

rifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken. That sacrifice may well have a power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would reassure the most desponding. It may well be at the same time, a theme for the mind of an angel to study, without grasping all its vastness, and a motive for the mind of the Sabbath school child to feel, without being repelled by its loftiness. It has power, practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influence of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found envenoming either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate it in the life, or rather let the renewing grace of God's Spirit so transfer it into the soul of man. Let me be enabled to believe in this Divine Sufferer, as my Savior—to feel that with him I am dying to the world, and that with him too, I shall rise again from the grave, see him on the judgment throne, and follow him into the gates of Paradise; and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its chords have perished at the touch of an ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, in the awful language of Peter, I, the heir of corruption, and once the bondsman of death, am made "a partaker of the divine nature." Here is power.

Let that power of the cross but go forth in its appropriate channels in a holy, devoted ministry—in the more elevated piety of the church, and in a Christian education of the young, given by the church, if the state will not give it;—let that power, we say, but go forth into these channels, and with God's blessing upon it the world is saved. Carry that truth into all the scenes of human activity, or suffering—into the market-place, and the halls of legislation; into the schools of philosophy, and the student's cell, and the editor's desk, the cabins of poverty and the dungeons of crime, let it fence the cradle and watch the death-bed; and it will be found equal to every task, competent to every emergency, and mighty to exercise every evil spirit. The earthly miracles of our Lord, were in some sense but anticipations and earnest of the moral miracles which that doctrine of the cross has wrought, is now working, and will continue to work. Yet,—yet, does the Savior open the blinded eyes of passion, and breathe strength wherewith to obey him into the palsied will of the sinner.

Rev. Dr. W. R. Williams.

SALUTARY HINT.

Sometimes it occurs that there are churches which look for perfect ministers to fill their pulpits; popular, talented, orthodox, educated, &c. &c. The following anecdote may not be inapplicable to such churches, if there are any at this time on the look out. It is related by a correspondent of the Boston Recorder:—

"The people of one of the out parishes in Virginia, wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate talents, for they had run down considerably and needed building up. They wanted one who could write well, for some of you people were very nice about it. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on, describing a perfect minister. The last thing they mentioned was—they gave their last minister \$350; but if the Doctor would send them such a man as they had described, they would raise another \$50, making it \$400. The Doctor sat right down and wrote a reply, telling them they had better forthwith make out a call for the elder Dr. Dwight, in heaven; for he did not know of any one in this world who answered this description. And as Dr. D. had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on \$400.

RECEIPTS.

The following persons have paid their subscriptions for the first volume of the Baptist:

T. G. Brooks, Danl. Nelson, J. Burleson, J. Mullens, J. Bershears, Miss Caroline Hogg, A. Rushing, T. Mabry, Thos. Jordan, J. Johnson, B. Jordan, A. N. McCord, C. Williams, Margaret W. Jordan, D. Sayers, Mary A. Wilson, S. G. Morton, J. McMurray, J. Morton, W. Michael, G. Barnes, W. A. Whitsett, Rev. J. Rushing, T. B. Jelleries, J. H. Leftwich, E. W. Hale, Dr. A. A. Burleson, D. Kirkland, Mrs. M. Wise, J. G. Callaway, M. Ford, J. Prent, F. Owen, A. P. Callaway, J. Moore, F. Hodges, R. Prent, C. Owens, A. P. Callaway, T. Fugitt, H. Wiggins, J. Avant, J. Scruggs, A. Vannoy, T. Saunders, Mary Hardeman, Jesse Sykes, B. Ferguson, J. Saunders, P. P. Siler, N. G. Smith, M. Read, Mrs. Fanny Henderson, P. P. Siler, N. G. Smith, P. P. Smith, H. Knight, D. H. Marsh, J. Lax, W. Lax, M. W. Pruett, T. A. Oliver, Rev. G. Wright, W. Alexander, R. C. Burleson, W. H. Wheeler, J. Ragland, J. Anthony, W. Littleton, T. Meador, J. Tooley, T. G. Githam, S. Pike, C. Tooley, J. Weatherford, W. White, R. Hawkins, J. Motley, Jas. Pike, H. Rhodes, John Pike, Rev. J. Wiseman, Rev. J. Du Pra, A. Wood, A. Bass, H. Bass, J. Phillips, J. Tippet, W. T. Cartwright, Rev. W. Stanfield, R. T. Anderson, R. Howerton, Mrs. M. A. Whitfield.

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VOL. I.

NASHVILLE, SEPTEMBER 14, 1844.

No. 4.

GENERAL ASSOCIATION.

The time for the meeting of the General Association of Tennessee is rapidly approaching. It will be held this year at Roundlick, near Lebanon, in Wilson county, about forty miles from this city, and will commence on Saturday before the fourth Lord's day in next month—October. The Tennessee State Foreign Missionary, Education, Publication, and Bible Societies, all meet the day before—Friday—at the same place. Brethren are you preparing for these anniversaries? Now, do not fail, one of you, to be at Roundlick on Friday morning, early. Bro. J. M. Peck of Philadelphia is requested to preach a sermon on that morning, and if he is not there brother O. J. Fisk is to preach—bro. M. Hillsman his alternate.

It was thought necessary to hold the annual meetings of these Societies the day before the General Association commences its session, because it will be convenient for brethren to be present; and because experience has proved that if they are deferred until that body assembles, so great is the press of business, that their interests will be neglected. Can we be satisfied to do nothing for Education; nothing for Foreign Missions; nothing for the spread of the Bible; nothing to circulate good books among the people? Surely we cannot. It is expected that our Rev. brother J. M. Peck of the Publication Society, Philadelphia, as above intimated, and Dr. R. Babcock of the A. and F. Bible Society, New York, will be with us. Come brethren on Friday before the fourth Sunday in next month to Roundlick, and be prepared to remain until the next Wednesday, on which day the General Association is expected to close its session.

To represent the General Association the following brethren were appointed to attend District Associations—To SALEM, which

meets at Hopewell, Sumner county, Saturday before the first Lord's day in October.—Selvidge, Summar, Holt, and Bond; To BETHEL, to be held at Lebanon, near Trenton, Christian county, Ky., on Saturday before the fourth Lord's day in September, Ripley, Nixon, Winston, Marshall, Holt; To LIBERTY, to be held at Poplar creek, Alabama, Friday before the third Lord's day in September, Howell, Marshall, Kimbrough, Luck, Meachum, Holt, Hillsman; To DUCKRIVER, to be held at Liberty, DeKalb county, Tenn. Friday before the third Lord's day in October, Bond, Howell, Harris, Marshall, Fletcher, Luck, Molloy, Blair, McCullough; To MOUNTZION, to be held at Pleasant hill, White county, Saturday before the third Lord's day in September, Howell, January, Selvidge, Bass, Harris; To CANEYFORK, to be held at Sinkingcreek, White county, commencing the fourth Saturday in September, some brethren, we have forgotten who. These delegates, together with those to Concord, and to the Eastern and Western Auxiliaries, whose anniversaries are past, were expected to secure from each of the bodies named a full representation to the General Association. This was the purpose of their appointment, and they will be called upon to report. It is hoped that they will be prepared to say that they have performed successfully their duty.

All the Agents, and Missionaries, of the General Association, and the Secretaries of the Eastern and Western Auxiliaries, are earnestly requested to transmit their final reports for the year to Dr. C. K. Winston of this city, so that they may reach him by the close of this month. This is necessary, that he may have the requisite materials to prepare the Annual Report of the Executive Board, to be read before the next session preparatory to business.

And now, brethren, see that all the Churches appoint, and send up *their* delegates, and we say come one, come all; and be sure you do not come without the means to sustain the good cause. Funds you know, are necessary. Take up collections in all your Churches and bring them with you. Some of our friends, who have not a very high opinion of our benevolent feeling, admit that we contributed last year quite handsomely; but they predict that we will not do so again! Let it be seen, brethren, that we do not recede, but intend, God being our helper, to abound more and more in every good work.

DISTRICT ASSOCIATIONS.

We earnestly solicit the Clerks of the several District Associations throughout our state to send us each a copy of their minutes, for this year as soon as they are printed, that we may be prepared to make out a perfect table of our denominational statistics.

THE BAPTIST PREACHER.

The 8th number of vol. 3. of this admirable work is before us. It contains two very good sermons, one by Rev. Joseph Walker of Hampton Va., on "Ministerial Culture," and the other by Rev. J. R. Scott of Petersburg, on "The Diffusion of Religious Knowledge, a precursor to the Millenium." We have had the pleasure of seeing the Preacher from the beginning, and can bear testimony that it is one of the best sustained works of the kind in our country. It is published monthly, in Richmond, Va., and each number contains one long sermon, or two short ones, from living preachers, of the Baptist denomination. The subscription price is a dollar a year. It is edited by our friend and brother Rev. H. Keeling.

BAPTIST BOOKS.

A large supply of Baptist Books is constantly kept on hand in this city, at our Depository, for the use of our brethren and friends. They will be found at the shop of Deacon James Thomas, northeast corner of the public square, and sold at *cost prices*. Will our friends when they visit Nashville, call in, and examine them? Churches of the Concord Association, who feel disposed to comply with the resolutions of the late session of that body, published in our last paper, will find the Depository very convenient.

CONCORD ASSOCIATION.

The Minutes of the late session of this body are now published and ready for deliv-

ery. Brethren will please call upon the senior editor of this paper, and they will obtain them.

IMPROVEMENTS.

By the kindness of the Corresponding Secretary, we are in possession of the Minutes of the last Kentucky anniversaries. This document has been prepared by Rev. T. S. Malcom, of Louisville, at great pains and labor, and is greatly superior to any thing of the kind we have ever seen. It ought to be adopted as a model, by all the other states.

A CHURCH WITHOUT A BISHOP.

A book under this title, by Rev. Lyman Coleman, has recently been published, by Gould, Kendall and Lincoln, Boston. We had seen frequent notices, speaking of it in high terms, and lately procured, and commenced reading it, but soon found, mingled among many good things, a revolting amount of subtle error. The second chapter, for instance, assumes, and attempts to maintain, the absurd dogma of Dr. Neander, that "The primitive Churches [were] formed after the model of the Jewish Synagogue." Until recently Pedobaptists have been content to use the old Popish sophism that "The Jewish Society before Christ, and the Christian Society after Christ, are one and the same Church under different dispensations." As this proposition, however, forced them all into episcopacy, and as some of them did not like that region, they have resorted to this new device by which to get a footing in the borders of Judaism, without being compelled to go too far. We do not recommend this book to our friends, unless they have much money to spend for theological trash, and are fond of dissipating their time in a useless effort to separate truth and error.

MINISTER'S DEPARTMENT. REPENTANCE.

The subject, in order, for this week, which, according to the request of our Mississippi correspondent, we have promised to give in the Minister's Department, is *Repentance*. For the purpose of explaining it, we insert the notes of one of our late sermons preached to the people of our charge. It will be seen that these notes are strictly skeletons, having no regard to manner or style, but only to arrangement, and correctness of doctrine.

THEY WENT OUT AND PREACHED THAT MEN SHOULD REPENT.—*Mark 6: 12.*

The Gospel of Christ, like its great author,

is immutable. Its claims, as well as its duties, and advantages, remain unchangably the same. The Disciples, in the days of Christ, when specially instructed on the subject, and sent forth by their Master—"Went out, [as we are instructed in our text,] and preached that men should repent." They were surely not required to preach a doctrine, which their hearers were not obliged to believe, and obey. It was then, therefore, the duty of every man to repent. And if, as we have seen, the claims, and duties, and advantages, of religion are unchangable, it cannot but be perceived that it is still required of the ministry to preach repentance, and of the people to repent. Ministers who do not call upon sinners, as their reasonable service; to repent, do not preach the whole Gospel; and sinners who do not repent and believe in the Lord Jesus Christ, are rebels against the just and reasonable commands of God, and are equitably condemned for refusing obedience to his laws and government. But we descend to more particularly.

1. There are many and strong reasons why men should repent.

This is the first proposition we offer to illustrate. It is the design and will of God that men should repent, and therefore, repentance enters radically into the arrangement of divine grace by which sinners are saved. For this reason repentance was a primary topic with inspired ministers, and even with Jesus Christ himself, in all their discourses.

John the Baptist preached repentance. Matt. 3: 2—"Repent ye, for the kingdom of heaven is at hand."

Jesus Christ preached repentance. Mark 1: 15—"The time is fulfilled, and the kingdom of God is at hand—Repent ye therefore" &c.—And (Luke 13: 3)—"Except ye repent ye shall all likewise perish."

The Apostles &c. preached repentance. Acts 2: 38—"Repent and be baptised every one of you" &c.—Acts 3: 19—"Repent ye therefore and be converted" &c.—In view of these facts we are not surprised to see the declaration of Paul, Acts 17: 30—"God commandeth all men every where to repent."

1. God, therefore, commands repentance, and it is our duty as a matter of obedience to his law.—

2. It is our duty to repent because sin is *unreasonable*. It is ungrateful to God.—It entails upon us present and eternal misery.—Its influence and example are ruinous to others as well as to ourselves.—How unreasonable is sin? And should we not repent for it?—

3. Men ought to repent of their sins, because every rational creature should be sorry for the wrong he has done, and desire to repair it. This is rational.—It is just.—It is noble.—Shall we not do it?—

4. Sinners ought to repent because God's law which requires it is holy, just, and good, and claims nothing which is not for *our* good. Our own interest therefore should impel us.—

5. Men ought to repent because this disposition of mind is so identified with a gracious state that without it they must be lost.—Except ye repent ye shall all likewise perish.

6. The principle reason why men should repent is that Jesus Christ has died, procured the means of pardon &c.—

These, and many others, are the reasons why men should repent.

2. What, if repentance is of so much consequence, you are doubtless ready to ask me, is its nature?

Repentance, I reply, is, in general terms sorrow for sins past, and which leads to reformation for the future. This is the difference between repentance and reformation—past—future.

The word used for repentance is in the original in most places, *μετανοια*, which properly means afterthought—the soul recollecting its own actings, and that in such a way as to produce sorrow in the review, and desire of amendment. Another word is also sometimes employed—*μεταμελομαι*,—which signifies anxiety, uneasiness, pain, upon the retrospect of what is done. Such, then, is the nature of repentance—it is anxiety, uneasiness, pain, sorrow, in the review of our actions, and dispositions towards God, and a deep desire of amendment.—

But in as much as repentance does not, as an exercise of the mind, differ from regrets of any other description, how shall we distinguish that which is religious from others?—By its object only.

All sorrow &c. is, as an exercise of the mind, the same.—If it is, not on account of sin, and if it does not lead to Christ, it is of no value in religion.—

But repentance may have reference to religion, and still be of no value, on several accounts.—

1. The repentance which is the effect of natural conscience.

A sinner under the influence of this kind of repentance, when addressed on the subject of religion, will say to you—Sir, I never did a wrong thing in my life that I was not truly sorry for it.—But did your sorrow lead you to Christ?—

2. There is also a formal repentance—Popish penance is a good example of it.—This is of no religious value, because the heart does not feel it, and it has not Christ for its object.—

3. Of the same useless character is that usually though improperly, by the old divines, called *legal* repentance. A *legal* repentance is *evangelical*. "By the *law* is the knowledge of sin." And there must be a knowledge of *sin*, its *effects*, and its *remedy*, before true repentance can exist. "The *law* [also] is our school-master, to bring us to Christ, that we might be justified by faith." "Is the law, then, against the promises of God? God forbid."

Reference is had to a repentance produced by the fear of suffering or of punishment.—

The object in all these instances gives character to repentance.—

True evangelical repentance, however, consists in the following particulars.—

1. A consciousness of pollution and guilt resting upon us.—

2. Sorrow for it because it is displeasing to God; ungrateful to Christ; and ruinous to ourselves.—

3. This state of things leads to confession of it before God and man.—

4. To hatred to sin &c.—

5. To the forsaking sin.—

6. To prayer for deliverance from its power and effects.—

3. What is the object designed to be effected by repentance?

I answer, its sole object is to bring us to Christ, and make us willing to be saved by him. We have seen in our consideration of the nature of repentance that it is precisely adapted to produce this result.—

Repentance is not meritorious in itself. It is our duty to repent, and criminal not to repent.—

Its effect upon us is to make us fully sensible of our lost and miserable condition, and thus to cure the love of sin.—

We are convinced by it that there is nothing good in us, and that we have no power to save ourselves.—

It is in these circumstances we look around us for a saviour, and when Christ is presented we are prepared to estimate his *character*, his *fitness*, and his *grace*.—We rejoice to ascribe our salvation wholly to him.—

Thus brought to Christ by repentance, our faith lays hold on him, and we are safe.—Cleansing, pardon, peace, by the blood of Christ, and everlasting life, follow.—

4. You now ask—by what means shall I obtain true repentance?

The means of repentance are all the means of grace.—

1. Reflections in regard to your character and circumstances.—

2. Careful reading of the word of God to understand and obey it.—

3. Attendance upon evangelical preaching and especially prayer meetings.—

4. A right use of divine providences.—

5. Reading proper books.—

6. Avoiding all sinful gratifications.—

7. Appropriate conversation.—

All these, and other instrumentalities, if properly used, will result in true repentance, with the blessing of God.—

We have now seen the reasons why sinners should repent; the true nature of repentance; the object it is designed to effect; and the means by which it is obtained.

APPLICATION.

1. Sinner, I preach to you to day that you should repent. This is my duty. I have done it.—Will you repent? Think of your condition without it.—Think of the command

of God.—Think of the promises made to the penitent.—Think of what you lose by refusing.—Repent.

2. Penitent inquirer: Do not refuse to be comforted because you think your repentance has not been deep enough and long enough.—Understand the nature and objects of repentance. If it has made you sick of sin, turned you from it, and led you to Christ, it has done its office.—Now look to Christ by faith—trust in him, and be happy.—

3. My brethren: Remember that the christian life is a life of penitence, because it is a life of imperfections.—

Even the rapture of pardon is mingled with fears,
And the hymn of thanksgiving with penitent tears.

It is through much tribulation that we enter the kingdom.

THE TRUE POSITION OF THE GOSPEL MINISTRY.

The concurrent testimony of historians, philosophers and statesmen, from time immemorial, has placed the administrators and exponents of religious opinions upon a point of transcendent importance. The intelligence of all ages has conspired to ennoble the Ministers of religion and extend their influence. Tradition and revelation, have each inspired in man, whether learned or unlearned; Pagan or Civilized; Mohametan or Christian; Jew or Gentile; a glowing, deathless, hope of immortality. Leaving the dead past, to bury all its secrets, man looks to the future, the wide, the long, the never ending future; to catch if he can, the gleamings of celestial glory. Satiated with the evanescent pleasures of this transition state; cloyed in his spiritual and intellectual appetites; he would burst these earth-born fetters and mounting on eager pinions, scan the immensity of him, *who must be, and who rules*. Planted so deep in his very nature, are man's eternal longings, that it cannot be remarkable, that he should give earnest heed, to those who profess to study the arcana of the spiritual world, and drawing from its mysteries the consolations of truth and peace, would bid him be happy in their enjoyment. Dreadful responsibility! thus to hold man's temporal happiness; that which results from the control of heart and mind, in subjection to the mystical power of religious teaching. In all the past, it is most evident, that the power of religious rulers was superior to the physical power of temporal sovereigns. The first government of which man, has any knowledge, was a theocracy, a government of religious rules and motives, and after which every government not now subjected to the power

of mere animal nature, is beautifully patterned, and through all whose many laws are interspersed the simple principles of the Mosaic statutes. The governments of Egypt and Persia; China and Hindostan; Greece and Rome; from this time back to that period, of which the memory of man does not now wot, may be brought forward to add their testimony to these evident and irrefragable declarations. How little indeed do we know, of all that has happened in the past, except as occurring in connexion with religion? How few are the mighty men of mind whose names are familiar to us except as they are related to religious ministers? Philosophy has willingly conceded the conservative power of mind over mind to religion, sublime and never changing in its influence. Indeed all the ancient Grecian and Roman Philosophers were but seekers after the reasons for and workings of religious truths. Socrates was a philosophical teacher of religion. Cicero, the orator and the statesman, when he became a philosopher, discoursed of the 'nature of the Gods.' Each admitted the overpowering influence of divine truth. And how little do we know of those men, who lived contemporaneously with them, governed petty States and made small harangues before the ignoble multitudes whom they ingloriously led. But how small in comparison with the influence of christian truth has ever been the power of Pagan or Mohametan teachings. And yet the mass of men are so woefully ignorant of the past history of the world; of its present condition and the bearings; of principles upon human action, as actually to place a lower estimate upon the calling of Gospel Ministers than upon all other classes of men in society. Shame on their ignorance. Pity for their delusion!! Not so, think the Broughams and the Macaulays, the Guizots and the Villemans, the Websters and the Frelinghuysens of our times. High above every class, pure in heart; clear of head; single in purpose; they are placed above the mercenary motives of worldly ambition; above the petty strifes of small partizans, mediators between man and man, and pleading with the mediator between man and God. If the Church is the palladium of liberty, the Ministers are the best, the surest, the most successful supporters of government law, in all its rigors of sheriffs and constables, jails and penitentiaries, chains and gibbets; exercises not a little of the influence over the opinions and actions of the body politic, in restrain-

ing vice, in curbing licentious ambition; in checking man's wayward tendencies; in elevating his feelings; in refining and chastening his sentiments; in directing his energies to proper objects of pursuit, which one godly man exercises over a community. His very presence and religious walk, preaches solemn and emphatic truth to the eyes and minds, even of those who never hear his voice. Who would live in a community where houses of worship and ministers of religion are wanting? How long would such a community be a fit abode, for intelligent and virtuous citizens? Even infidels and heaven daring sceptics have intimated not only their disinclination, but the terror which has chilled their hearts, when they have been compelled to remain, but a limited period, among people who despised religion and forbade its worship, its worshippers, and its teachers', presence and an audience among them. Politicians agree that the perpetuity of the Union depends mainly upon the proper decision of a great and vitally important question by the religious bodies to which our fellow citizens throughout the Union are attached. Is this not an admission that the influence of the ministry voluntarily established, and under whose sway men are *not forced* to go, but *voluntarily* and *cordially* are induced to love and labor, is even superior to legal enactments? Were it not so, the christian religion, would have failed in some measure in its objects. While it seeks no alliance with governments, it would make governments feel, that they are unstable and transitory without its powerful aid. What mean those alarming reports of violence and blood shed in the beautiful city of "brotherly love," *those angry commotions*? Whence were they originated? Go and ask the priests of the true cross of Christ and then interrogate the teachers of the Papal delusions. While no influence can better elevate and improve man and render him happy, than christianity in its purity; it may as safely be said, that no influence for evil is so tremendous upon the popular mind as christianity in its impurity. The history of the Church of Rome through all its meanderings will attest this as clearly as the light of noonday indicates the meridian glory of the sun. What constitutes the difference between civilized and uncivilized countries? The prevalence of law and order, the emanation of genuine and spiritual christianity. If all these things be true, who can compute the real importance of the gos-

pel ministry? How inadequate are all our powers properly to estimate their true position? The moral renovation of the world, the transmission of pure truth down to distant and latest times; the general amelioration of all the woes of society depend upon the ministry. Where can language be obtained, fully to express the solemn nature of the great responsibility, as well as the high and almost inconceivable delicacy of the varied duties devolving upon him who ministers in sacred things.

The literature of the world has always been in the hands of the gospel ministry. Who are the men whose names will go down to the latest ages hallowed in the hearts of the virtuous and the good! Who are the men, whose silent and unobserved studies, have revolutionized the world? Luther and Calvin, Zuingli and Melancthon. What name among all the great Knights who shivered a lance in the ages of chivalry, for heroic grandeur; for moral intrepidity; noble daring of men and devils, visible and invisible powers, is like to that of *Martin Luther, a poor priest*. Who knows who lived, as the Governor of this or that province in his times; the Ambassador of this or that court, the general of this or that army? *They are forgotten*. Even Frederick the Great; Alexander; Cæsar and Napoleon occupy no such place upon the imperishable records of mind as Martin Luther. What are Kings and Princes to such a man? What are even the Wellington's and the Peel's in comparison with the Tinker, John Bunyan? What was George the third, to Robert Hall? What was even William the Conqueror to George Whitfield? We assert without the fear of successful contradiction that the men, who will, two hundred years from now be studied by our descendants, proud of this country's former history, *will not be* the Tylers and Van Burens; Casses and Polks; Buchanans and Johnsons; Crittendens and Prestons; Clays and Websters; if these men leave not memories of high forensic power and literary genius, but they will be the Channings and Beechers; the Edwards' and Dwigths; the Stewarts and Robinsons; the Barnes' and Waylands. Rather at any time, let the man of deep sense be Albert Barnes than John Tyler; Francis Wayland than Henry Clay. Who are preserving with eager and watchful tenacity the relics of classic antiquity? Who are striving to render science attractive by its as-

sociations with the pure and beautiful in all nature? Who are the originators of Colleges and the best supporters of Education? Who are the advocates of woman's rights and the chief defenders of her unsullied purity? The Ministry of Jesus Christ. To save man's soul and body, who peril most; devoting every power and taxing all energies as the one object of life? *Who* but the faithful, humble, self-denying cross bearers of Christianity? In another article we will show how this true position of the gospel ministry is to be maintained. C.

THE NECESSITY OF MONEY TO BE-NEVOLENT ENTERPRISES.

The following passage, extracted from the report of the Virginia Baptist Education Society, at its last meeting held in the 2d Baptist Church, Richmond, written by the Rev. Secretary A. Judson Crane, Esq., we commend to notice not because written by an affectionate brother, but because, it is an *embodiment* of our deeply rooted sentiments. "To Educate the rising Ministry, we must have more money, for it cannot be done without it. It has been said, that gold and silver are the sinews of war; but it is no less true, that money is the great sinew of the religion of peace. The nerve that moves it must indeed connect indissolubly with the hearts of faithful disciples, and the spirit of God must breathe on it the motive power; but unless it be healthful and vigorous, the benevolent labor of the age in all the numerous and wide spread fields of earth must cease, and the world sleep on, in the awful quiet of a moral palsy. In the present organization of society, money is indispensable to the prosecution of any great result." C.

THE RELIGION OF ROBERT BURNS.

The licentious allusions of Pope are generally so palpable and disgusting, that the mind will not long dwell upon them, however degraded it may have become. Hudibras is generally so witty, that you are more pleased and entertained with the *naïveté* and appropriateness, of the conceit, than interested in its object. Moore and Byron exhibit their genius in their licentiousness. Their references to improper subjects of contemplation, are made with such delicate taste, with such exquisite skill, with such beautiful tapestry, drawn from the great furnishing warehouse of fancy, that the mind, especially the imagination of a sensitive, cultivated man is drawn out and intensely occupied in the leadings of

its native depravity. Burns, the poet of nature, whose rough genius, had no other teacher but the intercourse of ordinary society, the scenes, the customs and the hills of his native land, was a strange compound of religion and irreligion, virtue and vice. Now with severe and bitter irony, he parodies in poetic numbers the hypocritical prayers of "Holy Willie," and the fatalist tendencies of the Calvinistic creed. Then, he burns with holy anger, against injustice and wrongs heaped upon his fellow man; and even in pious language pours out the keen and biting truth, in deathless song. Here he depicts the natural feelings of untutored love; there he engages in stirring the blood of patriot soldiers, to warmth of desire for vengeance upon their enemies. Now he calls to mind the wrongs of his country, the romantic history of her ancient sovereigns; and he pours forth his soul in the inimitable lament of "Mary Queen of Scots." Again, he is humorous, and man's petty foibles are held up to mirthful ridicule. Wonderful man! Thus to have drunk so deeply of the well spring of common life, thus to have felt so keenly and enjoyed so much of this life, without the pomp of great office; without the assistance of powerful friends; without the importance which the possession of money confers. Tho' often times obscene in allusion, and many times impious towards religion; the better feelings of his spiritual being would o'er master the wicked men and burst out in language, which is unequalled in poetic beauty. We will quote at random and without reference to any system, a few of these evidences of the better nature, the religious *animus* of Robert Burns. In his "Vision" Dream Second, he addresses, one, to whom he is pouring out impassioned strains:

"I saw thy pulses maddening play,
Wild send thee pleasure's devious way,
Mistled by fancy's meteor ray,
By passion driven;
But yet the light that led astray
Was light from heaven."

How beautiful are his allusions to life in the "Verses written in Friars-Carse Hermitage, on Nith side."

"Life is but a day at most
Sprung from night, in darkness lost;
Hope not sunshine ev'ry hour,
Fear not clouds will always low'r
* * * * *

Thus resign'd and quiet creep
To the bed of lasting sleep;
Sleep, whence thou shalt ne'er awake,
Night, where dawn shall never break,

'Till future life; future no more
To light and joy the good restore
To light and joy unknown before."

The "Prayer, under the pressure of violent anguish," is a specimen of genuine penitent feeling:

"O! Thou great Being! what thou art,
Surpasses me to know;
Yet sure I am, that known to thee
Are all thy works below,
* * * * *

But if I must afflicted be
To suit some wise design;
Then man my soul with firm resolves
To bear and not repine!

The fifth stanzas of the "Prayer in the prospect of death" exhibits how truly, that even wicked men are brought to prayer when death confronts them:

"Where with *intention*, I have err'd,
No other plea I have,
But *thou art good*; and goodness still
Delighteth to forgive."

"Stanzas" on the same occasion, "Grace before Dinner." "The poetical parody of the first Psalm," the "First six verses of the ninetyeth Psalm" all give evidence of his acquaintance with sound religious truth. Can anything be more true and appropriate than his reference to *self*, in the "Epistle to a Young Friend:

"I'll no say men are villians a';
The real harden'd wicked,
Wha hae nae check but human law,
Are to a few restrick'd—
But och! mankind are unco weak,
An' little to be trusted;
If *self*, the wavering balance shake
Its rarely right adjusted!"

In the same epistle, 9th stanza, the Atheist is alluded to in pointed terms of rebuke:

"The great *Creator* to revere,
Must sure become the *creature*;
But still the preaching cant forbear,
And ev'n the rigid feature;
Yet ne'er with wits profane to range,
Be complaisance extended;
An atheist's laugh's a poor exchange
For Deity offended!"

The prodigality of man in wasting time is mournfully set forth in the "Dirge, *man was made to mourn*."

"O! man! while in thy early days,
How prodigal of time!
Mispending all thy precious hours,
Thy glorious youthful prime!
Alternate follies take the sway,
Licentious passions burn;
Which tenfold force gives nature's law
That man was made to mourn."

Closing the poem "A winter night." Burns, thus resembles the benevolent and kind heart to God:

"But deep this truth impress'd my mind,
Thro' all his works abroad,
The heart benevolent and kind,
The most resembles God.

How pathetically, is that unfortunate, and cruelly treated Princess, Mary Queen of Scots, made to lament, "on the approach of Spring." It is the closing stanza:

"O! Soon to me, may summer suns
Nae mair light up the morn!
Nae mair, to me, the autumn winds
Wave o'er the yellow corn!
And in the narrow house o' death
Let winter round me rave!
And the next flowers that deck the spring,
Bloom on my peaceful grave!

The Elegies to "Mary in Heaven," and "On the late Miss Burnet of Monboddo," are heart-rending expressions of intense emotions, expressions which only a poetic soul can a *sintensely* appreciate.

We will close this week's notice of the "Religion of Robert Burns," (promising another notice in continuation, next week,) with the last verses of the short Poem, "On Reading, in a Newspaper, the death of John McLeod, Esq., brother to a young lady, a particular friend of the author's."

"Dread Omnipotence, alone,
Can heal the wound he gave;
Can point the brimful grief-worn eyes
To scenes beyond the grave,
Virtue's blossoms there shall blow,
And fear no withering blast,
There Isabella's spotless worth
Shall *happy* be at last."

C. PAGAN ROME, THE MODEL OF PA- PAL ROME.

In last December's number of the "London Christian Observer" it is said:

"It is remarkable that, of all the Sovereign Pontiffs of Pagan Rome, Caligula should have been the first who offered his foot to be kissed by those who approached him. Those who endeavoured to excuse it, said, that it was not done out of insolence, but vanity; that he might by this means, display his golden slippers, set with jewels. Seneca declaims upon it as the last affront to liberty, and the introduction of a Persian slavery into the manners of Rome. Yet, this servile act is now the standing ceremonial of Christian Rome, and a necessary condition of access to the reigning Popes."

MINISTERIAL SALARIES.

Last week, we made some remarks upon the object and principle of remuneration to gospel Ministers, we propose to make a very few more in this number. The salaries of Ministers, instead of being graduated according to their age, or circumstances, should be

determined according to the ability of a church to give; the qualifications; experience; standing; previous circumstances, and remuneration for services rendered of the Minister employed. Whatever it may be, his salary should be ready before or as soon as he commences his labours; it should be collected and paid over to him without his solicitation, or waiting, until, upon the point of penury, and too sensitive to apply to the Church for justice, he trenches upon his constantly diminishing resources or distant friends for aid. A Minister cannot be justified to himself in *remaining an hour with a church, which would allow him thus to be treated.* The language of most churches to Ministers is about as follows, we say it, because we wish to prevent its recurrence ever hereafter. Read this letter.

Dear Brother:—We have heard that you are a pretty good preacher. In our opinion you are the man we want. This is a very important place, the church is quite well off and none but a talented man will suit the position. As you are known to be benevolent in your disposition, and fond of giving away money for charitable objects, we take pleasure in informing you, that you cannot do better than to pay your expenses to come here, order all your effects, without reference to the cost and come on here, where you can preach as ably and powerfully as you please; visit not only all the members regularly *and very often* but the entire community; and you can have as wide a field for the exhibition of your charitable feelings as is to be found in the world. This is about as good a place to become a beggar as any other, others will say so. In all these things, while we shall, we trust, be left to a discharge of our obligations to our families, and the *making of money*, you may be assured of our hearty applause.

Your brethren in Christ,
LEVI HATE-DEVIL,
AARON LOVE-HEAVEN,
SOLOMON DIE-HAPPY. } Committee
P. S. We recognize the scriptural obligation to support our minister and assure you, that you shall be amply sustained, if you are successful in getting a salary.

We made some allusions, in our previous article upon Ministerial avarice, we will pause awhile until we get some further information upon that subject, especially until we can hear of a proper man to describe. *More anon.* C.

THE COLLEGIATE EDUCATION OF THE UNITED STATES,

There are some evidences before us, that our thoughts are focalizing upon this subject and upon their *parturition* from the womb of mind, we will dress them up for a public exhibition. C.

CUMBERLAND PRESBYTERIANISM.

No. 1.

The tendency of Cumberland Presbyterianism in its origin was Baptistical. Immersion has never been tolerated in the Kirk of Scotland, nor had its use been winked at in America until Rev. Samuel McAdow procured the adoption in the Muhlenburg Presbytery of a resolution acknowledging its validity equally with sprinkling or pouring. This Presbytery was and still is an integral portion of the original parent stock of Presbyterianism in the United States. The spirit of this resolution has since diffused itself throughout extensive portions of the Presbyterian, Seceder, and Congregational Communions. It was ingrafted into the original stock of Cumberland Presbyterianism by the above named McAdow, who was the first Moderator of the first Cumberland Presbytery, since expanded into fifty Presbyteries, numerous Synods, and a General Assembly. His oldest son was the first infant who was sprinkled into the Cumberland Presbyterian Communion. These facts the writer learned from McAdow himself, who acknowledged the philological import of *Baptizo*, as clearly Baptistical. He was more learned but more imbecile and less efficient than his compeers, and was set aside for his views as incompetent to the ministry by the clamor of the leaders. This tendency has increased and its increase has produced a re-action by which at least two Presbyteries, the Nashville and Richland, have been misled to the suicidal act of recognizing nothing but sprinkling or pouring as baptism, and wholly repudiating immersion as no baptism.

In the History of the Christian Church, by Rev. James Smith, embracing a History of the Cumberland Presbyterian Church, in the Appendix A. pp. 665-6, the writer of that article, Rev. Robert Donnell, relates a very curious and incredible story of Rev. William McGee; incredible when compared with the other parts of McGee's History as connected with the Carolinas, Tennessee and Kentucky. Rev. Robert Donnell thus testifies substantially, that McGee refused to join in the establishment of the Cumberland Presbyterian Church, because he was neither Calvinist nor Arminian, and knew of no intermediate system at the time, but that subsequent, in prayer, suddenly discovered its outlines but did not live to perfect it, whereupon he united with the Cumberland Presbyterian, becoming the originator--discoverer--founder--or father of their system. Now, the exact and minute

coincidence of this system with that of the separate Baptists who flourished in Virginia, the Carolinas, Tennessee and Kentucky at that period, with whom he came in contact on his journey from North Carolina through Holstein to Cumberland Valley, at least excites the suspicion of his illumination from that source especially, as he introduced camp-meetings into Tennessee and Kentucky, a measure adopted forty years previously by the separate Baptists, in the days of Waller in Virginia. Cumberland Presbyterians pretend, however, to believe that they have illuminated the Baptists, who they allege have adopted *their* system of doctrine; and transplanted into their own soil camp-meetings, which they claim to have originated. One is reminded of the anecdote of an Irish emigrant to America, who on the nearing of the ship to the shore, exclaimed to the Captain, "Look how the shore comes toward us."

PHILO.

CONGREGATIONALISM.

No. 1.

The Congregationalists of America maintain strictly the land-marks of the Independent scheme of ecclesiastical polity accommodating it, however, as Baptists have ever done to the purposes of mutual advice and co-operation by Associations. There is one feature distinctly marked in which some Congregationalists differ from Baptists, viz: Their *Consociations* are identical with Baptist Associations, and their Associations are composed exclusively of Ministers who are admitted, or excluded by vote as into a church and exercise over each other a ministerial discipline and jointly consult as a general co-pastoral and evangelical body. This body claims no control or authority over Churches or Consociations, but only over each other. These same ministers are likewise required to be members in particular congregations, subject to the authority and discipline of those churches as Baptist ministers are, and as though they were not members of the Associations. These Associations perform the functions of Baptist Presbyteries.

PHILO.

LUTHERANISM.

No. 1.

Lutherans have no Presbytery. They are governed by Synods composed, as Presbyterian Presbyteries, of Pastors and Lay Elders. The Synod never ordains, or disciplines a minister. As an integral part of the Synod

is a distinct organization for this sole object, called the *Ministerium*, holding its sessions during the sessions of the Synod, composed of the same officers but limited to the regulation exclusively of the ministry with all the powers in this particular of a Presbytery of Baptists and of Presbyterians both, and with the same powers as to the ministry as a Methodist Annual Conference, except fields of labor.

PHILO.

THE ORDAINING POWER.

No. 1.

Among Romanists and Episcopalians a Bishop with two Presbyters, as also among Episcopal Methodists, may ordain a Presbyter or Deacon. Among Presbyterians of all sects, Lutherans, Baptists, Congregationalists and Protestant Methodists two or three Presbyters may ordain Presbyters or Deacons. One general principle obtains among all of those sects, viz: that the candidate for the office of Presbyter shall be a reputable member of their communion, recommended by a church, be called of God, and so on. Episcopal Methodists, however, claim their ordinations to be Presbyterian, and assume that Presbyters may ordain Bishops. Upon the hypothesis of a ministerial parity of all Presbyters, Bishops, and Evangelists, is predicated Presbyterianism in all its ramifications, Baptist, Congregationalist, Lutheran, and Methodist church polity. Beyond this are two extremes, the one is that the ordaining power resides exclusively in a Congregation, which is the Independent scheme, and the other is the Romish, English, and Greek, notion of a distinction between the offices of Presbyter and Bishop, and of the superiority of Bishops over Presbyters, that is. Elders, and the essentiality of the presence of a Bishop to a regular ordination of a Presbyter. Yet ordination is with these last, since Bishops are Presbyters, and upon the principle of Presbytery, Episcopal ordination is valid. It is equally true in case of necessity a Congregation might ordain, and that the Presbytery cannot ordain, except upon motion of the Congregation, nor could congregations be gathered, adapted and organized without Presbyters. So far introductory.

PHILO.

The following letter from our friend and brother John O'Quinn, gives us some important information in relation to the state of religion in that part of Louisiana in which he resides. We commend his enquiry re-

garding books to the Publication Society. We shall be pleased to hear often from our brother, in regard to any matters which interests the good cause in the far south.

BAYOU ROUGE, La., Aug. 17, 1844.

Dear Bro. Howell:—I have been much engaged this year. Our State is sadly deficient of laborers. I have endeavored to extend my ministry from Avoyelles, the Parish of my residence, to the Sabine, during the season. I find myself, however, able to do but little in comparison with what ought to be done. I have, besides, the pastoral charge of the Churches at Bayou Chicot, and St. Landry.

The excitement which prevailed in reference to "the Reformation," or Campbellism, in this quarter, is now subsiding. It is, however, succeeded by one of another stripe—the doctrine of the two seeds, by Daniel Parker, and with it the antimonism spirit. I met, not long since, with a Mr. Durham from Texas, who gave me some trouble. He claims to be a Baptist, originally from North Carolina, later from Tennessee. After trying his hand in Texas, he has found his way into this Association, diffusing as he goes, the two seed doctrine in its worst forms, and with it the bitter spirit of Antyism. We are unfortunate in these ends of the earth. All sorts of "ring-streaked and speckledism," when driven from other quarters, find their way here.

Notwithstanding all this we are making some progress, and have the prospect of a larger measure of success. We want books, particularly Hymn books. Cannot we get Baptist books in this part of the world? Large numbers might be sold and do great good.

I am, dear sir, yours in Gospel bonds.

JOHN O'QUINN.

From the Baptist Advocate.

VICKSBURG, Miss., July 31st, 1844.

MR. EDITOR—Dear Sir,—The Mississippi Baptist State Convention held its eighth anniversary with the Baptist Church in Palestine, Hinds county, commencing on Friday before the last Lord's day in June, and continuing until the next week on Tuesday. The delegation was large, and the meeting one of unusual interest. The introductory sermon was preached on Friday at 11 o'clock A. M., by Rev. W. H. Anderson of Natchez, and was a faithful exhibition of divine truth. Letters from auxiliary bodies were then read, (mostly from churches—the Associations not yet become auxiliary,) and the customary elections took place.

The letters from the churches, some of them especially, were replete with interest. Though, in general, not large sums were reported as contributed from the churches to the objects of the Convention, yet there was manifested a growing interest in the Convention and the objects for which it was instituted. Some churches there were, indeed, that contributed liberally in proportion to their feeble means.

The different benevolent objects of the day

were not forgotten during the session. On Saturday an address in behalf of the American and foreign Bible Society was delivered by the writer of this, and though no collection was designed to be taken up, yet a voluntary contribution was brought forward amounting to about 105 dollars, which was increased subsequently to 117 dollars. On Lord's day, able sermons on the missionary cause were delivered successively by Rev. E. C. Eager and Rev. S. S. Parr, and a collection was taken up of some 80 dollars. There was also subsequently a voluntary contribution of some 25 or 30 dollars given for the Indian Mission cause. A great variety of subjects were freely discussed during the session, and in general, with great good feeling, and with unquestionable profit; and several important measures were adopted for the advancement of the interests of the Redeemer's kingdom in the State.

The want of travelling agents laboring exclusively to promote the objects of the Convention, had been long and severely felt, and efforts to secure and sustain them had been made at different times, but with only partial success. Indeed, but little had been attempted in this way for a considerable time. The brethren, generally felt that something must be done—and notwithstanding former failures in maintaining a travelling agency, *they must try again*. At a meeting of the Board on the evening previous to the close of the session, the matter was freely discussed, and an appointment was made of Rev. N. R. Granberry to travel in the southern half of the State, and Rev. S. S. Parr to travel in the northern half—the former a devoted minister in this State, and the latter once a pastor in the State of New York, and now settled in Memphis, Tenn. Both signified their acceptance, and consented to enter as soon as possible upon their labors as General Agents of the Board. The next day, just before the close of the session, the Board made a report of their proceedings to the Convention, and appealed to them for the means to sustain their agents, whereupon subscriptions were given on the spot, amounting to nearly 600 dollars, towards their salary the current year. After a few remarks by each of the agents elect, a hymn was given out, and while singing, the members of the Convention came forward and gave to each of them "the hand of fellowship," expressive of their sympathy and cordial co operation in their work. It was certainly a season of deep and tender interest. Tears flowed from all eyes—they were tears of gratitude, tears of joy, tears of sanctified fraternal affection, welling up from the depths of Christian hearts. It was a season which will not soon be forgotten—one which will shed its fragrance over many hearts while mingling in other scenes far away.

The Convention adjourned on Tuesday afternoon, after a session of almost a week—and the members as they separated to go to their several fields of labor, seemed to feel themselves harnessed anew for the battle.

God grant that the impulses awakened during the session may roll on their energies till the song and the shout of victory shall go up from earth's redeemed hosts.

Truly your brother in Christ,
N. N. WOOD.

DECLINE OF IDOLATRY IN INDIA.

It has often been a subject of despondency with the believer in Christ, when he has contemplated the seemingly partial and restricted results of modern missions, and compared them with the whole amount of labor to be accomplished. There is a disposition to determine effect by arithmetical computation, and to conclude from the small number of actual conversions, that the work is slow in progress, and that century after century must elapse before any thing like a general conversion from idolatry will take place. The heaven *hidden* in the three measures of meal, is forgotten or regarded as inefficacious, because large portions are not immediately and most obviously leavened. At the same time, to the close investigator of human character, the great mass appears to be undergoing a gradual, but most decided transmutation.—The heat of the sun in spring may not immediately force an open passage through the ice which thickly covers one of our Western lakes. But it gradually softens the whole surface, and prepares the way for the wind to break the heavy mass and drive it from the pure waters that repose below.

Such are the views which appear to us applicable to the influence and operation of foreign missions. The heavy mass of caste which has weighed down and crushed the people of India through the lapse of unknown centuries, is gradually yielding to the mild but steady rays of Gospel truth. The heaven which, in that and other countries, has been hid here and there among the dense population, is slowly but surely fermenting, and the public mind is undergoing a gradual change, which at no very distant period will develop itself in the fulfilment of the prophecy that nations shall be born in a day.

We have been led to these reflections by remarking that according to an account published by the Church-of-England bishop of Madras, under date of March 14, 1844, *ninety-six villages* had recently, unsolicited, abolished idolatry and applied for christian instruction. A missionary also, in another quarter, says, that within two months he had received seven hundred natives under his care. In different parts of India, similar, though less extensive, movements are discernable.

The progress of the Gospel among the Karens is almost unexampled since the days of the apostles.

When we look at these things, and recall the history of missions in the Sandwich Islands, the South Sea Islands, and the colored population of Jamaica, where is the ground for despondency, where the reason for zeal to flag or effort to abate? No, brethren, let us pray more and work more, and the

Lord will continue to bless and prosper foreign missions.—*Baptist Advocate*.

KING JAMES' VERSION.

The following account of the English version of the Scriptures in common use, is taken from the Introduction to the critical study of the Scriptures by the learned Thomas Hartwell Horne. It is inserted at the desire of several subscribers to the *Advocate*, chiefly for the sake of the rules enjoined upon the translators by King James. It will be perceived that the third rule forbade the translation of *Baptizo* and *Baptisma*, these being reckoned among the old ecclesiastical words referred to.—*Baptist Adv.*

The last English version that remains to be noticed, is the authorized translation now in use, which is commonly called King James' Bible. He succeeded to the throne of England in 1603; and, several objections having been made to the Bishops' Bible at the conference held at Hampton Court in the following year, the king commanded a new version to be undertaken, and fifty-four learned men were appointed to this important labor; but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller,* comprises only forty-seven names. All of whom, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings; and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight assembled at Cambridge, were to finish the rest of the Historical Books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford; and the Epistles of St. Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge, were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the King gave the following instructions:

"1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

"4. When any word hath divers significations, that to be kept, which hath been most

commonly used by the most eminent fathers being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

"9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, there withal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the Archbishop.

"13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

"14. These translations to be used, when they agree better with the text than the Bishop's Bible, viz: Tyndal's, Coverdale's, Matthew's, Whitechurch's, Geneva.

"15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.†]

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individ-

†The preceding rules are given from a corrected copy in the Rev. H. J. Todd's *Vindication of our authorized translation and translators of the Bible*, pp. 9—12 London 1819, 8vo.

*Church History, book x. pp 44—46.

nal translated every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book; thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."† Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester,) who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611, with the following title:

"THE HOLY BIBLE, containing the Old Testament and the New, newly translated out of the Originall Tongues, and with the former Translations diligently compared and revised by his Majesties speciall Comandment. Imprinted at London, by Robert Barker, Printer to the King's most excellent Majesty. 1611."

A Debate, between Rev. A. CAMPBELL and Rev. N. L. RICE, on the Action, Subject, Design and Administration of Christian Baptism; also, on the Character of Spiritual Influence in Conversion and Sanctification, and on the Expediency and Tendency of Ecclesiastical Creeds, as terms of Union and Communion.

The interest in this extended debate has been by no means so general as would have been the case had it been confined to the distinctive differences between Baptists and Pedobaptists. It embraces in addition the peculiar doctrines of Campbellism, and, as these in our view are erroneous, the opponents in wordy warfare are presented to us alternately advocating a mixture of truth and error. Mr. Rice is undoubtedly the most able antagonist that Mr. Campbell has met on a public arena. Each abounds in self-esteem, a necessary quality for such occasions, and each is skilful in extricating himself from difficulties in which his assurance has involved him. Their mutual dexterity heightens the interest of the contest when regarded as the

†Selden's *Table Talk*, article *Bible*.—Works, vol. iii. col. 2009.

mere warfare of wits, but diminishes its merit to the sincere inquirer after truth.

On the whole, we regard the book as very far from being beneficial to the cause of truth. The manifest errors of Mr. Campbell on other subjects, render a common mind suspicious of his arguments, although sound and apposite against Pedobaptism; and the soundness of Mr. Rice on points of evangelical doctrine predisposes the pious reader to look with favor upon his specious reasoning in favor of his erroneous practice.—*Baptist Adv.*

INTERESTING VARIETY OF THE BIBLE.

When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, 'Because they are ignorant of the Bible.' If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the 'Poetry of Life.'

"With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep, from the moth that corrupts the secret treasure, to the eagle that soars above his eyrie in the clouds; from the wild ass in the desert, to the lamb in the shepherd's fold; from the consuming locust, to the cattle upon a thousand hills, from the rose of Sharon, to the cedar of Lebanon; from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge; from the barren waste to the fruitful vineyard and the land flowing with milk and honey; from the lowly path of the wanderer, to the gathering of the mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth, to the prince in purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blessed; from the still small voice, to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible.—*Jour. of Com.*

MORE THAN TWO HUNDRED YEARS AGO. Whatever improvements have been made in the arts during two centuries, human nature has not improved. Of this fact we have one illustration in the too prevalent indifference and dissatisfaction with which the preaching of plain Gospel truth is heard, if not set forth in every varying form of embellishment.

The distinguished English divine, Joseph Mede in a sermon, written more than two hundred years ago, had the following paragraphs:

"Nice and dainty hearers of the word, who grow almost weary of hearing, because the ministers sing nothing but this old song of *knowing and believing in Christ*; they always beat upon this one point, how men should get faith and know Christ to be their Redeemer; but they would have some new things taught them, these common things are tedious, the minister must teach them something they never knew before; or, if they must have old things still, their stomachs are so *quasie* that they must needs have them dressed and set out with delicious words and gay shews of learning, that so they may go down the better; that is, they would have gold to be gilded; and find want of knowledge in the noblest piece of learning in the world.

These men are like the Israelites, Num. 11. who when God gave them *manna* from heaven and fed them with the food of angels, after they had a while been used to it, they began to murmur, and said, "Our souls loathe this *Manna*; what nothing but *manna*? What, still *manna*? Every day *manna*, *manna*! O, that we had the *flesh pots of Egypt*, our *onions* and our *cucumbers*!" As if they had said, what though this *manna* be a heavenly *manna*? We had rather have that which comes from the earth, so it be rare and *gen-son*; we regard not the goodness of the meat, but the variety of fare.

But what befel these dainty mouthed murmurers? Many had their wish, they had flesh of beast the flesh of *quails* sent them: but while the meat was in their mouths, the wrath of the Lord came upon them and they died: not because it was unlawful for them to eat *flesh*, but because they made more account of the grosser food because it was rare, than of the *manna* which fell from heaven. Take heed therefore you that are *too, too choic* in hearing, and had rather hear rare and new things than profitable things because you hear them often.

The knowledge of Christ is the *manna* which came from heaven. If the minister of God feed you with this, it is the best food he can give you. What more sovereign diet can be unto your souls than that which makes them live forever? What more pleasing news can you hear than that God will be at peace with men? This made the very angels of heaven to sing for joy at the birth of Christ, *glory be to God on high and peace amongst men*. Account not that common which so few men taste of: account not that tedious which the best of you all have need of, and which if you could once but relish the sweet-

ness of, you would think you never had enough of.

I speak not all this as quite disallowing a moderate shew of learning in sermons; but because I would have you know that in respect of the *manna* itself this is but *leeks and cucumbers*, the *onions and garlicks of Egypt*." *Works of the "pious and profoundly learned Joseph Mede,"* page 305.

FAMILY PRAYER.

There is not on earth a scene more interesting than a family thus bending before the God of heaven;—a collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Great father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controls the powers, yielding in their first years, and following the direction of his moulding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the foot-steps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolation, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.

[Baptist Record.]

A BEAUTIFUL THOUGHT.—Nothing can lay the foundation for permanent happiness in married life unless it be consistent religious principles. Two hearts, sanctified by divine grace, may unite and flow on through life harmoniously together, with nothing to disturb their peace. Two kindred streams which unite and flow on together, mingling their waters, and becoming inseparably one, gliding gently and peaceably on towards the ocean, is one of the most beautiful objects in nature. But two hearts, united in genuine affection, and sanctified by the grace of God, flowing on in the same channel of holy affection, and unitedly seeking the same exalted objects—the glory of God, and the hap-

piness of his creatures—is one of the most beautiful things in the universe.—*Mother's Magazine*.

THE KENTUCKY PENITENTIARY BURNT.

The Penitentiary of this State, at Frankfort, was destroyed by fire on Friday night last. The fire was the result of carelessness, in leaving a candle burning in the Tailor's shop, after the convicts had been removed to their cells for the night. It was discovered between 10 and 11 o'clock, and had acquired such head-way that it was found impossible to extinguish it until the entire buildings constituting the workshops &c. were destroyed. The building in which were the sleeping apartments of the convicts, and in which they all were at the time, was by great exertions saved. The loss in buildings, machinery, tools, materials &c., is estimated at \$50,000.

There is a fact connected with this fire, which deserves special notice. During the fire, and while the flames were raging all around with great fury, the convicts in their cells were extremely anxious to be brought out, under the belief that it was impossible to save the building in which they were confined, and that their lives were endangered. In this, they were seconded by the ladies of Frankfort, who, in the feelings of benevolence and kindness peculiar to their sex, appealed to Gov. LETCHER, who had the power, to interpose in their behalf. The Governor with his usual promptitude and with that energy of character which distinguishes him, responded that he could not comply with their wishes unless it should become absolutely necessary; and under the impression that the building might be saved, he said that he would himself become an inmate, and if it should become necessary, for him to come out, the prisoners should follow him. He accordingly went into the building, and although, suffering not a little from the effects of the heat from the adjoining building, he remained until the fire was extinguished. This heroic and praise worthy act of the Governor was satisfactory to every one, and resulted in saving all the convicts, many of whom must otherwise have escaped.—*Lexington Observer*.

FOREIGN.

THREE DAYS LATER FROM EUROPE—ARRIVAL OF THE STEAM SHIP HIBERNIA.

The steamship *Hibernia*, arrived at Boston, at 5 P. M. on Sunday, bringing Liverpool advices to the 20th. This capital and fast sailing steamer made the passage in twelve days.

She brings but few items of political and commercial intelligence, in addition to the advices by the Great Western.

It was rumoured on the Bourse at Paris, that the Prince de Joinville had landed troops, and actually taken possession of Tangiers; also, that the English Consul had protested against the measure.

The cotton market continued to exhibit rather unfavorable symptoms—but there was no further decline in price. Other markets are described as active. The weather in England was unsettled.

MEHEMET ALI.—This Prince had left Alexandria for his retirement at Mecca.

The last week's Repeal receipts amounted to £946 17s. 6d.

The London Press speculates on the prospect of

war between that country and France on account of the recent transactions at Tahiti and Tangiers.

Correspondence of the Commercial Advertiser.

LONDON, August 16, 1844.

It seems difficult to determine what is the exact state of affairs between France and Morocco. A skirmish occurs one day—the next the Emperor avows his willingness to accede to all the demands of France, and thus ensure permanent peace—and the day following everything is in confusion, and preparations for general hostilities are in progress. There is a probability that after two or three more battles are fought, and two or three treaties of peace signed in the intervals of combat, the world at large may really ascertain whether there is likely to be a war or not.

Since writing the above paragraph, intelligence has reached me, through this morning's arrivals from France, that the Prince de Joinville has actually bombarded Tangier, and that the exterior defences of the town are destroyed. Upon the question of permanent war or peace, this however determines nothing; as from the present imperfect information (merely telegraphic) upon the subject, it does not appear that the Prince even waited to hear the pacific proposals of the Emperor.

The interest of even this important question is, however, almost absorbed in the more exciting one as to the probable effect upon the international relations of France and England to be produced by the recent transactions at Tahiti, where (as you are probably ere this informed,) the French authorities, in support of their assumed sovereignty, have played some most "fantastic tricks before high heaven," in the way of oppressing the natives, vexatiously restraining the foreign residents, and (by way of grand climax,) imprisoning Mr. Pritchard, the British consul.

The excitement on this subject, both here and in France, is immense; and the serious feature of the case is, that the people of each country are strenuous in defence of the conduct of their own officers, and determined that those officers shall be sustained by the Government. Reparation having been already demanded by this Government, for the abuse of power by the French authorities, and a determination having been publicly expressed to insist upon such reparation, the relative posture of the two countries becomes somewhat critical; for the result of a refusal on the part of France is too evident to need comment.

The English, even upon the French exposition of the facts, have decidedly the right of the case, and are certain not to recede from the strong ground they have taken. The danger is that the French Government—no matter what its convictions of right and wrong—will not dare to oppose itself to the popular feeling in the matter; and it must be observed that this feeling has been stimulated and excited into enmity by the full power of the whole French press; which has raked up from the ashes of burnt-out dissensions and wars, every sentiment of hatred, envy and revenge that anger or ingenuity could bring to bear upon the question. The English press has been rather more reasonable than this—but the English public are not at all backward in the expression of vindictive feelings, so that the matter, at last seems to stand thus. The people of France and England are doing their utmost to provoke a war, which the Governments of the two countries are equally anxious to prevent. In furtherance of this pacific intent, the English Government will do all they can—the French Government all they DARE!

YELLOW FEVER IN TEXAS.

The Picayune of the 30th says:—We saw yesterday private letters received by the Republic, from the most respectable sources in Galveston, which give a deplorable account of the ravages of the fever in that city, which, however, had somewhat abated when the Republic left. It swept through some families, prostrating every member, the children and servants not escaping.

HEALTH OF NATCHEZ.—The health of Natchez, though usually good, says the Courier, never was better than at the present time.

HEALTH OF MOBILE.—We take the following paragraph from the Mobile Advertiser of the 29th ult.

"We take pleasure in assuring the public, and especially those of our citizens who are absent, that our city is perfectly healthy."

The Hon. Richard Morris, District Judge, died at Galveston on the 19th ult.

The New Orleans papers of the 30th August, contain nothing with respect to the health of that city.

TREASURY NOTES OUTSTANDING.—By an official statement of the Register of the Treasury, it appears that there were outstanding on the 1st of September, Treasury notes to the amount of \$2,008,459. The Secretary of the Treasury gives notice that the Department is prepared to redeem all that are outstanding.

TREASURER'S STATEMENT.—It appears by an official statement from the U. S. Treasurer, that on the 26th of August, 1844, the amount of money on deposit in the various banks, and subject to his draft, was \$11,670,995 19.

DIED.—In Exeter, New-Hampshire, on Saturday evening, 10th of August, 1844, at the age of fifty-four years, Mrs. MARY SMITH MOSES, wife of John F. Moses, Esq., and mother of our beloved brother the Editor of the Knoxville Register.

The following Obituary of the deceased, is in substance taken from the "Exeter News Letter" of the 12th August:—

"Mrs. Moses had been an esteemed member of the Baptist Church of Christ, for thirty-four years. In her life time, she felt it her privilege to do what she could for the cause of her Saviour. Her heart, hands and house, were open to all who needed her assistance, and especially to the witnesses for God's truth without distinction. She labored to impress upon the minds of her children, the importance of personal piety, and taught them to respect the ordinances of religion. In her last sickness, of ten months, although a sense of unworthiness caused her to grieve, and lament over her deficiency in the performance of religious duty, yet in the all-atoning blood

of her Redeemer did she rely for pardon, justification and acceptance.

"She has sweetly fallen asleep in Christ, in sure and certain hope of a future and glorious resurrection unto Eternal Life."

"How peacefully the Christian dies!
How calmly sinks the soul to rest!
How mildly beam the closing eyes!
How gently leaves the expiring breast!"

"So fades a summer cloud away;
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore!"

The following beautiful stanzas, written on another occasion, by her former pastor, Rev. J. NEWTON BROWN, are presented in this connection, as applicable to the deceased:

"Go, Spirit of the sainted dead;
Go to thy longed for, happy home;
The tears of man are o'er thee shed;
The voice of angels bids thee come!"

"If life be not in length of days,
In silvered locks, and furrowed brow,
But living to the Saviour's praise,
How few have lived so long as thou!"

"Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press,
To share thy BLESSED ETERNITY!"

If any subscribers to the Baptist either in town or country, have not received their paper, they will please let us know it, and the omission shall not occur again if we can help it.

RECEIPTS.

The following persons have paid for the 1st volume of the Baptist in addition to those published last week.

Mrs. Dr. Atkinson, Geo. A. Armstrong, A. L. Stoveall, Rev. Jas. Whitsett, Lott Quinn, Mrs. Hensley, W. M. Harwood, Tho. H. Everett, T. Deaconbreun, E. H. Childress, Jas. Campbell, J. H. Shepherd, Saml. Hodges, James Thomas, O. H. Hicks, Wm. Hady, Jno. G. Barry, Comfort Topp, E. R. Kirby, W. Greenfield, Jno. H. Conson, James C. Dew, Mrs. M. Price, L. B. Fite, J. B. Knowls, C. C. Traine, C. M. Eichbaum, A. P. Shankland, Dr. R. Martin, J. J. S. Billings, L. Craig, W. D. Kernell, Eli L. Woods, Mary Knapp, G. H. Burton, R. B. Turner, A. A. Adams, Wm. Hillsman, S. R. Mason, Mrs. Bourne, E. W. Adams, Wm. James, E. Q. John Surven, J. H. Nave, Geo. Stuhl, Mrs. Horton, J. W. McCombs, Mr. Scovell, J. Washington, J. B. Elliott, N. M. Greer, R. Williams, O. J. Fick, James Darden, A. Athens, S. Rosson, Jesse Darden, O. S. Connell, C. Langford, J. Pruden, P. Reed, L. H. Millican, G. W. Day, A. A. Puckett, Eli Rayner, S. W. Granberry, Elijah Rayner, C. Watson, O. Dotson, J. T. Ward, A. Works, Mrs. E. Stone, J. Hale, C. L. Cate (6 mo.) John Selvidge, C. H. Rhodes, R. Jarman, John Lasidor, John Putmon, Bennet Rucker, Wm. Dileon, J. J. Martin, Wm. Burns, Wm. Grinnit, Rev. J. L. Toynes, Enoch Winks, Dr. Samuel Morton, C. L. Freeman, J. Britte.

By Samuel May's letter received—subscription money not paid over by P. M.

A CARD.

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Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

THE BAPTIST

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THE BAPTIST.

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R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, SEPTEMBER 21, 1844.

No. 5.

REV. ARTHUR L. McCLELLAN.

AN EXTRACT FROM MY JOURNAL FOR FEBRUARY 7TH AND 8th, 1844.

"I am requested, sir, by a very sick gentleman, to ask if you can call and see him."—Such was the inquiry addressed to me, on the 7th of February, ultimo, by a plain looking man, who was shown by a servant to my room in a boarding house in New Orleans, during my late missionary visit to that city.

"Who is the gentleman," I asked, laying aside the volume I held in my hand, "who wishes to see me?"

"I do not know his name, sir," he replied, "but he has heard that you are a Baptist minister: and as he was once a Baptist minister himself, and is now dangerously ill, he wishes to see and converse with you."

"Where," I inquired, "shall I find him?"

"At the Charity Hospital, sir," he responded.

"At the Charity Hospital!" I added, with surprise.

"Yes, sir."

I gazed at the messenger a moment, and answered "very well, I will attend to the request." He touched his cap, and departed.

It was near sunset on a beautiful evening, when this short colloquy occurred. The young missionary pastor of the city, Rev. R. Holman, sat near me, and witnessed the scene. I had an engagement to preach at 7 o'clock, and withal, was suffering from a nervous headache, a disease, to frequent attacks of which I have long been subject. I therefore turned to my companion, and requested that he would go immediately, and see the sick man; that he would administer to him all the consolation in his power; learn as much as possible of his history; and say, that I would see him early in the morning. He assented to my proposition, and set out on his errand of mercy.

The sound of his footsteps died away on the stairs, and, as I sat, now alone, I could not repress a train of the most painful reflections. "Once a Baptist minister"—A resident here, and yet wholly unknown to any of the excellent brethren who are struggling, with so much zeal, to build up the cause of truth in this great metropolis of the South! "In the Charity Hospital!" He is, as I suppose some poor, disgraced, and fallen clergyman, who has, in his desperation, sought this asylum to hide himself from shame, and is now, having run his course, dying, without friends or sympathy, in poverty, forsaken! Unfortunate New Orleans! Than its resident citizens never was there a more honorable, high minded, or generous community. Its streets, however, are daily thronged with every description of desperate adventurers, from every quarter, and all nations. Broken down in morals, in honor, and in fortune, there is no deed too dark or revolting for them to commit. Mingling in this crowd are found men of all professions, and of no profession, and some, alas! who have once filled the pulpit! Here is one who shrinks from the public eye, and conceals himself amidst scenes of miserable degradation, and remains unknown, until the fearfulness of his last hour compels him to reveal his name and character; and there is another, less honorable, but hardened and daring, who denounces all the christian world as base and selfish, boldly clamors to the crowd of his persecutors, and, insisting that he will never submit to be put down, still preaches to as many as will honor him with a hearing. Doubtless they were all hypocrites from the beginning,

"Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise
Devoured the widow's house, and orphan's bread;
In holy phrase transacted villainies
That common sinners durst not meddle with."