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the min
merica

paths, and General Intelligence.

[JOHN G. MAR. - SHAW DONA]

[NEW SERIES, VOLUME I, NO. II]

"WILT THOU NOT REVIVE US AGAIN?"
This was the fervent prayer of
Psalmist, in behalf of himself and
How sadly and yet solemnly appro-

Now is, the numerous churches, "I have, and to the thousands of their members! How important that we should adopt it as our own—that we enjoy fully and mightily to God. *"Will the receive us again?"*

Will thou not receive us? We all know what is meant by a *revival*. It is, when the Holy Spirits is poured out on individuals and communities; when many and often with multitudes of mind is thoughtful, zealous, and the heart serious; when *Emphatic* has filled, and truth is *testimonies* have been frequent and earnest; when *Con-*

are refreshed and quickened, and
all have rested and since we can

anders rescued, and sinners are con-
 verted to Christ. It is a time when the pow-
 er of the world is broken, and angels in hea-
 ven rejoice, and the church on earth will
 rejoice. A revival! It is the rain of the
 promise, and the church can ask of God for
 it. Where is pride? Where is proud-
 ness? Where is envy? Where is strife?
 Where is the love of the world? Where
 are the neighbors for the time flourishing? No
 revival will. Solon at that time
 would have been a law to Greece; those
 who were in the land, and Greece; what
 honors, pleasures, and comforts, further
 demands of the gods, and the
 descendants drink in the
 influences of the world. Rome will
 God would revive us. power, and

only he can do it. I wish and faded tea

of man. Means a little tribe, like a speck not quicken; truth, of the ocean, he not apply effort all the other nation perish. Paul may plan, mightily God, but God giveth the fruit. Reckah then, let us feel our dependence, all our help must come from above, realizing that our strength is unable to do let us look unto the high altar, let help come in to the Lord, been for heaven and earth. Unto the Lord. With thou not revive us again, words, that will thou not revive us again, would thought of past mercies that; if the Psalmist to plead poverty, had been the remembrance of the book of Jeremiah, it would rouse us to pray again. Most been such a clear and overwhelming knowledge of the Divinity of the

outpouring of it might then have been

...supposing we might then have seen
 a season, how prophecy suggested its own
 opinion, joy, in
 Christian ...
 said: the conviction unlikely how impos-
 sible opened: the adoration Divine at
 the church; the salvation a tribe
 from the world! In some such sermons
 may we have been first convinced
 that we have been relics of from of old
 of that we have children, comforted, its
 of that our ...
 been brought to Jesus, to learn of
 and find rest to their souls. Sacred
 loved, soul-cherished season! In
 thought of it inspires the heart to
 Will thou not revive us again?
 Wilt thou not receive us again?
 blessings is indeed great. Let us pray
 and plead earnestly with God, that he
 grant it. Let us wrestle with him, that
 we may pray many equally strong, and
 and seek to accept ...
 such as like Israel. For ...
 as not rest—our Jerusalem

let us not hold our peace, G
and to remember thereof go forth as bright

ness, and the salvation, as a lamp to
burneth. Deeply do we need spirit-
ual blessings; and God is their gift, and
prayer the divinely appointed way
of obtaining them. For all this, the
Most High expressly declares, "Will
I be inquired of by the House of Israel, to
do for them." Or then, let us ask, that we
may receive—let us seek that we may
obtain them. From every heart let
us cry out again, "WILT THOU NOT
REVIVE US AGAIN?"

THIS is the prayer of every church, and
of every disciple. Let it rise from the
sanctuary, the family, the prayer-meeting, the
congregation. Let us offer it humbly—with
deep sense of our unworthiness, earnest-
ly—in full view of our necessities,
penitently—sincerely mourning our sin-
fulness, and each one sending up
and putting away his own sins; *evangel-
ically*—in the name of Christ; *persever-
ingly*—giving the Most High no rest, till
he come and build up his kingdom, and
glorify his name in the salvation of man-
kinds.

Remembering that our responsibility is
not limited to our own salvation, but ex-
tends to the welfare of those perishing
around us; realizing the vast dominion
of the revival of religion; let us overlay
the strong encouragement and edict possi-
ble, and seek it, let us see it, truth, and
faith to the throne of our infinitely

that he will bestow it. Let us be : *un-*

For our own sake, that we may grow in grace
and usefulness; for the church's sake, that
we may be engrafted and grow up into
her religion; and the soul's sake, that the
power of the world may be a snare to be-
lieve of us dissipation's checkers, the holy
reformed, in sin returned, that man of
ress healed, and his needs be only about
wanderers be brought
that their souls may be in poverty, w
his, *Will thou not re-
cess, revive our*

said, the blessing, indeed, that bears it. I have seen a nature for a resurrection, and I seem to find a shadow of a bird, which is the creature, and yet sup-
towards heaven.—Ber-

circles in the water; and into it, one person was in Cain's was not far off. P. Hen-

nominal profession of religion, which many persons content them- selves to fit them for little else to disgrace Christianity by their prac-
tice.

is a small commendation to man-
little well. He is a good wagoner
turn in a little room. To live
abundance, is the praise of the
of the person. I will study
to give a good account of my lit-
erature to make it more.—Bishop

So short is life, that we can afford to
none of it in abortive undertakings;
and once we are assured that a given
work is one, which it is worth our while
to set about, it is
begun it, it is
Hamilton.

the heaviest stalk of
ends the lowest; so the ripest and
fruitful Christian is known by his
fall.

John Huss,
baptized and ac-
Provide coin
death. There
affecting and
to his brutal
s. After he
application on
great Exem-
and not vengeance
the bishops ap-
of Constance strip-
edotal garments, de-
priestly functions
and put a paper
covered him with
fornal spirits, and
A ring-leader of
die martyr smiled,
painful than a crown
just supplication amidst
Jesus Christ, thou son of
have mercy upon me!

IT OF PRAYER.
a vivid perception of the
jects for which we pray.
ness of acceptable prayer
belief and vivid per-
the Bible; and
we do not
use we do
our mind's eye
of holy de-
differ in in-
ant and feeble;
but is never
of prayer
desire. Men have
desires which are not to be
in prayer, which are out of
to be crushed. But it is his desire
the holy affections, de-
blessings, which finds accept-
th God.

is the spirit of dependence. Pray,
the natural expression and acknowl-
ment of our dependence on God. A
heart is impressed with this truth,
leans on God as its sole support—feel-
and glad to feel that there is no oth-
er being in the universe that can grat-
ify our desires.

It is the spirit of faith. The faith
prayer is not a belief reasoned out by
the human mind, that prayer must be
very useful by its reflex influence, be-
cause the soul is naturally made better
every time it asks sincerely for blessings,
or has an interview with a being so great and so
good as God—but a belief founded upon
the divine promise, and which shall re-
ceive. Relying on the word of God, it
expects to receive blessings from God in
consequence of asking for them, and leads
us to come boldly to the throne of grace,
of that the reactive influence of prayer
may make them better, but that they may
bring mercy and find grace to help in
time of need.

It is the spirit of submission. The
prayer is God's will to his own.—
for all the blessings which lie within
the limits of the promises of God he prays,
feeling that he is asking according to the
will of God, and that by asking, and that
with an importunity which never
is truly, and in the highest sense
to God. God's promises de-
pend on our faith. There are other things
to ask, yet not included
in the promise, and here the
submission has a different mani-
festation. It says "Not my will, but thine
be done." The will of the weak, short-
sighted, erring creature is thus absorbed
in the omniscient and perfect Cre-
ator. Whatever may be the result, the
petitioner is gratified
is done.

He in whose bo-
will pray on, if he can find
courage, him, till the de-
given, or death seals his
fence. Year after year
quest. It is faintly

cherished with his dying line. He is
cious. The discouragements may be
great, but his desires, his faith, the divine
promises are greater.

Such is the spirit of prayer. It is that
which gives life to prayer—those inward
dispositions from which prayer must pro-
ceed; and which must animate it. "For
as the body without the soul is dead, so
prayer without its spirit is dead likewise."
Hartford, Conn. Herald.

Alabama Baptist Advocate.

FRIDAY, FEBRUARY 23, 1849.

All PASTORS and MISSIONARIES of ASSOCIATIONS
are requested to act as Agents for the Alabama Baptist
Advocate.

THE SOUTHERN BAPTIST CONVENTION.
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Corresponding Secretary Southern
Baptist Publication Society.

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

INTRODUCTORY.

It is perhaps, natural that we should feel a de-
gree of embarrassment on embarking in a new
enterprise. To say nothing of the just expecta-
tions of an enlightened public, and of the mortifi-
cation which would result from their disappoint-
ment; there is in every man's mind a desire to
please himself, and to have the approval of his
own moral sense, which never fails to awaken
a deep solicitude, as to the final issue, justly pro-
portioned to the magnitude and importance of the
task before him. We are frank to confess our-
selves the subject of some such anxiety on the pre-
sent occasion.

The management of the religious press—invol-
ving the interests of an entire denomination—we
have ever esteemed one of the most arduous and
responsible duties that can be devolved upon
solitary hands. The most responsible, by how
much it is, perhaps, the most powerful engine
ever entrusted to mortals for the accomplishment
of good; and the most difficult, as its field of
operation is more extensive and varied—en-
countering every variety of taste and of temper;
every grade of cultivation and improvement—
every form of prejudice and predilection. There
is too a permanency in the influence of the press,
which places it alone among the instrumentalities
of earth. No mathematical numbers can
define the limits of our audience; and no whis-
tling winds or hum of busy voices can drown the
intonations of this monitor. Its impressions are
final. There is no erasing the lines of the printed
page. If they utter truth, it is truth for ever
told; if falsehood, it stands indelibly recorded,
until "the opening of the books" from "the great
white throne" of the last judgment. How dread-
fully solemn is the reflection!

Conscious, to some extent, of the responsi-
bility of our station, and of the arduousness of the
duties before us, we have assumed the editorial
chair of the Alabama Baptist. To this office we
have been led, partly, by the earnest, and re-
peated solicitations of many of its friends and
patrons; and partly, by the peculiar state of our
health—(having been frequently threatened with
apoplexy within the last six months)—which
renders it indispensably necessary that we should
retire from the more highly exciting and active
labors of the ministry. It is, of course, to be
expected, that with many of the duties of our of-
fice we are practically unacquainted, and shall
need much of the patience and forbearance of
our readers. We promise them, however, that
nothing, which our most unremitting exertions
can supply, shall be lacking to render our paper
equal to any in the country; and we could not
but feel that we will be ever ready to extend to us that in-
dulgence which our inexperience may demand.

Under every other circumstance it might, perhaps,
be necessary, in harmony with the usage of the
times, to delineate, more minutely, our position and
plan of operation. From this formality, how-
ever, we are spared, by the long and familiar ac-
quaintance with the labors of our readers. For
seven years we have been intimately associated
with them in the various interesting relations
of our common cause. In some form or
other, the fruits of our ministry are every
where among them. Disdaining concealment—
"renouncing the hidden things of dishonesty";
not walking in craftiness, nor handling the word
of God deceitfully—there is scarcely a feature
in our character, either public or private, but
which they have fully known. Our theological
opinions—already published—have long since
received the signature of the great body of the
denomination; and our practices, touching all
the great enterprises of benevolence, have been
uniform, hearty and energetic. In every place,
"we approve things that are excellent;" and we
remain pledged "to be zealously affected always
in every good thing."

What the future may disclose, in our relations
as editor, we are, of course, unable to say; and
we can, therefore, promise nothing with absolute
certainty. We desire, nevertheless, not to merit
the character of an Ishmaelite—our "hands be-
ing against every man, and every man's hands
against us." We shall "earnestly contend for
the faith once delivered to the saints;" but we
shall study to do so in the spirit of meekness and
love—not "doing evil that good may come." We
shall meet every man on terms of friendship,
or abandon his society altogether. Personal
feuds and animosities; local disputes and tick-
lings, can not be indulged through the medium
of our paper—as wholly unsuited to the sacred-
ness of the religious press. It shall be our
steady aim to propagate truth—without admix-

ture of error; but we shall sedulously
maintain the rights of others, both
civil and ecclesiastical. Firmly maintaining
these principles, we shall hope to receive at the
hands of our brethren of the editorial corps, and
from our correspondents generally, that courtesy
and regard, which, in our stead, they would have
a just right to expect—to all of whom we her-
eby extend our most cordial and christian saluta-
tions; and relying upon the Divine blessing, and
goodness to guide them and us in all our
endeavors, we subscribe ourselves their fellow laborers in
the Kingdom and patience of Jesus Christ.

A. W. CHAMBLISS.

TYPOGRAPHICAL ERRORS.

One of the greatest difficulties attending the
labors of a young editor, is that of correcting the
proof. This is a difficulty which nothing but
practice can overcome; and it is possible that,
for a few weeks yet, there may be found—as we re-
gret to say there will be on the outside page of the
present No—an occasional typographical in-
accuracy, which we hope the clemency of our
readers will correct. We shall do the best we
can, and leave the rest with them.

"He that does, the best his circumstance allows,
Does well, acts nobly, angels can do no more."

TAKE NOTICE.

We send our paper this week to a few per-
sonal friends who have heretofore ordered a discon-
tinuance; if they are still of that mind they will
inform us. Otherwise, we shall take it for
granted that they intend to continue, and we shall
send it regularly.

OUR PAPER.

It will be perceived that we have changed the
title of our paper; and that, instead of the *Ala-
bama Baptist*, it will henceforth be known as the
ALABAMA BAPTIST ADVOCATE. The principal
object in this alteration is to disconnect the books
of the present and all subsequent volumes from
those of the past. We have no interest in any
of the old books; and it is known to many of our
readers, that through some inattention, either on
the part of agents or of book keepers, much diffi-
culty and some dissatisfaction have been felt on the
settlement of accounts. This we are person-
ally anxious to avoid; and shall, therefore, keep
our own books, and for any monies remitted di-
rectly to us, or received by our authorized agents,
we shall hold ourselves personally responsible.

It is, however, proper to remark in this place,
that our prices will, for the present, remain the
same as heretofore; and that those who have
paid in advance for the late Alabama Baptist,
will be receipted for the same on the accounts of the
Alabama Baptist Advocate. They are re-
quested to examine our acknowledgments, and to
point out any error that may be detected.

OUR TERMS.

The terms of our paper will be the same as
heretofore. We were desirous, and at one time
purposed, to reduce our prices; but upon a min-
ute examination into the proceeds and expenses
of the concern, we became absolutely assured
that such a course would result in the complete
annihilation of the entire establishment: a result
which we feel satisfied no baptist would desire
for the sake of a few dimes in the matter of his
subscription. If any one of our readers enters
into a doubt of the truth of the above statement
and will make it known, we will furnish him
with all the facts in the case. If, however, we
were immediately furnished with full as many
more subscribers as we now have, and could
place our paper upon the advance system, it
could be published at \$2 50 a year, and if our
present list were doubled, we could put it at
\$2 00. Will not our brethren make a vigorous ex-
ertion, and help us to bring it down? It can be
done with a little effort. Make the experiment.

A PROPOSITION.

For the largest number of cash and paying
subscribers sent us by any one individual, with-
in four months from the issuing of the present
number of our paper, we will present a hand-
some copy of Fuller's Works; for the second
largest number, a copy of Robt. Hall's Works;
and for the third highest number, we will give a
copy of Dwight's Theology. Will not our min-
istering brethren, who need these invaluable
works, and may not have the ready means with
which to purchase them, now bestir themselves a
little, and aid us and the public, by giving to our
denominational paper a wider circulation?

FILE YOUR PAPERS.

With a view to render our paper, both more
useful and more acceptable to our readers, we
have determined to devote a portion of the first
page of each number to the leading doctrines of
our denomination—in systematic order. Some
of these articles will be selected from valuable
works in our possession; others will be original
contributions from men of known ability and
soundness; and, therefore, in addition to their in-
trinsic merits, they will wear the attractive garb
of novelty. For this department and others, we
have already engaged the promise of some of the
ablest pens in the State; and together with their
aid, and that of others which we shall seek to
obtain, we doubt not we shall be able to make our
paper worthy of a second serious reading.

GIVE ATTENDANCE TO READING.

There is in many a wonderful indisposi-
tion to regard this divine precept. It is
everywhere complained of. Borne on
by life's rapid stream, we prefer to glide
smoothly and softly—indifferent alike to
the direction we go, and to the end of our
hurried voyage. Albeit, high responsi-
bilities are laid upon us, and a fearful des-
tination awaits us—however, the duties

of life are manifold, and the sources of
strength cumulative, regardless of the
one and of the other—concerned neither
to understand the aim of our being, nor to
perform it, we sit quietly, and at ease—
content with the stature of a man and the
intellect of a child.

Knowledge is the food of the soul—"the
sincere milk"—without which it can nei-
ther improve nor live. Its cravings are
spiritual and immortal. Ethereal in its
nature, and semi-divine in its faculties
and attributes, it disdains the meaner
husks, on which the swine do feed and
fatten. Gorged with such gross, and pal-
try aliment, it pines and sickens and
dies. The communion of spirits is the el-
ement in which it finds delight—where
heart answereth to heart, as the face of man
to face in water. It looks out to new
discoveries, and for the solution of new
mysteries in morals and religion, and to
the acquisition of new facts in history and
in social life. An angel in embryo, pent
up within the narrow attainments of
youth, nor permitted to contemplate with
philosophic eye the handy works of its
great original in all their gorgeous variety
and amplitude, it is imperfectly suited to
admire the creature or to adore the Cre-
ator. It is intelligence that gives life to
devotion. We worship God acceptably,
and in the beauty of holiness, when we
adore him, not as an "unknown God,"
but as the living and true God, doing his
pleasure in the armies of heaven and a-
mong the inhabitants of earth—beheld a-
like in the dispensations of his providence,
and in the clearer lines of written truth.
Nor is this all.

We live in an eventful age of the world's
history. Never before did our earth wit-
ness such rapid and mighty revolutions in
the moral and political universe as are
now transpiring. All things are in a
transition state. Civil and religious re-
form is the watchword of all nations.
Angels are preparing to open the seals of
the last day. Thrones and dynasties are
trottering and overturning from their base.
Popular liberty the freedom of speech and
of the press, is every where in the ascen-
dancy. Improvements in all the arts
and sciences are daily reported. Every
ingenuity and exertion of man is laid un-
der contribution to keep pace with the de-
velopments of providence, and to supply
the ever growing demand of our mental
and moral nature. All elements, in earth,
and air and seas are called into subservi-
ency in the diffusion of truth and knowl-
edge. The press, like a mighty river is
pouring its flood of living light into every
pathway and into all the habitations of
earth. The sun of science guilds the
firmament, and religion in ceaseless splen-
dor sheds her healing beams upon the na-
tions; and with united voice, they pro-
claim, in tones as sweet as angels use,
GIVE ATTENDANCE TO READING.

THEODORE CLAPP.

We perceive, in the New Orleans Del-
ta of the 12th inst. a discourse from the
pen of the Rev. Gentleman, whose name
stands at the head of this article,—pur-
porting to be upon the Divine justice, but,
de facto, upon "universal salvation."

We confess, that we were not a little
surprised, that the Editors of this highly
valuable commercial paper—circulating
so widely among all classes of orthodox
christians—should have opened their col-
umns, to the publication of an entire dis-
course, which cannot fail to be obnoxious
to the views and feelings of so large a por-
tion of their patrons; and we shall feel the
more gratified to find that this is but a
single departure from their usual course.

Of the discourse itself, but one thing
struck our mind, as at all worthy of re-
mark; and that was, its want of consisten-
cy both with itself and with the truth of
God. It is evidently the production of
one who was conscious of having a bad
cause to manage, and was laboring be-
tween the clamors of a corrupt and restless
populace, on the one hand; and the
mighty misgivings of his own moral sense,
on the other. Mr. Clapp, if we have
rightly understood his history, was once a
Presbyterian Minister of standing; he
then became a Congregationalist upon his
own responsibility; next he became a Uni-
tarian; now he is decidedly a Universalist,
and we shall not wonder to hear, if he lives
long, that he has become an Atheist, as
did Abner Kneeland—exemplifying the tes-
timony of one who was in that faith be-
fore him—"the tendencies of Universalism
are all, and always downwards."

THE UNPARDONABLE SIN.

The doctrine of future endless punishment is
most clearly and convincingly proven by those
scriptures which relate to the unpardonable sin.
"Wherefore, I say unto you, all manner of sin
and blasphemy shall be forgiven unto men; but
the blasphemy against the Holy Ghost, shall
not be forgiven unto men. And whosoever
speaketh a word against the Son of man, it
shall be forgiven him; but whosoever speaketh
against the Holy Ghost it shall not be forgiven
him, neither in this world nor in the world

to come." (Matt. xii. 31.)
The question is not, what is the unpardon-
able sin; for that is clearly defined to be
"the blasphemy against the Holy Spirit," or a
denial of the Holy Spirit; but the question is,
whether it can be committed; and if so, whether it can be
pardoned.

The only reason for saying that it cannot
be committed, is the fact that our Lord
has not said, in so many words, that it can be;
but has rather said that it can be committed
hypothetically,—"Whosoever speaketh against the Holy Ghost,
etc." If this, however, is sufficient to prove
that it is impossible to commit this sin, then
when he says a like man "Whosoever be-
lieveth on the Son hath everlasting life;" or
"Whosoever killeth you with the body, he doeth
God's service, will also save your soul;" it is impos-
sible for any to believe in them, and impos-
sible that any of the apostles or early christians
should have been put to death. Nay, if the
phrase, "whosoever speaketh against the Holy
Ghost," etc. does not even imply it is both pos-
sible and certain that this sin may be committed;
then, neither will the corresponding phrase—
"whosoever speaketh against the Son of man,"
etc. evince that this offense is possible or cer-
tain. Can any one entertain a doubt of the ex-
istence of this latter crime? No more reason
can we doubt the possibility of the former.

But, it may perhaps, be said, that although
this sin is possible, yet, nevertheless, there is no
direct evidence that any one has ever perpetrated
it. To this we might reply, that it is not neces-
sary that we should prove it for if its com-
mission is only admitted to be possible, then it
is possible that one may never forgive—
Secondly, We are not justified in saying that
nothing has ever taken place, of which we
have direct evidence. What is possible to
exist, may have existed already, notwithstanding
our ignorance of the fact. It is possible that
the sin has, for us, been committed, then it is
not less possible, that it may have been so com-
mitted in the past. The want of direct evi-
dence of the subject, proves nothing at all. There
is quite as much proof in our eye as there is
against the quite as much to show that it has
been, as there is to show that it has not been
committed. But, Thirdly, There is strong
presumption that some have committed the un-
pardonable sin. This is inferred from the known
character of the persons by whom our Lord was
at this time surrounded; from the anomalous lan-
guage which he used on this occasion, and from
the declaration of the Apostle John. "There is
a sin unto death; I do not say that he shall pray
for it; and there is a sin not unto death. (1st
John, v. 17.) Nothing can be more palpa-
ble than the contrast which the Apostle, in this
place, draws between certain sins. For the
forgiveness of the one we are required to pray;
for that of the other, as we may say, we are for-
bidden. Hence it is manifest, and whence
are these different instructions certainly it
arises out of the respective magnitude and culp-
ability of the deeds themselves. One is a
sin not unto death, and we may pray for its re-
mission; the other is a sin unto death, "it shall
not be forgiven neither in this world, neither in
the world to come." "I do not say ye shall
pray for it;" This does not preclude the
possibility and the actual certainty of such sins
as that now under consideration think it
will be difficult to form any mode of expression
that will do so.

The question, however, recurs, whether there
is no mode of interpretation, by which the phrase
"this world, and the world to come" may be
harmonized with the forgiveness of sin. Those
who take the affirmative of this question
insist that by "this world" is to be understood
the Jewish dispensation, under which Christ was
born, and which was then waning; and by
"the world to come," is meant the Christian dis-
pensation, then just dawning upon the world. This
interpretation, however, does not solve the dif-
ficulties in the case; because it proves, that
neither under the Jewish nor the gospel
dispensation could this sin be forgiven. Those
who take the negative of the question before us,
insist that the phrase "this world, and the world
to come," must be understood of this life
and that which followeth after. In the present
and the future existence. In this connection they
are sustained by the Evangelists John and Mark.—
The former said "unto him that blasphemeth
against the Holy Ghost, he shall not be forgiven
him; and the latter—'He that blasphemeth a-
gainst the Holy Ghost hath no forgiveness,
but is in danger of eternal damnation.'" (Luke
12: 10. Mark 3: 29.) This language is posi-
tive and absolute. It admits of no evasion. It
can be restricted to no dispensation, but puts its
broad and final negation upon the head. There
is no escape from the dreadful conclusion to
which we are brought. Here is a sin which
hath no forgiveness under the Jewish dispensa-
tion, or under the gospel dispensation; in the
present life, nor yet in the life to come.

BETTER LATE THAN EVER.

There is in Massachusetts a benevolent
society, known as the *Baptist Charitable
Society*, the object of which is the relief of
the widows of deceased Ministers; and into
whose treasury the sum of \$80 was paid
during the past year. This is somewhat
novel institution, which we would com-
mend to the special attention of our breth-
ren. Its object is a noble one, and we
should rejoice to see something of the sort
in all our churches.

One of the most serious difficulties in
the way of the entire and absolute conse-
cration of our ministry—so clearly and
abundantly taught in the scriptures—is
the destitute and helpless condition

which such a course must entail upon their
families: nor is it possible that, until
something is done to relieve them of this
embarrassment, they, as a body, will ever
be gotten to disengage themselves from all
secular entanglements and devote them-
selves to the exclusive work of the Lord.
Our ministry are not wanting in piety, or
interest in the great work to which they
are called. They are even willing to
submit to hardships in life, and there may
be, perhaps, a few, who regardless of con-
sequences, may trust themselves forward
to their work—leaving it to a merciful Pro-
vidence to provide for their widows and or-
phans in his own appointed way; but it re-
quires a measure of faith and self deni-
al to do so, which we can hardly expect
always to find, on the one hand; and cer-
tainly have no right to demand on the
other. There is no duty more clearly en-
joined in the scriptures, than the support
of the ministry. If this were rendered
during their life, it would enable them to
place their families in such a condition as
not to need the attention of their brethren
after death; and if it is withheld till then
it is reasonable and just that it should be
given to their widows. Nevertheless, we
cannot forbear to add, that to give this as
a "charity" is neither just nor proper. As
well might any other debtor pay his dues to
the heirs of a departed creditor as a charity,
as that this due should be so rendered.
It is either a debt unpaid to the min-
istry or it is not. If it is not, their widows
have no more claim upon us than the wid-
ows of other christians; but if it is, it should
not be paid as a charity—*Pay what thou
owest*; and we had better pay it late than
never.

BARNSTABLE ASSOCIATION, MASS.

Of the churches of this Association even are
upon islands,—four on Martha's Vineyard,
and three on Nantucket. The church of Gay Head
on the first named island consists mostly of In-
dians, the remnant of a once powerful tribe.

TOWNS AND VILLAGES.

The following resolution was adopted at the
last annual session of the Western Virginia Bap-
tist Association, which we would rejoice to see
carried out in the practices of our entire denomi-
nation:

"Resolved, That this Association regard towns
and villages as places of paramount importance,
which should be occupied by our denomination
as speedily as possible."

We have too long acted upon a different prin-
ciple; and, instead of seizing upon these ar-
boreal of influence, have been content to sur-
render them up to the peaceable occupancy of
others,—a course of action sanctioned, not
common prudence, nor by the usages of our
or his apostles. The careful reader of the
treatures must have remarked how steadily
most exclusively the policy was pursued, by
original founders of christianity, of planting their
churches in the most prominent and eligible po-
sitions. "There is no man that doeth any thing
in secret, while he himself seeketh to be known
openly." He that doeth truth, cometh to the
light, that his deeds may be made manifest: that
they are wrought of God."

MISSIONARY TO THE BLACKS.

We notice in the Minutes of the last annual
session of the Yalobusha Baptist Association
Miss., the following important resolution, which
we commend to all our brethren:

"Resolved, That we employ a Missionary at
\$350, per annum to preach to and instruct the
colored population within the bounds of this As-
sociation."

How long shall it be ere all our Associations
and churches will adopt similar measures for the
evangelization of this much neglected, but im-
portant part of our Southern population? True,
many of our brethren of the ministry and others
do employ a portion of their time in the oral re-
ligious instruction of their colored congregations;
but we have long been fully satisfied in our own
mind that, never, until more dignity shall be
attached to the work itself, by making it an hon-
orable missionary field, will this duty be suffi-
ciently appreciated, or the task universally per-
formed. As we intend, however, to take up this
subject more at length, at some future time, we
will say no more; but impress upon our breth-
ren the importance of preaching the gospel to the
emphatically poor.

Under the resolution referred to above, Elder
T. B. Altom was appointed the missionary for
the current year, and by the recommendation of
the Association will use the Catechetical Instru-
tor in his labors.

REV. HENRY KEELING.

From the Religious Herald, we learn that the
Rev. H. Keeling, the Editor of the "Baptist
Preacher," has accepted a call to the pastoral
charge of the Grace street Baptist Church, Rich-
mond Va., vacated by the resignation of Re-
v. Jas. B. Taylor, the Cor. Sec. F. M. Board. We
suppose, however, that brother K. will not discon-
tinue his editorial relations with the Baptist
Preacher; and his friends need not, therefore,
fear for the issue of that valuable paper. We
wish for our excellent brother better health than
he has enjoyed for a long time past, and that
he may have good success in his present charge
labor.

MISSIONARY TO CALIFORNIA.

A western exchange notices that the
Issue Owens, of the Methodist Episcopal Church
in Indiana, has been appointed mission-