believing that the common custom of treating with intoxicating liquors, by office-seekers, is demoralizing in a high degree, and a violation of the common laws of humanity, beg leave, therefore, to offer the following resolution for your adoption.

Resolved, That we who profess to love God, and regard a suffering community, feel that it is our indispensable duty to discountenance such a practice, by all possible prudent means; and to give preference to such candidates as will take a firm decided stand on the side of morality, by abandoning so destructive an evil.

All of which is respectfully submitted.

A. G. McCRAW Chairman.

DOMESTIC MISSION DEPARTMENT.

RECEIPTS.

Baptist Church, La Grange, Ga., by Rev. John E. Dawson, \$51 60
St. Helena Baptist Church, Beaufort District, S. C., Wm. M. Lawton, by Wm. M. Taylor, 60 00
Error in amount received by G. W. Gunn, Treasurer pro tem. S. B. C., 60 50
Second Baptist Church, Mobile, Mississippi Baptist State Convention, 37 50
Georgia Collections, by Rev. James Davis, 120 00
\$339 66

NEW ORLEANS CHURCH.

Received of Rev. H. Tablird, Montgomery, Ala., for the N. O. Church Fund, \$40 00
Of Miss Callett, Dardington, S. C., 20 00
\$60 00
R. HOLMAN, Cor. Sec'y.

For the Alabama Baptist.

BISHOP PORTER—RIGHT OF PRIVATE INTERVENTION.—WHOLESALEMAN—PROSPECTS OF THE FUTURE.

Within Editors—I once had the pleasure of hearing a sermon from the Right Rev. Gentleman whose name is at the head of this communication, of which I propose to give you some account; and, in connexion therewith, suggest some grounds of apprehension, in regard to the prospects of Romanism in this country. The text was the language of the great commission: "Go teach all nations, etc." Douay version. The Bishop is a ripe scholar, a fluent, self-possessed, and impressive speaker: in a word, his whole bearing and manner were such as to have impressed a stranger with the idea that he was listening to one capable of instructing him. The great mass of the hearers (for it was in the State Capitol), were, of course, opposed to the Bishop's views, and did not intend to believe what he said; and yet, if I was not mistaken in the evidences of the "human face divine," very many had need that he begin to disbelieve. My conclusion was afterwards confirmed, by fragments of conversations that fell on my ear, as I retired along the thronged street.

The Bishop commenced with some learned remarks, to establish the continuation of the apostolic office and authority; and, consequently, the perpetuity of inspiration. Of these things, most of his hearers knew little; for who, in enlightened Protestant America, save Ministers and Church Members—might perhaps have said a few church members—really know much of the Bible. He proceeded thence to maintain the essential purity of the doctrines and discipline of the Romish Church, down to this time; and admit his premises, which I have already intimated his auditors were not prepared to deny, and the conclusion is inevitable. I hesitate not, therefore, to express my entire conviction, that, amongst the most intelligent classes of our people—intelligent in all but the Bible—Roman Catholicism has, at this day, just as fair a prospect of success, as Evangelical religion. My reasons are, that it is as rational a system, with those who know little of the Bible, or of the system itself—of any system, as are the views of Protestants. It commits the entire religious interests of communities and individuals, to the clergy. That which other systems make an individual burden, becomes with the good Catholic, the concern of his priest. An incubus with many, too grievous to be borne, is thus got rid of. A decent morality being maintained, the requisite number of sermons and masses being attended, and confession duly made, he may indulge his soul in the pursuit of ambition, wealth, and pleasure, undampened by the gloom of the grave. O! what an accommodating, easy-fitting religion is the religion of Rome! What grand panacea, think you, is better suited to the moral market than this? Could human nature ask for more?

Moreover, the persecutions of the Romish Church, it is known, have not been entirely peculiar to her: they are not generally believed to have been as peculiar as they have: It is not at all believed, by all, that there is anything inherent in the doctrines of Rome, which forbid her being a peaceable church. I do not myself believe that her present design contemplates such a thing as persecution. It would be impolitic in the extreme. No doctrines receive more favor at the hands of the indoctrinated portion of the American people, than do those of Rome. She needs, therefore, only with her usual insidious, soft, quiet course, after the manner of the spider, to throw gossamer after gossamer over her unsuspecting victims, until the giant is bound. I speak after the manner of men. God, I know full well, can avert these consequences. Whether he may be expected to do so—whether it will accord with the known principles of his government to do so—is the question. The demonstration that has recently been made, in connection with the Mexican war, has evinced, to my mind, not only a disposition on the part of our people, to defend themselves, but that the *war spirit* already slumbered in their bosoms. There is a period in the history of nations, aptly denominated the period of conquest. The infancy of a nation is always characterized by modesty and forbearance; youth, by self-gratulation and swaggering; maturity and power, by a thirst for a theatre upon which to exhibit prowess. We have approached the third stage, if our career is not already begun. Really, if nation ever had reason to acknowledge the hand of Providence, we have. And God will not hold us guiltless, if we recognize not that hand. If judgments come, the instrument is at hand.

Having gone through the argument, as stated above, the Bishop, *ex gratia*, for the sake of agreement, threw aside what had been said, and appealed to American people, on American grounds. To say nothing of the teaching of Scripture, and of the authority of the church, he continued, "I appeal to a principle universally admitted and practised upon among you,—it is reason, that majorities should rule. This is the grand political discovery of your age and country; the glory of this free State. Will you deny this principle in religion? Are not great principles of universal application? But Rome is in the majority of the religious world. Therefore, it is the dictate of reason, that Rome should rule." This is about a specimen of the accuracy with which mankind are wont to reason. The first view of the subject that flashes on their minds, suffices. And I believe observation will establish, that the mass of mankind never dream but that analogies are arguments.

But let us point out one flaw. The Constitution sets forth the scheme of our government, limits and defines the powers of the magistrate, and guarantees the rights of the citizen. The authority of majorities may not disturb the constitution. The Bible is the written constitution of God's kingdom. No majority may interfere with its sacred canons. The Bishop concluded with one of the finest and most effective perorations I ever listened to. "I have made an argument but, you suppose, to injure you. I have labored all the while, knowing that I was a prejudiced, a proscribed man; looked upon as a monster in human shape; one of a grand conspiracy to tumble the ruins of your country upon your heads; a false minister; an outcast. Well; the Saviour foretold we should be hated of all men, for His sake, and I submit. May God pity and forgive!" T.

For the Alabama Baptist.

THE MORAL OBLIGATIONS OF AMERICAN CITIZENS.
I listened last night to a lecture by the Hon. J. C. Pork, of Boston, delivered before the Mechanics Association of this city. Mr. Pork is quite celebrated here, as a lawyer, and as a sound, clear-headed thinker. Perhaps you will like him better when I tell you that he takes no case in law, which he does not consider right. He is a large, fine looking man; a graceful and easy speaker. His words and ideas flow out without apparent effort. Every word assumes its proper place, and has its purpose to perform. His subject was the moral obligations of an American citizen. He commenced by saying that he considered the natural state of man; that state in which all his moral and intellectual powers are brought into activity. Just as a machine may be said to be in its natural state, when every part is in full operation, and is performing the offices for which it was intended. But as cultivated society is the natural state of man, its conveniences and privileges are purchased at the expense of duties and obligations. Every privilege has its responsibilities. The duties of the American citizen arises from his great privileges. Every man here, has a chance for wealth and distinction. The owner of the clam boat may become the owner of the whole ship. Not so in other countries. There, the son must follow the footsteps of his father, through necessity. If the father be a butler, the son must be also. If the father be a lord, the son may be. Here, also, every man assists in making the laws that govern him. In other countries it is not so. Hence, every man in this country contributes his iota to public opinion, by a free expression of his own sentiments on every subject. The lecturer here took occasion to allude to the great strength of public opinion. Laws, fashions, and old practices give way before its powerful tide. But a short time since, there was but little reformation among the people. Now, almost every man has his notions on every subject. No man knows the power which his influence may have, in moulding and changing public sentiment. Luther did not anticipate the great results which were to follow from his first endeavors to reform the abuses of the Catholic Church. It was the action which he gave to other minds, that produced the great reform. When he commenced his career, he was a firm believer in the Catholic Church. He was borne beyond what he anticipated this day, when they resisted British aggression. The little band who stood on Plymouth rock, after a stormy passage in the Mayflower, never dreamed of the great results of their arrival in America. The lecturer said, with great propriety, if this age is marked by any peculiarity, it is *irreverence*. For now, every subject is boldly investigated; every opinion boldly attacked, and its merits determined. No subject too old; none too sacred, to be tried by the ordeal of reason. Now is the Scripture fulfilled: "Try all things," but, said the lecturer, "hold fast that which is good," is quite another question. He also alluded, in a mild and candid tone, to some of the evils of the present time. He regretted to see the standard of honor and integrity lowered among merchants. "It was once the case," said he, "that a merchant who had failed was ashamed to show himself in society: he withdrew to his own family, to find consolation in its sympathies. But now there is a change, and that for the worse. We once felt bound to meet all of our political and public engagements; but political honor has been so much lowered, that repudiations have been talked of." The speaker rejoiced to find public opinion changing favorably on both these points. He spoke very appropriately respecting discussions about the dissolution of the Union. He said that it was wrong to talk of dissolution: for what would be treason in the act, is treason in the thought. Who could wish a dissolution of this Union? Surely, no noble-minded man. He was consoled that in all conflicts of opinion, on every subject, truth prevails. It may be crushed for a time, but it will triumph in the end. In closing, he alluded to the influence and duties of woman. The reins of government need not be put in her hands, for she rules already. She rules by the bias which she gives to the young mind. She rules by giving direction to the stream of life, when it first begins to flow. I will close by saying I could but admire the candid and mild tone which pervaded everything he said.

For the Alabama Baptist.

IMPROPRIETIES IN PRAYER.

Public worship is a very solemn and significant act. It implies the united approach of an assembly unto God—the approach of a guilty assembly to a holy God. The object that each worshiper proposes is the offering of praise and supplication. Consequently, the heart is supposed to be engaged in the exercises of the occasion. Now, any thing which seems inconsistent with the sobriety, humility, and solemnity which ought to characterize the worship of guilty creatures, is a great evil, and tends to every thing but edification. The apostolic injunction is, "Let every thing be done decently and in order." Now, to my great grief, a number of improprieties in public worship have fallen under my eye, (yea, some of them I have detected in myself,) and that my thoughts and reflections thereon might not be fruitless, it has appeared best to publish them in the present form.

1. *Praying in prayer.*—Some ministers turn their prayers into sermons, in which they explain and enforce Christian doctrine, and express their opinion of Christian practice. There is much that may be called "praying at people." Certain individuals are obnoxious on account of certain opinions or practice, and the minister takes the occasion of public prayer to pray at and against their peculiarities, for the purpose of giving them a lecture. The object is generally perceived, and such prayers edify no one. Let a proper distinction be always observed between praying and preaching.

2. *Gesticulation in prayer.*—On this point, I would not be harsh. Earnest feeling oftentimes vents itself in gestures, unperceived by the speaker, and yet I venture to suggest that it may on the whole be avoided as far as possible; except in peculiar circumstances. There is to a spectator, (for there are such in churches), something irreverent in gesticulation in ordinary circumstances. It wears the appearance of an attempt on the part of him who prays, to lead the people to think that he is very importunate in his entreaties.

3. *Use of irreverent epithets.*—Some ministers hardly mention the name of God or the Savior without connecting it with some fondling or irreverent epithet, such as "dear," "blessed," "precious," &c. These are not improper in themselves abstractly considered, but their too frequent repetition greatly degrades prayer, and strips it of true reverence and dignity. It is too familiar for God and man, and is more like the intercourse of loving friends. The language seems in nine cases out of ten to be forced, and is a very cheap way of gaining a reputation for communion with God. Let us always remember, while we come with a filial spirit, what God is, and what we are.

4. *Attempts at eloquence.*—These are disgusting to every pious soul, and almost an entire disqualification to the ministerial office. Yet how often do there seem to be attempts in ministers to be particularly eloquent in prayer, and especially on some important occasion. How heart sickening were the prayers of a certain chaplain in Congress some two or three years since, as reported in the public papers. One specimen will answer instead of further remarks: "O God! while the wing of the national eagle shadows these council halls, and Washington, in pale, passionless marble, overlooks the debates in both Houses of Congress, we beseech thee to overshadow the President and members of this Senate chamber with the wing of the cherubim," &c.

5. *Too sudden change to other things.*—I have heard ministers join notice of meetings to the amen of their prayer, so that it seemed to be all one sentence, adapted by its incongruity to excite a smile, and to dissipate solemnity. There ought to be a short pause after prayer before proceeding to any thing else.

6. I may be pardoned for alluding to one other impropriety—the introduction of prayer for personal reasons. There are some men who at public meetings of ecclesiastical bodies, &c., are always ready, when an opportunity offers, to propose prayer. They rise in their places and remark in this way, "Mr. Chairman, this is an important subject, and before proceeding further, I propose that some one be called to lead in prayer." The chairman of course feels bound to call on the individual who proposed, and I have heard it remarked by those present, "that it is a cheap way of gaining a reputation for piety." Would it not be better for the chairman to make the proposition when needed, and then call on some minister present? My readers will pardon the digression, as it was caused by the association of other things.

From the New York Evangelist.

A BALANCE.—We have, we believe, once at least, admonished our readers to avoid the abominable abuse of the word "balance," which has for a long time been tolerated, perhaps encouraged, at the South, but which, like the fever and ague, seems to be working northward. We have, within a day or two seen in our neighborhood, the word "balance" used to denote remainder or residue. Thus, part was used, and the balance was sold. Balance, in mercantile phrase, is the difference, and not the residue, and we hope that good taste will prevent the misuse of the term, before it acquires a currency that will seem to be prescriptive.

The man who sells his neighbor ten hogheads of salt, for sixty dollars, and receives from him eight barrels of mackerel, for fifty dollars, will have a balance of ten dollars receivable; but if of his ten hogheads of salt, he parts with only six hogheads, he will not have a balance, but a residue or remainder of the salt.—*U. S. Gazette.*

A half a loaf is better than no bread.

ALPHABET OF OPINIONS ABOUT PREACHING.

A thinks that to preach, means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching.

B imagines preaching to be the exposition of a particular passage of scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching.

C cares not a straw for a sermon, if it do contain a strain of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemical idea of preaching.

D likes not preaching but what contains a strain of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching.

E wants a sermon to be a series of electrical shocks, one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching.

F wants flowers, whether natural or fresh from the soil, or artificial or faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching.

G is content with exclamations; he is not pleased unless every sentence begins with O; the interjection *ah*, has, to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his *Magnus Apollo*, who would say, "O, remark in the next place." This is the interjectional idea of preaching.

H desiderates chiefly delivery; no minister is a favorite unless his voice be musical and his attitudes smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material, or Anthropomorphic idea of preaching.

I judges of a sermon by its length, and likes it because it is an hour, or because it is only half of that time. This is the arithmetical idea of preaching.

J abuses a sermon because he does not understand it.

K admires it, because he does understand it.

L admires it, because he does not understand it.

M constantly asks, ere giving his verdict what do the best judges say?

N with some favorite model in his eye, says, what is it to Hall, or Charlmers, or Thompson?

O like, a discourse to be as full of ideas as a pudding is of plums.

P prefers a sermon in which the gold or even the brass, is beat so thin that it trembles before the zephyr.

Q likes one great general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations.

R likes a discourse endlessly subdivided all hedges and ditches.

S would have it limitless, free and unenclosed, as a moor or a mountain.

T wishes it to be gemmed with scripture, and with nothing else.

U likes to see Cairngorm pebbles of earthly poetry spangly intermixed with the inestimable jewels of celestial song.

V would hem a sermon in within very straight-laced limitations.

W would allow it a wide and varied range to draw illustrations from the meanest and loftiest objects, from the flower and the star, from the ant and the leviathan, from the glow-worm under the hedge, and from the final conflagration which shall whelm the universe in billows of fire.

X judges of a sermon by its effect on him self, if it makes him feel, it must be a good sermon.

Y has no taste for any sermon that does not leave him clear and placid.

Z always thinks he has heard a good sermon, when it can be said of the preacher, "He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he over-awed the sceptical, and fools who come to laugh, remained to pray."

NO PRAYERS FOR THE SABBATH SCHOOL.—We once heard of a church (it was an orthodox church, where sinners had been converted in the nineteenth century,) in which the minister offered no prayers for the Sabbath School connected with it. Some of its best members were teachers, and took a lively interest in their youthful, immortal charge; but no prayers were offered from the pulpit in behalf of their labors!

Query.—Did the minister consider prayer for the Sabbath School a superfluous matter? Or did he keep silence, in order to excite the members of the church to pray for the youth of that school?—*Christian Observer*.

News in 1809.—So late as 1809, an English paper stated, that "the application of steam to inland navigation had been made with entire success. A vessel propelled by steam has made a passage up the Hudson river, in New York, a distance of one hundred and fifty miles, in the short space of thirty-two hours; and there seems no doubt that the voyage between New York and Albany may be performed once a week, with regularity and safety."

CAPTURE OF A MEXICAN BRIG OF WAR.

We publish with much pleasure the following extracts of a letter just received from Mazatlan, a Mexican seaport on the Pacific, giving the particulars of the cutting out of a Mexican armed brig, the *Malek Adhel*, under circumstances which reflect the greatest credit on Commander Hull, of the United States sloop of war *Warren*, and his officers and crew:

UNITED STATES SHIP WARREN,
OFF MAZATLAN, Sept. 9, 1846.

On the evening of our arrival, soon after we came to anchor, Mr. Bolton came off in one of H. B. M. brig Frolic's boats, and told us that the Mexican brig of war "*Malek Adhel*," was lying in the inner harbor, and that if we intended to make her a prize, it was best not to have any communication with the shore. Capt. Hull wished to have immediate communication with the shore, but he could not allow a Mexican armed vessel to slip by without taking her. At daylight the next morning, everybody was busy, fitting, arming, and manning the boats for the purpose of cutting her out. The launch and first cutter were hoisted out, and after breakfast the guns were double shot, and the small arms of all descriptions got up and ready for use. At 12 o'clock we weighed anchor and hove the main topsail to the mast. At one, made sail and stood for the main harbor into three and a half fathoms of water; at two, we let go our starboard anchor, and veered out about fifty fathoms of chain; counter-braced the yards and got a spring on the cable; brought the ship round so that the starboard battery bore directly upon the town. At quarter past two o'clock the boats were manned, the launch commanded by Lt. Radford, the 1st Cutter by Lt. Renshaw, and the 2d and 3d Cutters by two midshipmen. At half past two the boats started for the brig, about a quarter of a mile distant. All was excitement; everything was ready at a moment's warning to pour a broadside into the town in case of a shot being fired against us. With breathless anxiety we waited until the boats reached the brig, when Lt. Radford boarded on one side and Lt. Renshaw on the other. The poor sailors who were on board became dreadfully frightened, and fled in all directions!

There was no opposition but as the two anchors were down, it was necessary to weigh one in order to have an anchor to let go in case of accident. And now came the exciting moment. They were, in order to get the anchor, obliged to haul in within one hundred yards of the *Mole*, where there were about three or four hundred soldiers well armed and officered. But they weighed one anchor, unshackled the chain of the other, and with the aid of the boats, succeeded in getting her head pointed outwards. They ran a ledge out and commenced warping her; this they had to do abreast of a long barge, above which and projecting into the sea, was a precipice stretching along the beach, and on which were armed soldiers stationed, and the distance between them and the boats was but good musket-shot. In the face of all this did sixty-nine men (all told) cut the brig out and not a gun was fired, although it was supposed there must have been between five and six hundred men on the *Mole* and along the shore, which entirely overlooked the brig. If they had seen fit to fire, they might have killed every soul on board. Those black looking teeth of the brig looked so formidable, peering out from her sides, and the ship had such a position, that the Mexicans feared to fire a shot, and quietly looked on and saw one of their armed vessels cut out before them in plain daylight.

We have complained that the *Warren* has always been too late for everything, but this was a gallant and successful achievement.

We got the prize alongside of the *Warren* at 6 o'clock, p. m., precisely, having been four hours altogether about it—and out of that time the prize laid one hour on a sand bank, where she unfortunately touched on coming out, but which has done her no damage. This is a most magnificent brig, and is said to be the fastest sailer in the Pacific. Lt. Renshaw is to have command of her until she arrives at Monterey—then she will be at the disposition of the Commodore, who will do with her as he likes.

We took another prize this morning while I have been writing this letter.—has got a full cargo, but what we shall do with her I know not. The weather looks very bad, and I am afraid we shall all have to slip our anchors; in that case we shall go over to La Paz, two prizes and all.

ARMS AND MUNITIONS CAPTURED AT MONTEREY.—*Park of Artillery*.—Division of the North—25 pieces of artillery, 2 unserviceable. *Arms for Infantry and Cavalry*—778 fire arms, and 43 lances. *Munition for Infantry and Artillery*—1211 cannon balls, (in pile) 444 12-lb. cartridge, and 8-lb. canister shot 40 rounds c. s., besides a considerable list of every variety of ammunition for this branch of service—consisting of 4222 pieces, and 19,200 lbs. of powder, with a long list of tools &c. *THE PARK OF ARTILLERY*. Post of the Citadel—60,000 musket cartridges with ball, 15 portfires, 6 Arobas slow matches, (150 lbs.) 8 pieces of ordnance, 5460 articles of artillery ammunition, balls, cartridges, canister shot &c., &c. The above were formally delivered up by the enemy; since then, immense quantities have been found concealed. There was provision enough in the city to supply its inhabitants and the whole army a whole month.—*Sun*.

CAPTAIN HOSKEN.—The late accounts from England, while they by no means acquit Captain Hosken of blame in the matter of the Great British ship wreck, do not confirm the rumor which was circulated in this country charging him with intoxication.—*N. Y. Recorder*.

ARMY CONVENIENCES.—I had the pleasure to-day to see the very neat, compact and comfortable camp equipage made for General Taylor, under the direction of Capt. Thistle.

It is contained in two leather cases, and carried by two men. The cooking utensils, and complete dinner, breakfast and supper set for one hundred persons, are contained in this narrow compass. The cooking apparatus is of tinned copper. The other articles are plated ware.—They might be rolled about in any direction with perfect safety, and appear to be bomb-proof. Every article is made with a view to hard, rough and ready service.

The camp equipage for the soldiers is also a very great improvement upon any thing of the sort ever before known. In a small leather case, which a man buckles like a haversack on his back, is contained the complete cooking and eating apparatus for 20 men,—all made with a view to endure hard service.

These improvements were the invention of Capt. Thistle, and are introduced by the order of the Government.

I also looked at his *Ambulators* which he is making for the conveyance of the sick and wounded. They are large wagons, very high wheels, high shafts, and iron poles for awnings, with shafts before and behind, so as to be drawn either way. They are as easy of motion as a cradle. But the most remarkable thing about them is that they are intended for bridges to be thrown over streams not fordable.

Capt. Thistle has also invented some new tents,—fire proof and rain proof.—So delightful are they that persons who see them are half disposed to quit brick and mortar, and become dwellers in tents, like Arabs and Tartars, and Mexican volunteers.

But Capt. Thistle has got a new cannon, by aid of which he intends to conquer peace; and truly it is a Christian-like looking weapon. There is one thing to recommend it certainly, viz: that it will save its friends from all the casualties which occur from loading through the muzzle. It loads in the breech; but after a fashion never before thought of, and most efficient and ingenious.

The Captain explained to me that, besides firing very rapidly, it had this advantage. If the enemy should press upon your battery too hard, and you be obliged to retire for a while, you need not, he says, spike your guns; you just take out the wedge on the breech and the key, and you may walk off with it. The enemy cannot plant your gun, if he gets it; and when you come back, you will be ready to fire away again.

If Captain Thistle goes on inventing he will reduce war to a holiday exercise. The gallant Captain is of the universal Yankee nation, and one of the most shrewd and ingenious men that ever entertained a "notion."

THE HORRORS OF WAR.—The Louisville Journal publishes the following extract of a letter from Monterey, describing a most touching incident in the great battle. The poor victim should have a monument erected to her memory.

"CAMP MONTEREY, Oct. 7, 1846.

"Hungry and cold, I crept to one corner of the fort to sit in the sunshine, and at the same time shelter myself from the bombs that were flying thick around me. I looked out, and some two or three hundred yards from the fort I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow, give him water, and then take the hankerchief from her own head and bind up his wounds; attending to one or two others in the same way she went back after more food and water. As she was returning I heard the crack of one or two guns, and the poor good creature fell; after a few struggles all was still—she was dead. I turned my eyes to heaven and thought, 'O God! and this is war!' I cannot believe but that the shot was an accidental one. The next day, passing into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a shell or twelve pounder, and expecting every moment to have another grave to dig for one of ourselves."

MONTEREY.—This city is said to be situated in the most beautiful valley in America, rivaling in splendor and variety the far-famed valley at Cashmere. Hills rise above hills on all sides, until they pierce the clouds; the houses are all well built, the streets paved, and lamps at each corner. The gardens all well watered, and filled with all descriptions of tropical fruits; grapes, oranges, apples, pears, pomelgranates, dates, figs, citrons, lemons, limes, and in fact every thing that will grow anywhere else is here found in the greatest abundance. Oranges cost nothing. Arista's garden is the most beautiful; vases, statuary, baths, &c., are seen in every direction, and there are many others of the same kind in the city.

A NEW PROPOSITION.—Mr. Wise, the *Aeronaut*, proposes, in the Lancaster, Pa., paper, to capture the castle of San Juan d'Ulloa, at Vera Cruz. He proposes to ascend from on board a vessel, in a balloon, the car of which shall be filled with percussion bombs and torpedoes, to the amount of 18,000 lbs. The balloon, with a cable attached, can take an elevation of a mile in height, out of the reach of shot; and, being poised over the castle, can, with great accuracy and precision, hurl down the dreadful missiles upon them, scattering destruction among the enemy in all directions.

CUSTOM HOUSE.—The receipts at the Custom House last week are estimated at \$95,000.

WHAT IS BELIEVING?

The deliverance of a young man who had been long under conviction.

"At last," says he, "when I had lost all hope, these words were deeply impressed on my mind: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I cried out in agony what was believing? What is real Scripture faith? Lord teach me! I know nothing! I can do nothing! If thou save me not, I perish! It was then brought to my mind: Oast all thy care upon Him! I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt thou receive such a sinner? I know thou art able to save, and thy blood is sufficient to atone. But art thou indeed willing?"

It came into my heart—Only believe. I felt a rising hope, and cried I will; but my sins stared me in the face, and I thought, O, it is impossible! My sins have been so secret, so complicated. It came to me again—Only believe. I thought, it cannot be now. I must repent more. Be more in earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—Only believe. I said, Lord, help me to believe, and to cast my soul upon thy free mercy! Let me know that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost! I am lost. Thou hast said, come unto me, all ye that are weary and heavy laden and I will give you rest. I am weary and heavy laden—I come—therefore the promise is for me. While I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises.—Then I was happy indeed. His love was shed abroad in my heart; and those precious words were applied. "He that loveth is born of God." Now, if I had a thousand souls, I could have trusted Him with them all, I found a real change in my heart; I was a new creature; I was a child of God.—*Evangelical Magazine*.

A GREAT CAVE IN TENNESSEE.—A Tennessee paper gives an account of the late discovery of a cave in that State, not unlike the Mammoth cave in Kentucky. Two individuals in pursuit of runaway slaves, who had been seen in the neighborhood, entered a cave, which they supposed to be of small extent, thinking they might possibly come across their hiding place. After proceeding some distance, they found the cave to be of greater extent than was anticipated. They were provided with materials for striking a light, and they resolved to proceed on to some considerable distance, which they did, but finding themselves lost, they endeavored to retrace their steps, in which effort they did not succeed, and became bewildered and greatly alarmed. In this dilemma to remain inactive was sure destruction, for no one knew their design or whereabouts, and the only design was to proceed if happily they might find some outlet. While wandering in this most singular adventure, sometimes stumbling over rocks and at other times on their hands and knees, crawling through narrow entrances into large and spacious rooms, beautifully decorated with stalactites of glittering appearance hanging in various forms and shapes, with walls of rock on either side, their steps and voices echoing through the grottoes and deep recesses, passing streams thirty and forty yards in width, some three or four feet in depth; they at length became greatly encouraged, from the circumstance of their light burning more freely, and renewing their efforts they soon discovered an outlet and once more found themselves on terra firma, and above ground.

They entered the cave between 9 and 10 o'clock in the evening and came out about 3 o'clock in the morning; having been six hours in this great subterranean region, travelling with all the speed their strength would admit of, until they found an egress. It was sometime before they could make out their whereabouts; and when they did so, they found themselves about six miles from the place of entrance.

DEATH OF A NAVAL OFFICER.—We have to announce, with profound regret, the sudden death of Commodore John Nicholson, of the U. S. Navy, in the 63rd year of his age, who died last night at Mrs. Ulrich's in this city, under an attack of the apoplexy. We have known Commodore Nicholson for more than forty years. He was a printer by profession, in Richmond in 1804—our near and respected neighbor, but his genius led him into a different destination, and his merits, gallantry, and skill, raised him to a high rank in the service, and made him many friends and numerous admirers. In several actions he was distinguished for his extraordinary coolness and bravery. We deeply lament the loss of such a man to his country, his family and his friends.—*Washington Union*.

RUMSELLING BRINGS SORROW AND TROUBLE.—A tavern-keeper in Rensselaer Co., N. Y., had abandoned the traffic in alcohol, after being several years engaged in it. Whenever the subject of his selling liquor was referred to, he was observed to manifest feelings of deep regret and sorrow. A friend one day inquired the cause. "I will tell you," said he; "and opening his account-book, he said, 'here are forty-four names of men who have all been my customers, most of them for years; thirty-two of these men, to my certain knowledge, now lie in the drunkard's grave! ten of the remaining twelve are now living, confirmed sots! These are the fruits of this dreadful and degrading business.' Who would be willing to engage in it for the paltry wages of a few pence! Can a man follow this traffic and be a Christian?"

The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.

MR. LE ROY SUNDERRAND AND THE SWEDENBORGIANS.

It may be owing to the deficiency of our organs of wonder, that we somewhat lag behind the credulity of many persons, and that we have never given in our adherence to Phenology, Animal Magnetism, modern prophetic revelations, and sundry other marvels of our day. We choose to hold our judgment in suspense, on all matters in regard to which we have not the means of satisfactory decision; and especially to deny our assent to all theories that appear to conflict with the general judgment of mankind, of nearly countries and ages, in regard to the laws of morality and human responsibility.

We witnessed the performances of Mr. Sunderland, on Wednesday evening, and heard his explanations of the visions of Swedenborg, as also the remarks of the Rev. Mr. Barrett, in reply. Mr. Sunderland insisted that he had produced the state of somnambulism in more than 3,000 persons; that Swedenborg could fall into such a state, almost of necessity, from the extraordinary developments of his organs of causality and ideality; that persons with such organs go into the same state as Swedenborg describes himself to have been in; that in such cases the subjects, as Swedenborg says of himself at times, know not whether they are asleep or awake; and that it is as natural for such individuals to see spirits, as for Franklin to make his discoveries; or Ole Bull to excel in music; or Scott to produce his works of fiction; that in fact, the brain in all such cases, is in an abnormal state, giving origin to a partial insanity.

The Rev. Mr. Barrett put sundry questions to the lecturer in regard to his opinion of the prophetic visions recorded in the Scriptures, and expressed the opinion that Mr. Sunderland (as he had read but small portions of them) was very imperfectly acquainted with the works of Swedenborg; that if the visions of the Scriptures were realities and not mere illusions, so might be those of Swedenborg; and that if Animal Magnetism would account for the latter, so might it also be alleged to account for the former; that of large developments of certain organs of the brain produced as illusions the visions of Swedenborg, then our most remarkable man (Mr. Webster for instance) should be subject to such illusions, which was not the fact; that if the visions were divine, and yet connected with some peculiar cerebral developments, then it was reasonable of such visions should exhibit such developments; and that Swedenborg himself had spoken of the spectral illusions by which the spirit of evil disturbed and tormented each other.

Such were the leading points in this controversy. Of Mr. Sunderland's somnambulists and experiments we shall only say, that had the former been wide awake they could not have acted their parts better; and of the latter, we should have felt more confidence had not a word been said during their progress. That wonderful things have been and still are done through the mere power of imagination, we believe; but that virtue and vice, genius and skill, consciousness and reverence, the follies amusements, all the goodness and all the wickedness of the world, depend upon the form and developments of the head doctrine at war with all moral distinctions and the first principles and laws of duty.

COUNTERFEIT HALF DOLLARS.—there are a great many of these affloat, of the beautiful Federal device, and lettered on the edge. The metal stands aqua fortis well, but is duller in sound than silver, though nearly as hard to cut. It is particularly to be detected by a feel and look of greasiness. The counterfeiters in coin are much more injurious than those in paper. The boasted protection to the poor which a specie currency was to secure, is quite a failure.

From the Biblical Recorder.

THE MOTHER AND DEAD CHILD.—She wrapped him in a little shroud, Her first-born, and her last; Her soul with heavy grief was bowed, Her tears were falling fast, And ever and anon she prest The icy burden to her breast.

She gently moved her trembling hand Up through his silken hair; Her arm soft breath his cheek fanned, But his was wanting there; The hushed lips woke no joyous strain, Alas! they never open'd again!

His full black eye was half unclosed, But faded was its light, And the drooping lids reposed; Death's pale and mournful light; In winning tones she called his name, But back a hollow echo came.

His infant toys along the floor Lay scattered far and wide, Just as he left them there, before He hid him down and died; The mother raised them, one by one, The treasures of her little son.

Within some safe and secret place, Those precious toys she hid, Then calmly o'er his marble face She drew the coffin lid.— The pallid drapery o'er him spread, But murmured not that he was dead.

Then slow she silent form she bore Beneath a willow tree, Where once he loved to sit and pore A song of childish glee; A bird sang on a bending limb, Perchance it sung a dirge for him.

Her hand was firm, her cheek was pale, But blanch'd not with despair; And ever only wing'd the wail That rend'd her heart in air; For it was but dust she gave the sod, The gem she cherished was with God.

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

NE. LE ROY SUNDERRAND AND THE SWEDENBORGIANS.

It may be owing to the deficiency of our organs of wonder, that we somewhat lag behind the credulity of many persons, and that we have never given in our adherence to Phenology, Animal Magnetism, modern prophetic revelations, and sundry other marvels of our day. We choose to hold our judgment in suspense, on all matters in regard to which we have not the means of satisfactory decision; and especially to deny our assent to all theories that appear to conflict with the general judgment of mankind, of nearly countries and ages, in regard to the laws of morality and human responsibility.

We witnessed the performances of Mr. Sunderland, on Wednesday evening, and heard his explanations of the visions of Swedenborg, as also the remarks of the Rev. Mr. Barrett, in reply. Mr. Sunderland insisted that he had produced the state of somnambulism in more than 3,000 persons; that Swedenborg could fall into such a state, almost of necessity, from the extraordinary developments of his organs of causality and ideality; that persons with such organs go into the same state as Swedenborg describes himself to have been in; that in such cases the subjects, as Swedenborg says of himself at times, know not whether they are asleep or awake; and that it is as natural for such individuals to see spirits, as for Franklin to make his discoveries; or Ole Bull to excel in music; or Scott to produce his works of fiction; that in fact, the brain in all such cases, is in an abnormal state, giving origin to a partial insanity.

The Rev. Mr. Barrett put sundry questions to the lecturer in regard to his opinion of the prophetic visions recorded in the Scriptures, and expressed the opinion that Mr. Sunderland (as he had read but small portions of them) was very imperfectly acquainted with the works of Swedenborg; that if the visions of the Scriptures were realities and not mere illusions, so might be those of Swedenborg; and that if Animal Magnetism would account for the latter, so might it also be alleged to account for the former; that of large developments of certain organs of the brain produced as illusions the visions of Swedenborg, then our most remarkable man (Mr. Webster for instance) should be subject to such illusions, which was not the fact; that if the visions were divine, and yet connected with some peculiar cerebral developments, then it was reasonable of such visions should exhibit such developments; and that Swedenborg himself had spoken of the spectral illusions by which the spirit of evil disturbed and tormented each other.

Such were the leading points in this controversy. Of Mr. Sunderland's somnambulists and experiments we shall only say, that had the former been wide awake they could not have acted their parts better; and of the latter, we should have felt more confidence had not a word been said during their progress. That wonderful things have been and still are done through the mere power of imagination, we believe; but that virtue and vice, genius and skill, consciousness and reverence, the follies amusements, all the goodness and all the wickedness of the world, depend upon the form and developments of the head doctrine at war with all moral distinctions and the first principles and laws of duty.

COUNTERFEIT HALF DOLLARS.—there are a great many of these affloat, of the beautiful Federal device, and lettered on the edge. The metal stands aqua fortis well, but is duller in sound than silver, though nearly as hard to cut. It is particularly to be detected by a feel and look of greasiness. The counterfeiters in coin are much more injurious than those in paper. The boasted protection to the poor which a specie currency was to secure, is quite a failure.

From the Biblical Recorder.

THE MOTHER AND DEAD CHILD.—She wrapped him in a little shroud, Her first-born, and her last; Her soul with heavy grief was bowed, Her tears were falling fast, And ever and anon she prest The icy burden to her breast.

She gently moved her trembling hand Up through his silken hair; Her arm soft breath his cheek fanned, But his was wanting there; The hushed lips woke no joyous strain, Alas! they never open'd again!

His full black eye was half unclosed, But faded was its light, And the drooping lids reposed; Death's pale and mournful light; In winning tones she called his name, But back a hollow echo came.

His infant toys along the floor Lay scattered far and wide, Just as he left them there, before He hid him down and died; The mother raised them, one by one, The treasures of her little son.

Within some safe and secret place, Those precious toys she hid, Then calmly o'er his marble face She drew the coffin lid.— The pallid drapery o'er him spread, But murmured not that he was dead.

Then slow she silent form she bore Beneath a willow tree, Where once he loved to sit and pore A song of childish glee; A bird sang on a bending limb, Perchance it sung a dirge for him.

Her hand was firm, her cheek was pale, But blanch'd not with despair; And ever only wing'd the wail That rend'd her heart in air; For it was but dust she gave the sod, The gem she cherished was with God.

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

She scattered rose buds on the spot, And then pass'd on her way; And then and there she sought her childless cot, But gazed not on her way; "In heaven," she cried, and sweetly smiled, "The mother meets her weeping child."

NE. LE ROY SUNDERRAND AND THE SWEDENBORGIANS.

It may be owing to the deficiency of our organs of wonder, that we somewhat lag behind the credulity of many persons, and that we have never given in our adherence to Phenology, Animal Magnetism, modern prophetic revelations, and sundry other marvels of our day. We choose to hold our judgment in suspense, on all matters in regard to which we have not the means of satisfactory decision; and especially to deny our assent to all theories that appear to conflict with the general judgment of mankind, of nearly countries and ages, in regard to the laws of morality and human responsibility.

We witnessed the performances of Mr. Sunderland, on Wednesday evening, and heard his explanations of the visions of Swedenborg, as also the remarks of the Rev. Mr. Barrett, in reply. Mr. Sunderland insisted that he had produced the state of somnambulism in more than 3,000 persons; that Swedenborg could fall into such a state, almost of necessity, from the extraordinary developments of his organs of causality and ideality; that persons with such organs go into the same state as Swedenborg describes himself to have been in; that in such cases the subjects, as Swedenborg says of himself at times, know not whether they are asleep or awake; and that it is as natural for such individuals to see spirits, as for Franklin to make his discoveries; or Ole Bull to excel in music; or Scott to produce his works of fiction; that in fact, the brain in all such cases, is in an abnormal state, giving origin to a partial insanity.

The Rev. Mr. Barrett put sundry questions to the lecturer in regard to his opinion of the prophetic visions recorded in the Scriptures, and expressed the opinion that Mr. Sunderland (as he had read but small portions of them) was very imperfectly acquainted with the works of Swedenborg; that if the visions of the Scriptures were realities and not mere illusions, so might be those of Swedenborg; and that if Animal Magnetism would account for the latter, so might it also be alleged to account for the former; that of large developments of certain organs of the brain produced as illusions the visions of Swedenborg, then our most remarkable man (Mr. Webster for instance) should be subject to such illusions, which was not the fact; that if the visions were divine, and yet connected with some peculiar cerebral developments, then it was reasonable of such visions should exhibit such developments; and that Swedenborg himself had spoken of the spectral illusions by which the spirit of evil disturbed and tormented each other.

Such were the leading points in this controversy. Of Mr. Sunderland's somnambulists and experiments we shall only say, that had the former been wide awake they could not have acted their parts better; and of the latter, we should have felt more confidence had not a word been said during their progress. That wonderful things have been and still are done through the mere power of imagination, we believe; but that virtue and vice, genius and skill, consciousness and reverence, the follies amusements, all the goodness and all the wickedness of the world, depend upon the form and developments of the head doctrine at war with all moral distinctions and the first principles and laws of duty.

COUNTERFEIT HALF DOLLARS.—there are a great many of these affloat, of the beautiful Federal device, and lettered on the edge. The metal stands aqua fortis well, but is duller in sound than silver, though nearly as hard to cut. It is particularly to be detected by a feel and look of greasiness. The counterfeiters in coin are much more injurious than those in paper. The boasted protection to the poor which a specie currency was to secure, is quite a failure.

From the Biblical Recorder.

THE MOTHER AND DEAD CHILD.—She wrapped him in a little shroud, Her first-born, and her last; Her soul with heavy grief was bowed, Her tears were falling fast, And ever and anon she prest The icy burden to her breast.

She gently moved her trembling hand Up through his silken hair; Her arm soft breath his cheek fanned, But his was wanting there; The hushed lips woke no joyous strain, Alas! they never open'd again!

His full black eye was half unclosed, But faded was its light, And the drooping lids reposed; Death's pale and mournful light; In winning tones she called his name, But back a hollow echo came.

His infant toys along the floor Lay scattered far and wide, Just as he left them there, before He hid him down and died; The mother raised them, one by one, The treasures of her little son.

Within some safe and secret place, Those precious toys she hid, Then calmly o'er his marble face She drew the coffin lid.— The pallid drapery o'er him spread, But murmured not that he was dead.

