

# Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Matthew, 21:42.

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## TERMS, &c.

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## RELIGIOUS MISCELLANY.

### THOUGHTS FOR YOUNG MINISTERS.

BY REV. J. D. BRIDGE, EDITOR OF AMERICAN PULPIT.

Let them consider these three things:

#### 1. The nature of the ministerial work.

It is not a calling or profession merely, but a "high vocation"—a sacred office—transcending all other pursuits and offices in importance and responsibility. The minister's work is naturally divided into two parts:—ministerial, which relates to the exposition of the Scriptures, preaching the gospel, and all the preparation necessary to an appropriate discharge of these duties;—pastoral, or the oversight the minister must take of the church—the "flock of God"—visiting from house to house, not as neighbor or friend, but as a minister of truth and messenger of mercy; visiting especially the sick, the aged, the poor, the ignorant, the infirm, and the neglected;—imparting his godly counsels with all "long suffering and gentleness"; and thus he must labor to save souls. This is his great work. To save souls—as an instrument, to be sure, but yet how vast the idea! how tremendous the thought! how tremendous the toil!

"It is not a cause of small import, The pastor's care demands But what might fill an angel's heart, And filled a Saviour's hands."

#### 2. That which constitutes a call to the ministerial work.

Not talents; not education; not the ripest scholarship, nor the most enrapturing and persuasive oratory; none of these endowments can entitle a man to the holy office and high privilege of the Christian minister. True in a good degree he must possess these qualifications, but, first of all, he must be inwardly moved by the Holy Ghost to enter upon the ministerial work; that is, he must feel his heart powerfully and irresistibly drawn to the work; he must have an affecting and abiding sense of the value of the soul, and the danger of sinners; he must yearn for their recovery and salvation; he must feel that no sacrifice can be too great that he may win some to Christ. In a word he must be alive to this one idea—the salvation of men—"by the foolishness of preaching;" and when it is thus with him, anon, his soul will kindle with the ardor of Isaiah. Love of distinction, wealth, ease, or any other worldly consideration, will not enter into the composition of the motive which impels him to enter upon the duties of the sacred office.

#### 3. Fidelity in the ministerial work essential to success.

The minister is a steward of the manifold graces of God; and faithfulness is always required at the hands of stewards. He is an almoner of the divine bounty, hence he must diligently distribute the "bread" of life. He is the herald of spiritual and immortal freedom; and must, therefore, proclaim the accepted year of the Lord. He is an expounder of the law; and must not shrink from pointing transgressors to the "day of vengeance of our God"—He is a moral and spiritual physician; and must "bind up the broken-hearted," and pour the "balm" of life into crushed and bleeding souls. He is a pioneer, a leader, a guide; and O, how important that he is filled with courage, fortitude, patience, knowledge, and hope! He is a warrior; and valor for the truth must distinguish him everywhere. He should never lose a battle, nor quail before an enemy; for he bears the sword of the spirit, the shield of faith, and the helmet of salvation. He, above all others, should "fight the good fight of faith, and lay hold on eternal life."

His heart must be holy; his morals unimpeachable; his spirituality deep and all pervading; his treasure must be in heaven, and his affection there also; he must feel a quenchless love for dying men; a jealousy for the honor of God, and an inexhaustible zeal for the prevalence and triumph of the Redeemer's kingdom in the earth. He must commune with the unseen world; abide in fellowship with the "spirits of just men made perfect;" rest and expatiate in the life to come—be lost and swallowed up in God.

He must listen to the authoritative instruction of Christ on Olivet; gaze on the revelations of his glory among the heights of Tabor; wander with the weary "Man of Sorrows" along the winding Kedron; bow, and sigh, and weep, and pray, with the Lamb of God in Gethsemane; suffer with him in spirit in the Judgement Hall, and expire with him, also, amid the agonies of Calvary. He must follow the "Desire of all Nations" to the tomb, and rise into "newness of life" along with the achievements of the resurrection of the Conqueror. He must hang around the feet of the risen Christ; go up with him into the Mount of Ascension, and receive his "great commission" from the Lord of lords while shouting millions welcome him to the right hand of the Father. And

more than all, he must dwell in the place of prayer until the pentecostal shower shall fall upon his soul; then he may go out and speak the thoughts that breathe, in the words that burn; exhibiting the most faithful devotion to the master of assemblies. "Be thou faithful unto death."

#### From the Christian Chronicle: THE CURSE OF CAIN.

"And the Lord set a mark upon Cain lest any finding him should kill him."—Genesis iv. 15.

This passage as mis-translated, has given rise to many unprofitable discussions. Many grave commentators have puzzled themselves in vain attempts to determine what mark was put upon Cain. One of the last volumes of English poetry contains a few lines that would never have been penned had the passage been properly translated.

"There was unutterable silence. Then Cain heard the voice of God, and heard it curse him, And felt his forehead branded."

Such is probably the ordinary conception of the nature of the "mark of Cain." The sacred writer merely says: Jehovah gave a sign to Cain that no one finding him should kill him. Cain feared the hand of human vengeance. God uttered a threatening against any one who should kill him, and to reassure the trembling culprit gave him some token in sign that he should be safe. For a similar reason God gave the rainbow to Noah, as a token or sign of safety, when the clouds gathered and the rain descended. The object of the sign given to Cain was to banish his fear. The placing of the fellow's brand upon his forehead would not have been to put his fears to rest. Moreover he had just said: "My punishment is greater than I can bear." The fixing of an indelible mark of infamy would have been a heavy addition to that punishment; but such does not seem to have been the design of Jehovah. He aimed to reassure not to overwhelm. What the sign He gave to Cain may have been, we know not. Doubtless it quieted his fear previous to his departure to the place of his subsequent abode. IGNATIUS.

#### RELIGION IN PALACES.

It is related that when the late Duke of Kent was expressing concern about the state of his soul in the prospect of death, his physician endeavored to soothe his mind by referring to his station, and his honorable conduct in the distinguished situation in which Providence had placed him—and that the Duke stopped him short by saying, "No; remember if I am to be saved, it is not as a prince, but as a sinner." On asking his physician if he were accustomed to pray, the latter replied, "Please your royal highness, I hope I say my own prayers; but shall I bring a prayer book?"—"No," was the answer, "what I mean is, that, if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the dutchess. "Do," said the prince; the dutchess came and offered up a most affecting prayer in behalf of her beloved husband. "Not many wise men after the flesh, not many mighty, nor many noble are called." "How hardly," says He who cannot err, "shall they that have riches enter into the kingdom of heaven—with men this is impossible, but with God all things are possible." The late Countess of Huntingdon used to say, she was thankful for the letter M in the word "many" in the passage above quoted; if that had been left out, she should have been excluded from heaven.

#### "WHAT CAN YOU SAY SIR?"

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission-school, he took a journey with a friend and spent an evening in a select company, who were much entertained by questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, viz., 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes—What will you say, sir?"

He ceased: a death like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was assented to; and Thomas in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice.

Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears—"What will you say, sir?" He paced his room in anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the question proposed by that "heathen boy," with an affectionate trust in his Redeemer.

## A SHORT SERMON.

The tomb is the best source of morality. Study avarice in the coffin of the miser; this is a man who accumulates heap upon heap, riches upon riches; see a few square boards enclose him.

Study ambition in the grave of that enterprising man; see his whole designs, his extended projects, his boundless expenditures, are all scattered, and end in this fatal gulf of human projects.

Approach the grave of the proud man, and there investigate pride; see, the mouth that pronounced lofty expressions condemned to eternal silence; the piercing eye that convulsed the world with fear, covered with a midnight gloom; the formidable arm, that disturbed the destinies of mankind, is now without motion or life.

Go to the tomb of the nobleman, and there study quality. Behold, his magnificent titles; his royal ancestors; his flattering inscriptions; his learned genealogies, all gone—gone to be lost, with himself, in dust. Let us, then,

"So live, that when our summons comes to join The innumerable caravan that moves To the pale realm of shade, where each shall take His chamber in the silent halls of death; We go not like the quarry slave at night, Scourged to his dungeon; but sustained and soothed By an unfaltering trust, approach our grave Like one who wraps the drapery of his couch About him, and lays down to pleasant dreams."

## CLERGYMEN'S SALARIES.

The editor of "Neal's Saturday Gazette," published at Philadelphia, in an article in reference to the salary of the Rev. Dr. Hawkes, at New Orleans, very justly says:—

"While on this subject, we cannot avoid attending to the condition of the clergymen of the United States who reside out of large cities. As a general rule, the clergy of our large cities and towns are fairly paid; but no more. In the country their condition in a vast majority of instances, is lamentable. Taken in a body, their salaries will not average four hundred dollars a year. Four hundred dollars a year, and a wife to support—children to rear up, educate and maintain!—It is true, four hundred dollars a year will procure food, raiment and house room; and the children can be educated at the public schools. But the laity is very exacting; and while they will not or cannot pay a fair compensation to their spiritual guides, they are desirous that they should keep up a position in society which their means will not warrant. Let the pastor make his appearance in the sanctuary of a Sabbath morning in a shabby old hat or coat, and it will afford food for a week's censorious comment. It is not merely the smallness of the salary which country pastors have to complain of. Small as the pittance is, in too many instances they fail to receive their just and hard earned dues; and few, indeed, are aware of the misery which the want of punctuality and good faith produces. When, then, we hear at wide intervals of time of a case or two of clergymen receiving their thousands per annum, we cannot help thinking of the fifteen or twenty thousand poor country clergymen—learned, pious, zealous in their calling—who are compelled to live on, year after year, without means to procure the comforts of life."

SETTLING ACCOUNTS.—A gentleman introduced an infidel friend to a minister, and remarked "that he never attends public worship." "Ah," said the minister, "I am almost tempted to hope you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always send Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgement will be spent in the same manner."

This reminds us of the remark of an old gentleman by the name of Very, who once lived in Salem. The good old man was much annoyed by the conduct of some of his neighbors, who persisted in working Sundays. One Sunday the good man was going to meeting, his Sabbath breaking neighbors called out to him from the hay field: "Well, Father Very, we have cheated the Lord out of two Sundays, any way!" "I don't know that," replied the old gentleman, "I don't know; the account is not settled yet."—Traveler.

DIFFERENCE BETWEEN A SHEPHERD AND A DROVER.—We listened with heart-felt satisfaction, the other day to a sermon by a dear brother who has recently drunk copiously at the deep flowing River of Life—so much so that he knows how to "feed the flock of God, over which the Holy Ghost has made him overseer." During the sermon he related this anecdote: A lady, he said, eminent for piety, said, "Sir I can always tell the difference between a shepherd and a drover. The Shepherd always goes before his flock and feeds them. The Drover goes behind with a large whip, makes a great noise and flourish, but never feeds well." Now says the preacher, I have no doubt God's children sometimes need chastisement, but he has not given that work into our hands. He has reserved the rod in his own hands, for he knows infinitely better than we do when chastisement is necessary.

He that laboreth, laboreth for himself; for his mouth craveth it of him.

## MORALIST AND MISCELLANIST.

From the New York Observer.  
SKETCHES OF INDIA.

BY REV. S. HUTCHINGS.

The Females of India.—Who has not heard of the degradation of Hindoo females! The proofs of the contempt and subjection in which they are held, are to be seen from infancy through the whole course of life. Even the treatment of the mother before the birth of a child, depends on the expectation entertained as to its sex, in respect to which an astrologer is faithfully consulted. It is customary, at the birth of a son, to send presents of rice, oil, coins, sugar and betelnut to relatives and friends, while only half the amount is distributed for a daughter, and, as a native writer says, "The news, sometimes, does not go beyond the door-posts." And on occasion of naming and wedding, many friends are feasted for a son, but few, perhaps none, for a daughter. If you enquire of a mother about her children, she replies with pride and pleasure, should she have a number of sons, but if most of them are daughters, her manner indicates mortification and dejection. "The mother groans," says the native writer before quoted, "at the unhappy destiny to which her infant daughter must be subjected all her life, until the last moment that death snatches her up." Should a mother show much affection for a daughter, the whole of the family, he says, "rebuke her, saying, 'Is your daughter going to stay with you all your life? Is she going to kindle your pride?' alluding to the custom which makes it the son's duty to set fire to the funeral pile."

But her degradation and subjection are most strikingly manifest in her married life. Without being consulted, as to whether she prefers a married life, much less in regard to the object of her choice, indeed before she is in the least capable of exercising a preference on either of these points, she is bound for life to a person whom perhaps she has never seen, and between whose character and her own there is not the slightest congeniality. At the age of eight or nine, she is betrothed, and from that time is considered his wife. At the age of 13 or 14, sometimes earlier, she is married. Often, soon after betrothal, she is taken to the house of her husband, where she is taught household duties, which, in that country, is a synonyme for the art of cooking, and "her mother-in-law," according to the native writer, "is kicking, slapping, spitting at, cuffing and beating her with a cudgel, or any thing that falls under her sight, also the sisters of the husband practice many cruelties, beating her and torturing her feelings by remarks and reproachful language."

And to what end is this union? "It is an established national rule," says Dubois, "that women are designed for no other end than to be subservient to the wants and pleasures of the males." They are, in fact, little else than domestic slaves. The writer before mentioned, says, "However capricious the temper, or tyrannical the conduct of the husband, she is considered a bad wife who complains. Whether the husband abuses or beats, or cuts the throat of his wife, it is spoken of as the truest law for a chaste wife that she remain as silent as a dead person." The wife is completely in the hands of the husband, who often beats her. According to Hindu-law, it is the duty of the husband to chastise his wife, and the instruments to be used are designated.

The degradation of the wife does not cease with the dissolution of the marriage relation. She is "not freed from the law of her husband," even at his death.—For his honor, and to gratify his selfish nature, she must continue in perpetual widowhood, and in case she has no sons, must languish out her bondage in the service of her husband's relatives. No man will marry a widow! The very name of widow is a reproach, and to marry again would be a calamity that would exclude her from all respectable society. This is her doom, even if the young man die before actual marriage. Her head is then shaved, and a black cord fastened round her neck—never to be removed.—She must never be present at any season of rejoicing, is treated as an inferior by her own family, must wear the coarsest garments, and eat but once a day, and that of the poorest food. And all this though she be but a child.

What is the remedy for this degradation, and for the infamy to which she is exposed? Immolation on the funeral pile with her husband. She is taught that, by burning on the pile, not only herself will be saved, but, by the great merit of her sacrifice, she will be the means of bringing her husband, however wicked he may have been, and however much he may then be suffering in hell, to ladder's heaven, where both will be happy for a period of years equal to the number of hairs on their united heads, which are estimated at 35,000,000. This sacrifice will save also other relatives. This the poor creature fully believes. Is such an act of immolation to be wondered at, when, on the one hand, she sees before her the certain prospect of saving not herself only, but her husband and other relatives; and, on the other hand, if she survive him, a life of contempt, persecution and infamy.—The latter consideration perhaps weighs as much with her as the former, for she knows that she will be detested by her

parents, brothers, sisters and other relatives, debarred all intercourse with friends and the fangs of scorn pointed at her wherever she goes.

From the N. Y. Mercury.

## RAD PRACTICES IN CHURCH.

Measrs. Editors:—Another thing I have remarked in the public worship in this goodly land, which I don't like at all. I find no warrant in the Scriptures for people's sitting during prayer in the house of God. I believe that it will be conceded that there are only two attitudes of prayer spoken of in the word of God. One is kneeling; the other is standing. For myself I prefer the former, but it is not always convenient. Standing, however, is practicable any where, for persons whose health and strength will permit them to do it. As for feeble and aged persons, they ought to sit. And if prayers were always what they should be—short, animated, spiritual, and to the purpose—there are few persons in good health who could not endure the fatigue of standing five or ten minutes; and a public prayer ought seldom to exceed ten minutes.

There is another practice in the churches in these United States, which I deem very reprehensible. It is the useless haste with which people quit the house of God, as soon as the benediction has been pronounced by the minister. How shocking is it to see gentlemen adjusting their cloaks or overcoats, or searching for their hats or canes, and opening the doors of their pews, etc., during the pronouncement of the blessing. All this is perfectly outrageous. In contrast with this, how very appropriate is the way in which the public worship is brought to a close in the Protestant churches on the continent, where the whole congregation remain standing in perfect silence a minute or so after the voice of the minister has ceased; and then they retire quietly. In England the difference is still greater. The congregation sit down—in cases where they stand during the benediction—and remain seated often two or three minutes, many with bowed head apparently, and in many cases really, without doubt, lifting up the heart to God for his blessing at the very moment of leaving. No one who has been accustomed to the irreverent and unbecoming manner in which people rush out of our places of worship, can possibly attend Divine service in England, or on the Continent, without being struck with the contrast in this respect.

I am often scandalized, also, at the practice which the people have in many places, of rising during singing, and turning their backs to the pulpit, for the purpose of staring up into the faces of the Choir. All this is vulgar, and unbecoming the House of God. Why do not the ministers of this land train their congregations into better manners in relation to these points? I think that it would really be worth the while to preach occasionally on these subjects. If "holiness" becomes the House of the Lord, most certainly all irreverence and impropriety do not.

ONE NATHANIEL NEMO.

## TAKING THE DEVIL BY THE HORNS.

"Lirwan," the far-famed correspondent of the New York Observer, thus relates a wonderful miracle performed by himself prior to his conversion from the Romish faith:

"Near my father's residence was a wood in which a man was once killed.—His ghost was regularly seen after dark. I never passed through that wood without crossing myself, and saying, Hail Mary. And I assure you I never saw the ghost. After dusk, in the spring of the year, I was sent on an errand to a neighbor's house, which was separated from ours by two or three fields. As I ran along I saw through the magnifying twilight what was obviously an evil spirit. I stopped suddenly, and the sweat commenced pouring. Naturally of a resolute spirit, I thus reasoned: if I run back he can catch me; if I go forward he can but catch me. So after saying my Hail Mary and crossing myself, I went forward with a trembling step. As I advanced the horns of the fiend became perfectly obvious. Almost dead with fear, I rushed forward and caught hold of them. And marvelous to narrate, those fiendish horns were instantly turned into the handles of a plough! Now I submit it to you, Sir, whether this miracle wrought by myself is not as great as any of those wrought by St. Mochna, or St. Columbanus. And yet I fear my chance for canonization is exceedingly small."

POWER OF IMAGINATION.—A lady desirous of going to Margate, by mistake took the steamer for Ramsgate. On discovering her error after having proceeded some distance, she became suddenly alarmed, expressing the utmost dread of the North Foreland. The captain endeavored to soothe her fears, reminding her that the sea was smooth as glass, and not doubting that she would soon become calmed. Sometime afterwards, a passenger remarked that they were now off the North Foreland, when the lady instantly fainted. On arriving at Ramsgate, still insensible, she was conveyed with her sister to comfortable apartments; but, notwithstanding all medical effort, she never recovered, but died that evening, a sad example of the folly, says the writer, of allowing the mind to be overcome by horrors of its

own creating.—Canterbury (Eng.) Journal.

From the Brattleboro' Phoenix.

## ADVENTURERS OF A GREEN MOUNTAIN BOY.

The town of Newfane, in this county, was many years since the birth place of an infant, who was christened Paul Holland K... As he grew up to manhood, the Yankee spirit of enterprise carried him to Canada, and in the interior of the country he commenced the practice of law. His industry and perseverance were rewarded with success, and after a time he removed for more lucrative practice to the city of Montreal. Prosperity and good fortune still attended him, and he soon became a delegate and was elected to the Canada Parliament, where his ability and good judgment secured to him a respectable position and influence. While a member of Parliament, he received a letter, purporting to be written by an old lady in England, also of the same name of K., stating in substance that she had not a single relative, and was alone in the world, that, seeing his name in the papers, as a member of the Canadian Parliament, and it being the same as hers, she thought perhaps he might be of the same family. She further stated, that she was possessed of considerable property, and knew of no kindred to whom to leave it, and that if he would come to see her she would pay his expenses and make him heir to her property. Mr. K., supposing this to be a hoax, made no answer and paid no attention to it. Two or three months afterwards he received another letter, from the same person, urging in still stronger terms his visit to her, and with so much apparent sincerity and earnestness, that he resolved to go to England and see what truth there was in it. He did go, and found his correspondent as she had described herself. She was living at an elegant mansion, in the country, and in handsome style. She was delighted with the visit of Mr. K., and spared no pains to make it agreeable to him.—After spending some time there he prepared to return home. The old lady defrayed all his expenses and made him many presents, and before his departure she renewed to him her promise to leave to him all her property, and related to him the incident which led to the correspondence. She informed him that in early life she was betrothed to a young man of the name of Paul Holland, who was an officer in the British army. That he had fallen in the battle, before the consummation of their nuptials, and that she had since remained unmarried and true to his memory. That, seeing his name true to the name of her lover and her own, she was struck with the singular coincidence, and thought she could not better show her devotion to the memory of her betrothed, than to bestow her property upon him who seemed by his name to be the representative of both.

He left her and returned to Montreal and within a year afterwards received intelligence of her death, and that by her will he was made sole heir to her estate. He set out immediately for England, and found on his arrival everything prepared for him. His claim was recognized, and he entered at once into the possession of a large fortune. He is now living in the enjoyment of his good fortune at Montreal, and is now, or recently has been, a member of the Canadian Parliament.

This is a true sketch of the history of one Vermont boy. The regions of fiction and the highest flight of the imagination do not furnish a more romantic adventure.

## ONE CAUSE OF INSANITY.

The intelligent physician of the Mount Hope Institution for the Insane in Boston, in his late report, enunciates a sentiment which any thoughtful observer must have seen enough to convince him to be very near the truth. Without being so absurd as to deny all utility or excellence to works of fiction, or their harmlessness upon some minds, there is no question that their perusal by the young, particularly females, is hurtful and dangerous to a degree little dreamed of. Parents owe a stern and solemn duty to their children, to watch their reading, and to preserve their opening minds and hearts from the vitious influences of much of what is called popular literature. The opinion below is worth pondering.

"Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of establishing real feeling—such as results from the performance of active benevolence, and the sacred duties of ordinary life, and religious obligation—which awakens and strengthens the imagination, without warming the heart; and to borrow the language of an eloquent divine, places an individual 'upon a romantic throne—upon the dew of mortal life.'—Catharine Howard.



AGENTS FOR ALABAMA BAPTIST.  
J. J. BRADFORD.  
ALL PASTORS AND MISSIONARIES OF ASSOCIATIONS are requested to act as Agents for the Baptist.

THE SOUTHERN BAPTIST CONVENTION.  
ARCHIBALD THOMAS, Richmond, Virginia,  
Treasurer of Foreign Mission Board.  
M. T. MENDENHALL, Charleston, S. C.,  
Treasurer of Southern Baptist Convention.

Rev. JAMES B. TAYLOR, Richmond, Virginia,  
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Treasurer, Domestic Mission Board.

Rev. RUSSEL HOLMAN, Marion, Perry County, Ala.,  
Corresponding Secretary Domestic Mission Board.  
Rev. RICHARD FURMAN, Charleston, S. C.,  
Corresponding Secretary Southern Baptist Publication Society.

AARON C. SMITH, Charleston, S. C.,  
Treasurer Southern Baptist Publication Society.

THE CONVENTION.  
The number of Delegates in attendance on the meeting of this body was about eighty. More than forty different Associations, Churches, and Benevolent Societies here represented.

The congregations on the Sabbath were large, in all the churches, and a most devout and respectful attention was given to the preaching of the Word.

The hospitality of the citizens of Greensboro', without distinction, was of the most generous character—all hearts and all houses being thrown wide open. The tables groaned under a rich profusion of the bounties of Providence, and mothers and daughters, fathers and sons contended with amiable rivalry to render the Delegates happy during their stay in their families.

No point which we have visited in Alabama gives so numerous and decisive indications of wealth, as Greensboro'. The handsome churches, the elegant private residences, a hundred carriages freighted with beauty and intelligence in daily attendance on the sessions of the Convention, demonstrate an affluent and cultivated community.

The aggregate of funds sent up to the Convention is about two thousand dollars.

JOURNAL OF THE CONVENTION.  
The Alabama Baptist State Convention met at Greensboro' on Saturday last, at 11 o'clock.

The Introductory Sermon was preached by Rev. A. T. M. Handy, from the words "The zeal of thine house hath eaten me up."

The business meetings were opened by prayer by M. P. Jewett.

Took a recess till the evening.

AFTERNOON, 2 1/2 o'clock.  
The Convention assembled at the hour designated.

Proceeded to receive Letters.  
About eighty Delegates from some forty Associations, Churches and Benevolent Societies, presented their credentials, and took their seats.

Corresponding Members appeared from the Southern Baptist Convention, the General Association of Virginia, the Mississippi Baptist State Convention, and the Southern Baptist Publication Society.

The Convention was organized by the election of officers: Thomas Chilton, President; Jesse Hartwell, 1st Vice President; E. D. King, 2nd Vice President; M. P. Jewett, Recording Secretary; J. H. DeVotie, Corresponding Secretary; L. C. Tutt, Treasurer.

On the Lord's Day, the Missionary Sermon was delivered at 11 o'clock, by Rev. C. F. Sturgis, in the Baptist church; brethren J. B. Taylor and B. Manly Jr. occupying the pulpits of the Presbyterian and Methodist churches. In the evening, the sacrament of the Lord's Supper was administered to an assembly of several hundred communicants; brethren Taylor and Curtis, aided by the Pastor, officiating. At night the Sermon before the Alabama Baptist Bible Society was delivered by the Rev. M. B. Clement, to a very large and deeply interested audience.

on Periodicals, it was Resolved, That the Convention recommend to the Proprietor of the Alabama Baptist, to engage the Rev. T. F. Curtis as Editor of said paper.

Resolved, That the next Annual Meeting of the Convention be held in Marion, Perry county, on the Saturday preceding the third Lord's day of next November.

Adjourned with prayer by brother Henderson.

TUESDAY, 9 o'clock A. M.  
Convention met—prayer by brother Cummings.

Received the Report on Letters and Documents.  
Received the Report on Sabbath Schools.

Appointed preachers before the next Convention:  
H. E. Taliaferro, to preach the Introductory Sermon; L. L. Fox, Alternate; D. P. Bestor, to preach the Missionary Sermon; R. Holman alternate.

The Report on Education was adopted, with the Resolutions appended.  
Adopted the Report on the State of Religion.

Received the Report of the Treasurer—referred to the Committee on claims.  
Referred the examination and reception of beneficiaries of the Howard College to the Board of Directors.

The Report on Foreign Missions was presented and adopted. The reading was followed by some highly interesting statements by Rev. J. B. Taylor, Corresponding Secretary of the Southern Baptist Foreign Board of Missions.

The following brethren volunteered their services to the Convention, to act as Agents, each one month, to present to the churches the claims of Foreign Missions: Bestor, Welch, Talbird, De Votie, Hartwell, J. W. Williams, Clement, B. Manly Jr., Henderson, Fox, Teague, S. G. Jenkins.

Report and Resolutions appended on Domestic Missions read and adopted.  
This was followed by some highly interesting remarks by brother H. E. Taliaferro, recently returned from a visit to Missouri. For some of his views and facts, we refer our readers to the series of letters now in course of publication, in our columns.

The Report of the Committee on the Southern Baptist Publication Society was presented and rejected.  
On the invitation of the the President, the Rev. T. W. Haynes, Agent of the said Society, addressed the Convention with earnestness and urged its claims.

The Committee on the Religious Instruction of the colored people presented their Report; adopted.  
The Committee on Claims reported—adopted.

Voted, That the Anniversary Sermon, at the next meeting of this body, be preached on Saturday night; and that the business meetings of the Convention commence at 10 o'clock A. M., of that same day.

Voted, That this Convention appoint Delegates to attend the next meeting of the Southern Baptist Publication Society: Holman, De Votie, Jenkins, Henderson.

Took recess till 7 o'clock.  
7 o'clock P. M.  
Convention opened with prayer by J. Hartwell.

Received the Report of the Committee on Finance—adopted.  
Appropriated \$90 for Minutes.

Voted, To pay over the funds sent up to this body for particular objects to the Societies having those objects in charge.  
Voted, that the excess of the moneys for General Purposes, after paying for the Minutes, be applied to the payment of debts due on account of the Beneficiaries of the Convention in the Howard College.

Voted, to permit the Alabama Baptist Bible Society to publish its Minutes in Convention with those of this body.  
Voted, that since this Convention can incur no legal responsibility, it is inexpedient for this body to contract any debt whatever.

Took recess to receive pledges of moneys for supporting the Beneficiaries in Howard College.  
Appointed Delegates to the Indian Mission Association,—Holman, Henderson, Talbird, De Votie, Chilton, Connela, Taliaferro, Welch.  
Took a recess to enable the Rev. S. Lindsey to present the claims of the St. Francis Street Baptist Church, Mobile.

APOSTOLICAL SUCCESSION.  
The Rev. Mr. L., an Episcopal clergyman, preached on this favorite theme of churchmen, in one of our towns in this State.

The speaker maintained, that the Episcopalians are able to trace out an unbroken line of their Bishops, from the days of the Apostles to the present time.

The next day, Mr. L. was met by one of his hearers, Chancellor C., an elder in the Presbyterian church. After alluding to the position taken by the preacher, the Chancellor dryly remarked: "Mr. L. I shall be much obliged, if you will lend me your Catalogue of the names of your Bishops, as I wish to take a copy!"

The High Churchman's cordiality was instantly congealed to an icy formality; and giving the impertinent Presbyterian a look, which he intended should annihilate him, he bade him, good morning.

COMMUNICATIONS.  
IS SALVATION CONDITIONAL OR NOT? NO. II.

We proceed to consider the third question, that is, Is the salvation of men certain or uncertain? It frequently happens that questions require different answers, according to the position, or relation in which they are viewed. And by not regarding such relations, much perplexity and confusion often occur. So concerning the subject under consideration; if we ask, Is the salvation of any man, or of any number of men, certain in respect to the knowledge and purposes of God? We answer most unhesitatingly, in the affirmative.

But if the question be, Is the salvation of any man, or of any number of men, certain, in respect to the knowledge of man? We answer as unhesitatingly in the negative.

That our affirmative answer is correct, we prove by the following scriptures. "Known unto God are all his works, from the beginning of the world."—Ac. 15: 18. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46: 9, 10. Such knowledge implies the certainty of the future things to which they relate. In accordance with this idea are the words of the Apostle Peter, "Him, being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Ac. 2: 23. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, For to do whatsoever thy hand, and thy counsel determined before to be done."—Ac. 3: 26, 27. If God had determined that this thing should be done, it was certain that it would be accomplished accordingly.

And that the principle contained in these quotations is applicable to the salvation of man is evident. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the Good pleasure of his will. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather in one all things in Christ, both which are in heaven, and which are on earth: even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1: 4, 5, 9, 10, 11. According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3: 11. Here is presented the purpose of God, which he purposed in himself, before the foundation of the world, that, in order that, to the end that, we should be holy. This purpose applies to individuals, as the pronoun used includes all the individuals taken collectively. If it embraces all, then what is predicated of the whole, is predicated of each one included therein. The word, we, in the above quotation included all the Ephesians; and if all the Ephesians, then all who obtain "like precious faith." We then come to the conclusion that all believers in Christ are "elect according to the foreknowledge of God the Father."—1 Pet. 1: 2. This is further confirmed, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he justified, them he also glorified."—Rom. 8: 29, 30. Here we are taught that some are predestinated to be conformed to the image of Jesus Christ, and these are also glorified. There may be many who profess to follow Christ, but all may not be true disciples. However that may be said of them which Jesus said of his disciples. "I speak not of you all; I know whom I have chosen."—Jo. 13: 18. If it is known who are chosen, then it must be certain that they are chosen. If so, it follows as a necessary consequence, that it is certain who will be saved, and so the salvation of these men is certain. But it is proper to bring forward some more scripture. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy."—Rom. 9: 11-

16. This subject was brought up by the Apostle as an important doctrine, and treated with his wonted, masterly ability. The objections are answered, and the doctrine of election most clearly stated, and incontrovertibly proved. If then election be true, and that persons are elected, or predestinated, it must follow as an inevitable result that individuals must be chosen, and equally true, that those individuals must be known. So then we conclude that the salvation of men is certain to the knowledge and purposes of God is certain, and in this respect is unconditional.

And further, that our negative answer is correct, we prove from the following passages.—"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."—Lu. 13: 24. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Mat. 7: 24. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."—Mat. 10: 22. Three things are necessary to certainty of salvation, in respect to men,—right beginning, right direction, and right ending. According to the uncertainty of either of these, is the uncertainty of the salvation of any individual. That we are correct in this position is evident from the following texts.—"And Moses verily was faithful in all his house, as a servant, but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—Heb. 3: 6, 14. "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10: 35. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38. That some in the days of the Apostles did draw back we are assured. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."—2 Tim. 4: 20. But Paul had spoken of him favorably in one of his letters. "Luke the beloved physician, and Demas, greet you."—Col. 4: 14. "Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Tim. 1: 19, 20. Other examples of the same kind are presented to us in "Phygellus and Herogenes,"—2 Tim. 1: 15; in "Ananias and Sapphira,"—Ac. 5: 1-10, and in "Simon,"—Ac. 8: 13, 23. As it is impossible to know the heart, it is impossible for man to know whether any particular individual will be saved. Hence the frequent and earnest exhortations to hold on to the end. Even the apostle Paul says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9: 27. "If by any means, I might attain unto the resurrection of the dead."—Phil. 3: 11. All these passages prove conclusively to my mind, that, in respect to the knowledge of man, salvation is uncertain.

The inquiry, then, of A. G. we answer in the following manner. The salvation of man is conditional. 1. Because a great work is to be wrought in us. 2. Because an important thing is to be performed by us. 3. Because in respect to the knowledge of man it is very uncertain. But viewed in respect to the knowledge and purpose of God, it is wholly unconditional, and absolutely and unequivocally certain. \*H\*

WASHING OF FEET.  
Mr. Editor.—In respect to the communication of my friend and brother, "S." whom I "love in the Lord," I beg leave to say:—

1. It seems to me of no consequence, as to the duty of washing feet, whether more than the twelve were present with Christ, on the occasion. Whether the number present were greater or less, the duty will still depend on the intention of the Savior in what he did and said. Since the question has been brought up, however, I may remark, that the eating of the Passover was a family matter. If the number in the family were two few to consume a lamb, other families at convenience might assemble in the same house for the purpose; usually not less than ten, nor more than twenty; but still, it was all in a domestic way, and the Paschal lamb was not eaten by congregations, as such. When it was said that "Jesus came with his disciples," we are not necessarily to understand the expression that the body of his disciples were with him on the occasion. The same expression is employed in the Scriptures, when but a small number of the whole body were intended. To quote no other passages, see John 4: 2; John 6: 22; Mat. 8: 25. For obvious reasons, Jesus and the twelve lived together, as a family; and it is, to my mind, the more probable presumption that they repaired to that room, as such, to eat the Passover. In view of Mat. 26: 20, can we venture even a conjecture that more than the 12 were present?

2. Brother S. comments on my use of the term, feast, in connection with the transactions of that night. I did not use the term in any technical sense; but merely to denote that eating, (call it what you will) which took place on the 14th night, when the paschal lamb was served up, and eaten. It was the commencement of the feasting, that I suppose the washing of the feet took place.

3. It is an assumption, not a proved fact, that the Lord's supper had been finished when Jesus rose, and proposed to wash Peter's feet. And I think the assumption quite improbable. The Lord gave the sop to Judas before the paschal Supper was ended. Was not the washing of feet before this? The Lord's Supper was at the close of the paschal Supper. This being ended, and the conversation of the Savior closed, there seems to have been no intervening at all; but they "sang a hymn and went out." When brother S. supposes that the position of John "lying on Jesus' bosom" is inconsistent with the

idea of their being busily engaged in eating, he does not advert to the well-known fact, that, as observed by Jews and Gentiles, at that period. They did not sit upright as we do; but reclined on the left elbow, while they helped themselves from the table with their right hand,—their feet being turned outward from the table. In this posture, he that was arranged next to Jesus, would have his head against the bosom of the Savior. This posture was not taken, usually, except while taking their meals at a table.—Hence, the fact is proof that they were still "busily engaged in eating." Had they finished the repast they would have assumed some other posture. Certainly, it cannot be supposed that John, or any other disciple, were used to so irrelevant a familiarity with the Lord of life and glory as to lounge upon him. What is meant, then, by lying in Jesus' bosom, if expressed in modern language, would be sitting next to him at table.—That I do was the universal posture at table, is evident, not only from all secular testimony, both Jewish and Pagan; but from what is said, Luke 7: 38, "She stood at his feet, behind him." If a person be seated at table, as in modern times, no one could stand at his feet, behind him;—his feet would be before him, and under the table; out of reach of a person standing. But, understand the Savior's posture, at the Pharisee's table, as above described; and the relative position of the woman who washed his feet with her tears is readily understood,—she "stood at his feet, behind him."

4. The Savior's declaration, "Ye ought also to wash one another's feet," decides nothing as to the nature and purpose of the washing. It does not even say that they were to do it reciprocally, all at the same time. There is no reason to think that any one but Christ himself performed the act of washing in that instance. Both the example and the injunction, then, would be fully complied with, when each, in his turn, might perform the duty, whenever he found any in circumstances to make it an act of domestic christian hospitality. "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Christ assumed, at that time, to be the entertainer and the servant of all; they might all become so, at other and different times, upon change of circumstances.

5. That the act of our Savior, on that occasion, was chiefly figurative and symbolic, will appear from verses 7 and 12; "what I do, thou knowest not now;" and "know ye what I have done unto you?" The physical act they did know. The participation of the elements of bread and wine in the Supper of the Lord, as a memorial of his body and blood, was to be kept up, forever, in the church, as an ordinance; both in its physical and symbolic character. Why did not the Savior say the same thing, and ask the same question, concerning this? Because, as I conclude, this was plain; the physical act was before them—they were to do that; its symbolic nature had been stated—they were to observe it as such. But, as to the washing of feet, the main thing intended was something which did not yet appear. If the outward act of washing had been enjoined, those expressions of our Lord would have been irrelevant, inappropriate. But, if we consider the main intention of his act of washing as symbolic, of which the meaning and application were not yet fully apparent, but would become so afterward,—all is plain and appropriate; and it was afterward (and is now, generally) understood that by that act the Savior intended to teach a great moral lesson of humanity, condescension and charity, which was to be put in practice whenever they might find a fellow christian in such circumstances as to call for that, or any similar, act. Our Lord's teaching, here, for reasons arising out of their contention for superiority and his own peculiar relations to them, was more by action, than by speech; and was far more impressive than any lecture could have been. On the same principle, he chose to rebuke the gratuitous intermeddling of the people with the woman John 8: 3-11, and to teach a lesson of forbearance and self-reflection by stooping down and writing in the sand, as though he heard them not; and saying, "he that is without sin among you, let him cast the first stone;" an act, which, notwithstanding, he did not expect any of them to perform.

In the case of washing feet, it is not denied that Christ intended to enjoin it for some purpose, and under some circumstances. In the sense and with relation to the cases in which he intended it to be binding, no doubt it is binding; and so it should be practised, not otherwise. But, then, the question comes back, for what purpose, and under what circumstances, did Christ expect this act to be performed?

6. Brother S. says, "if this ordinance was ever altered by any of the sacred writers, I have never seen it." Was it ever established, as an ordinance, by Christ? Was it ever observed, as such, by the disciples? When, or where? The scriptures are utterly silent. The whole of the New Testament was not completed for more than half a century after the death of Christ. In this time, had it been observed, as an ordinance, there must have been innumerable cases of it; especially, if it had been observed in connection with the Lord's Supper, which the earliest Christians attended to, as churches, every Lord's day. Had it been thus observed, can we suppose the mention of it would have been omitted; so wholly, that there is not any where even an allusion to it? We have very circumstantial accounts of baptism, and of the Lord's Supper; why not of this? But suppose it neglected, or perverted; would we not have seen that neglect or perversion exposed, by some of the sacred writers?—Could any church, known to sacred writers, have neglected or perverted it, without being stigmatized and censured? In that case, the scriptures could not have rendered "the man of God perfect thoroughly furnished unto all good works." The only allusion to the act, in scripture, after Christ's death, 1 Tim. 5: 10, does not suppose it to be a church ordinance;—it occurs with reference to the treatment of individuals, of a certain

class, for their individual acts;—and is thus classed with other similar individual and private acts.

7. The washing of feet was a common act of hospitality, at the period in which the New Testament was written. No doubt it was done by Jews and Gentiles to, or for, their guests. But, was it common for unconverted Jews or Gentiles to receive the Christians as guests, and treat them hospitably? Brother S. "can't think that any one would have been especially honored for carrying out the Gentile customs that were common in that country." True; but, was washing the feet of Christ's persecuted and despised disciples a Gentile custom, common in the country? The general feeling of both Jews and Gentiles, after the death of Stephen, was, that, "he that killed them did God service." It was so rare and peculiar a thing to receive and entertain a christian, knowing his profession as such, that our Lord, before hand, stated this to be a sign of one's own christianity.—"Whoever receiveth you, receiveth me."—Mat. 10: 40-42; 18: 5. Mark 9: 37, 41, etc. This was so well understood, even by the heathen, that they apprehended Jason, at Thessalonica, and maltreated him as a christian, when the only evidence adduced of his being so, was, that he had received and entertained Paul and Silas. Acts 17: 5-9. It was, then, a thing that identified and distinguished a christian, and that too of an open and decided character,—ready, if needs be, to become a martyr—to have lodged the "strangers" (as the christians were sometimes called, 1 Pet. 1: 1,) and to "have washed the Saints' feet." These were acts which no one could openly perform to a christian, without being exposed to confiscation and stripes, imprisonment and death. Should it surprise us, if these should be taken as evidences and tests of decided piety? Should it surprise us, if some feeble, undecided, half-hearted professors and members of churches (there always has been such) should find some excuse for not entertaining or receiving the poor, wandering, persecuted, and friendless saints?—when persons were to be aided by the bounty of the churches, would it not be right to discriminate between such?

8. Brother S. asks, "how long was it after the ordinance of baptism was given, before it was perverted, and something else instituted in its place?" I answer,—not in the life-time of any of the writers of the New Testament. Had it been, we should have heard of it, from some of them. And those who now omit or prevent that ordinance are not permitted to pass along without hearing of it.

The Lord's Supper was perverted in the lifetime of Paul; and he severely and promptly exposed and censured it. Was it ever omitted by any, under any pretence; and yet the parties retained in the church? Could the omission of baptism or the Lord's Supper be allowed to persons, in any church modelled after the gospel pattern, either then, or since? If the omission were general in the body, it were no church. If particular members were so omitted either, why, they are not rightly members of a church. But the washing of the Saints' feet, truly, might not have been done by some, who yet were in the church. No one, but the Omnipotent, could scrutinize their motives and reasons for the omission; therefore no one on earth could exclude them from the church for it. But the church could certainly discriminate, without injustice, between those of its members who omitted and those who performed the act;—the performance, as being evidence of piety;—the omission, as being doubtful and evasive. But, could they, in that day, have discriminated between those, in the church, who attended to baptism and the Lord's Supper, and those who did not?

9. The washing of the Saints' feet is not more a personal act, required of an individual believer, than lodging strangers, or giving a cup of cold water to a disciple in the name of a disciple.—There can be no doubt these latter acts, as any other part of hospitable entertainment, might be done "after a Godly sort," when the motives and feelings of the actors were right, though the agency of children or servants were employed in the doing of them. In such cases, the maxim of law and of common sense holds good, "quicquid per alium, factum per se"—he who does a thing through another person, does it by himself. If, then, the washing of the Saints' feet is not an ordinance of the church of Christ, and therefore not required personally, and indispensably of each believer as a condition of his membership,—the having of it done through the agency of a child or servant, as might be more convenient, would not necessarily betray the absence of the feelings and motives of christian hospitality. In the case of the martyr-like christians of that day, however, no doubt their mutual love and desire of each other's society was such, that they would not allow these endearing, and even menial, offices to be performed for each other by any but themselves. This was right.

B. M.

FRAGMENTS OF THOUGHT.—NO. I.  
The Perfection of God.

What more enabling than to be engaged in perfecting that which is good? And this is the destiny, the "chief end of man." Possessed of a capacity to distinguish the good from evil, he has also powers which, if rightly applied, seem designedly adapted to the great end of developing and perfecting every germ of goodness which may be found in the physical, intellectual and moral world.

In the present depraved state of human nature, there are many obstacles to the accomplishment of this high purpose; yet in every department of life we see numerous instances of individuals and societies aiming at the great result. For proof of this we have only to look at men of art and science, who with perseverance and untiring energy are endeavoring to carry to perfection the respective objects of their attention and investigation. Even in the mechanic arts, how great the benefit accruing from such efforts!—How much are the convenience and comfort of







