pathe sand General Intelligence. Devoted to Religion, Moralim, Scie

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETHIN THE TRUTH. "-I Corinthians, sill, 6.

CHAMBLISS. Editor and Proprietor.]

LD SERIES, VOLUME VII, NO. I.

MARION, (PERRY COUNTY, ALABAMA,) FEBRUARY 23, 1849.

ple, with EE ALABAMA BAPTIST. plished. A Religious Family Newspaper,) D EVERY FRIDAY AT MARION, ALABAMA is thence

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2. If subscribers order the discontinuance of their pers, the publisher may continue to send them till all ash charges are paid. 3. If subscribers neglect or refuse to take their pat-

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5. The auts have decided that refusing to take a per or principal from the office, or removing and wing it most of for, is prima facie evidence of inten-

THE REAL PROPERTY AND A RE Ministers Department.

FIETY OF THE MINISTRY.

selves she ave embraced ; the obdient pleased the blessed God to ordain the

What saith the scriptures? They require us from a principle we have already estab- | holy : the Gause of all being the Upholder shall have let its savour's to be not only as other men, but to be more. lished, it is plain that they have no power of all things : infinitely happy, because or nothing by to be cast out. "Be thou an example to the believers, in word, but what they have received. in charity, in conversation, in spirit, in faith, in whatever it may be, will not account for Himitable in his immensity, inconceiva-purity." "Be sober minded—in all things the motion of a hody; only when it moves the in his mode of existence, and indescri-the motion of a hody; only when it moves the in his mode of existence talls only to be a line of the thousands. tof men." We have so of the ministry as a profeserstand by the a routine of shewing thyself a patern of good works-in dor- in a right line towards that by which it is bable in his essence : known fully only to bers ! How important that to perform with a cold and trine shewing uncorruptiveness, gravity, sinceri- attracted. Of course, this principle may Himself, because an infinite mind can adopt it as our own-that w or for the promition of some ty, sound speech that cannot be condemned, that be the reason why a body, when it has re- only be comprehended by itself. In a word, ly and mightily to Gody " Wall

worldly and ewn ; so muchas a system, dy and happily embraced and the eternal solvation of fellow men, not for the attainment of h semulation of workh, that rese were considerations too are to press significant ary to be mention d in conn ion with an oyment so divine. Motio holier and hthan these, are requisite to imate our zr to spstain our hads in the charge of trred trusts committed to th

ings. Windle we must taste and handl the word of r ourselves. Theprecepts enforce and octrines we advorate, must no mercly and ficially acknowledged ; but t must find prent in our own he rt, as in bitable cor s, fraught with the most of wheleine equences. "We believe

therefore " said the eminent Aposth the Gentilend thus are we to "hold the tory of the in a pure conscience," ba

felt its verid its power. The ins we nounce is 3, we should first depore in selves; viour we recommend, we

there must four own heart, a dep and a sonal experiet the power of the gospel, an ardent mation of its benefit and bla

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WILT TRAU NOT REVIVE US AGAIN This was the, frevent prayter of J. Vol. Psalmist, in blant of houself and I infinitely good; and eternally self-suffi-Besides, the principle of attraction, cient, meeding nothing that he has made. How sadly and yet soleming

SERIES, VOLUME I, NO

INEW

JOHN G. MARINE MAM, P

La schained ceived a projectile force, moves in a circle, a Being who, from his infinite wisdom, repice us again? what line. It is then cannot err or be deceived ; and who, from Wilt thou not Revive us

what is meant by a revical.

the Holy Spirits is poured a als and communities ; w and often with mall thoughtful, and again, and group serious Assyrian Empire has be d truth is and earnest ; when Ch eshed and quic stored, and sinners are conv. world is broken, and angels in he loc, and the church on early walls revival 1 It is the rise the tents of t ves, our chid fast. Where is proud. gubors, for that time flourishing ? revival, withed. Solon at that time w importuately laws to Greece; those mors, please shed, and Greece; what

mforts, further mands of Jonada edful and best fos descendants drink al influences of the reyard. Rome wood would revive us, her power, and p Will rnou not reor and part of the ren almost in her in ly he can do it. Then almost in her in our hope is in harished and faded co man. Means an little tribe, like a of quicken; truth of apply effort idlige all other nationer if. Paul may plan the mighty God the mighty Goo

instrumentality of preaching the gospel for the demand, airst render ourselves. Whi recovey of a lost and ruined world. This high sides the reader our ministry either and reponsible office he has entrusted, not to sing or mble? In vain may we per angel beings; but to men of like passions with men to ponciled to God, if our two their udience-to men encompassed with all are at enrich him, and worse than i ifrmities and weaknesses of those to whom , if by our stry we have save other, w re sent. The methods by which they'are outselves gast, away. Ministerial fet their object are wholly moral and per- should be had ardent. Nor is this a re: and in order to success it is needlot It she constant and uniform. Yo ney distinctly understand the character of doubtle served, and it is alarming to v ings whom they seek to influence ; the na. the rap nd extent of their own resources ; and that | and pe enter upon their work with a zeal border. joymer slife could be crowded into pon enthusiasma

profession. It is no ordinary vocation annua why we are called to contemplate. "If any We aret contending against review midesireth the office of a bishop, he desireth a again well directed effort for the gol work." Whether we consider it in the ment he of dignity or of usefulness; whether as it of the while to the present or to the future world, it breat wilable to the disparagement sane aarivailed in the appointments, of men. seaso refreshing, where our own s The ower of the pulpit may be traced, more or often and witnessed such wonderfi less dectly, into all the departments and rami. of the ne power. We intend sin leaties of human life; from the effeminate du- when seasons of grace have been ies ofhe nursery up to the vast concerns of na. they did stimulate us to farther exert tional overnment-from the formation of lan- to far lattainments in holiness and u guage 2 to the salvation of the soul. Its pri. We get that, a periodical religion mary biness is with the morals of men; and nions her with scripture, nor, with here its afluonce is most conspicuous. On the interviseouls; and that, under God, ministry more than upon other men, it devolves 'dy me sought, mainly, in the stead, to watclover the necessities of virtue and reli. form wof the ministry. What They are, emphatically, to be the patons of talk and of good order-"the nursing, speak truth but once or twice in t thers ad the nursing mothers" of the church

mointed to fall sh the strong, restore the weak echim the wander, bind the broken heart, * and train, by every rule -Of her discipline, to glorious war he saramental hosts of God's elect." t is to " perfecting of the saints, the edily of the ody of Christ ; till we all come, in e unity cithe faith, and of the knowledge of he Sen of God, unto a perfect man, unto the neasure of he stature of the fullness of Christ." From the speredness and diguity of the minis terial officed naturally arises the qualifications and duties will be fitting him who fills it. There thould be consistency and order in things. Harnony is the first law of Heaven. "To the wicked Godhaith, "what hast thou to do, to declare my statics ; or that thou shouldst take my ovenant in av mouth ; seeing thou hatest intruction, and castest my words behind thee?" Thus also removed the inspired apostle. Hayng said the wat desireth the office of a bishop, esireth a goo work," was immediately led o add: "A bishop, the must be blameless;" o add: "A bishop, th

lency of the times town ds st religion. As if the durys space ficek or a day, some there a e sheald form high conceptions of this sa- appear out with the extra exciteme emceting, or a quarterly cond church, or for the proper e s. No. God forbid that, t think is principle of veracity, w a yea r of his commercial honesty. pay all debt only of large amount ? greaterason can we consider him a person, o is devotional only at protri ings, or the Sabbath-day. Christianit

> iness oil and it shines most conspicuously when cardinato the ordinary affairs of every in private, in kness or in health. In every son, must be self-existent. If we suppose agent ?

in the mid of which we assumed this sacred other; and so on in an endless series; or, vocation now weyowed unto the Lord that we every existence must have been the work would was and pay; that we would keep our of an independent and minighty agent. hearts wi all diligence; that his word should be our day study and delight; that we would confer never with desh nor blood in the discharge of ir duties, that we would touch, nor taste nor all an unherent property of matter, muy be easily determined beyond a doubt. In

Photostat Microfilm Check one Check one Positive Negative **Estimated** Cost **Actual Cost** Estimated delivery time Date Month Year Date completed Remarks Approved Approved Lice Button Laboratory Technician Alaberman Baptur advocate Feb - 2 3 - 1849 - To self, before it has a being, is as great an clock, or in a regular and extended pa- righteousness, is as absurdity as can be contained in so small lace have been produced entirely without 35. pulpit or in a domestic circle; among our a number of words. There must then be design, as that the human body, or the Though the righter the Rechabites. Of course in the supposed irresponsibility of man they occurred when maintained and on servants when its influence is nowledged the same in public as in private, makiness or in health. In every place, we shart carry about us the dying of the work of some dependent being, to dy the make a his death." We remporte mental anxiety and distress, We remporte mental anxiety and distress, we have the work of an approximate what they been the work of an approximate what they do not have mental anxiety and distress.

can exert itself, or operate

We reunber he mental anxiety and distress, being, must have been the work of an-

taste nor ade an unclean thing; that we would the movements of every body of matter, of

possess? How absurd then is the supposition, that man is the production of any possible combinations of mere matter! How full is the evidence, that he must have been the work of an infinitely wise

THE TERM GOD.

consecrateo his glory all our time, our talents which we have any knowledge, power is fine the term GOD: as to the word itself. your sins, and gently draws you to Jesus and our engies. Have we forgotten these so evidently communicated. If two bodies it is pure Anglo Saxon, and among our Christ. Are not all these instances of of this life," but we have been process and vows? We remember also, of matter come in contact, and one of them, ancestors signified not only the Divine his power, wisdom, and goodness, so many tends to the welfare of those per evidences of his willingness to save you? I we remember also, what we be preached to others : of the short. the our object is not following numbers to illus-rate_the si hate-the pier, he intelligence, and the devo-tion of the minsur. May the blessed Spirit in ess and anity of the world; of the danger Mr Estars - A gentleman one day took the strong encouragement we too overpa tion of the ministry. May the blessed Spirit rule out pen while we write, and impress the rule point the ministry of the world; of the danger rule out pen while we write, and impress the rule point to show him his possessions. Waving his rule out pen while we write, and impress the rule point to show him his possessions, what is the human hear, and the im-rule point to show him his possessions, that is the will bestow it. Let us illinging that he will bestow it. Let us illinging that point age of the value of the value of the soul, 1. The point is soul and the max we may grow in and the comparable excellincy of religion-with what uphasis we insisted that men should daily denrihed served, and up their cross and daily denrihed served, and up their cross and daily denrihed served, and up their cross and daily denrihed served. The point are should about, There, so show, 'that is my es-that he will bestow it. Let us the other side: 'do you see that same' 'Yes,' and usefulness; for the other side. 'Do you see that same' the other side. 'Do you see that same and that be may be enlarged and that she may be enlarged and the other side. 'Do you see that same are the other side.'' the

b, and

earth and all its inhabitants! See - Al where marks of the loving kindness of your God. Luck into the book of God, and see how its sacred pages unfold his remissiness, universal love. Look to Calvary and see, and putting away his on. how that sume almighty love manifested itself in the dying groans of Jesus Christ, Hearken to the admonitions of the Holy Many attempts have been made to de- Spirit, which secretly reproves you for glorify his name in the salvation of man

ut God giveth the Thy. hen, let us feel our depend of Rechab Il our help must come fire before me zing that our strength is maible to co et us look auto the hill er exact i elp-cometh-to the Le eaven and earth. Untown been P. Witt thou not revive us agai, words, that Will thou not revive us AG hought of past mercies the oples if the Psalmist to plead 19 remembrance of as country, had been en ouse us to prin the book of Jeremiah, it ignin. Mos'e been such a clear and over lightful expenses of the Divinity of the outpouring of ar it might then have been a seasob, how mion, joy, horophecy suggested its awa cal : the convic church; the saivation Divine and ice world I in some such s A tribe of may be that we were first conv. A fribe a that we have been relate a bit or wernment,

that we have been retristed midst of been brought to Jesus, to learn mesexister and find rest to their souls. Sacrocy. lowed, soul-cherished season the Divi thought of it inspires the heartfelt pr Will thou not revive us again ?

With thou not receive us again ? abje blessings is indeed great. Lenus plan be and plead earnestly with God, that he r grant it. Let us wreside it and and sake, low very many equally strong, and sals | are accumulating in each age-he can doubt that God hus spoken, nor can e Bidoubt the supernatural origin of our erved gion.

enrs Religious Miscellann. bun,

RESPONSIBILITY OF UNBELL al to Sana, which I learnt A fruitful cause of scepticism is h

For that which is constitutional

ness and die ically-in the name of Chris ingly-giving the Most Highmo rest, he come and build up his kingdom,

Remembering that our responsible

1. THE PIETT OF THE MINISTRY CLAIMS OUR daily den themselves, take up their cross and follow Jos - should sacrifice all things for his sake and segopel-should patients, and coretonsess and gody a this present world. Have we, my brolines, brown these doctines? Or how shell not at ministry motour lives be consis-tent? TTENTION, in the present Number. . We are rebil to mantion this first of a l, not because suspect the want of it in those for whose speits we write ; but because of its incomrable importance-because, without it, we were t as sounding brass and finkling cymbalsatover other qualifications and gifts we might Piety, deep and genuine, is the right of our power, destitute of which we were as dillren-toe great energizing print

Devoted to Religion, Morality, Seie ind General Intelligence. maths.

SHAMBLISS. Editor and Proprietor.]

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5. The Courts have decided that refusing to take a per or priaireal from the office, or removing and therefore spe," said the eminent Apostle to

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hospitality, a lover of good man, sober, just, holy, significant and kry to be mention d in connextemperate." Such are the high requisitions upon ion with an eloyment so divite. Motives, us. Look at the picture. What is it like ? It in than these, are requisite to anis no ordinary measure of piety that is demanded imate our zeals to sustain our hands in the disof us, We are to be all that other men are and

charge of the cred trusts committed to them. more,--- to possess every characteristic of the christian, but in n more eminent degree. there must be, our own heart, a step and per-Eminent piety involves the usefulness of the sonal experies of the power of the gospel, and ministry. "The piety of the churches rarely or an ardent appeiation of its benefits and blessnever rises above that of their ministers. "Like

ings. The all we must taste aid handle of the word of hor ourselves. The precepts we The seal does not better modily the wax, than enforce, and ploctrines we advorate, must not be does the permanent ministry the moral and intelmerely and sufficially acknowledged; but they lectual character of the people among whom ho must find a lonent in our own heart, as induresides. The one is the certain guide and index naises, fraught with the most over of the other. The spirit and the temper of the

whelming carquences. "We believe and pastor, his conversation and modes of thought are every where communicated, and insensibility the Gentiles and thus are we to "hold the mys- imbihed by the people of his charge. As he is, tory of the sh in a pure conscience," having so will they become. They adopt his phrases, felt its veritynd its power. The lias we de- and full into his measures. It was, therefore, ours, we should first depore in ournot without reason, that the apostle, fixing his recomment, we our-

ever mon the spiritual well-being of the whole selves should ave embraced ; the obdience we people, charges the ministry, first, Take heed unto demand, et first render ourselves. What bethuself.

What saith the scriptures? They require us from a principle we have already estab- | boly: the Gauss of all being the Upholder to be not only as other men, but to be more. lished, it is plain that they have no power of all things : infinitely happy, because but what they have received.

rather than in a straight line. It is then plain, that every moving body must have received at first, a projectile impulse from the hand of him who made it; and that mighty.

Viewing the movements of the heaven-Clark. bodies, and the various operations in he world, and the power by which the thole is effected in this point of light, it may be said with truth, that we may as distinctly see God, with our natural eyes, as we can see each other. When we look at one of our fellow-beings, we see nothing but the operations of a mind or spirit upon a mass of clay. The mind itself, is priest, like" people is almost universal history. entirely concealed from our sight, and its effects only, are the objects of our vision. In all the operations of nature, with equal plainness, we can see the effects of an almighty and intelligent agent.

2. The being of God is epulent from the marks of DESIGN and INTELAGENCE which we discover in all his works. Every kind of being which inhabits our world, is wisely adapted to the circumstances in which it is placed. What an endless variety we may discover in the provisions which have been made for the support of man and beast ! How many and how infinitely important are the purposes, which are accomplished in promoting the subsistence and happiness of man. By the single arti-

cle of water ! The oc Is the

infinitely good; and eternally self-suffi-Besilles, the principle of attraction, cient. meeding nothing that he has made,

whatever it may be, will not account for Himitable in his immensity, inconceiva- it now is, to the numerous the motion of a body, only when it moves ble in his mode of existence, and indescri- land, and to the thousands in a right line towards that by which it is bable in his essence : known fully only to bers ! How important that attracted. Of course, this principle may Himself, because an infinite mind can adopt it as our own-that be the reason why a body, when it has re- only be comprehended by itself. In a word, Iy and mightily to God, " he that is of the contrary part may be ashamed ceived a projectile force, moves in a circle, a Being who, from his infinite wisdom. revive us again? cannot err or be deceived ; and who, from Will thou not nevive Ls? his infinite goodness, can do nothing but what is meant by a revival.

what is eternally just, right, and kind .-- when the Holy Spirits is poured Reader, such is the God of the Bible, but dividuals and communities ; how widely different from the God of most many, and often human creeds and appreliensions !- A. | mind is thoughtful

Religious Miscellany.

THOU ART WEIGHED IN THE BALANCES AND ART FOUND WANTING."

These words admit of an application to many important cases. There is a standard of rectitude and truth, the deviations of our conduct from which will expose us to the judgment of God, whose decisions will be at once impartial and final While all mankind are guilty in his sight here are three general circumstances to be regarded as affecting our destiny-our apacities -onr advantages; our resolutions and pledges, Belshazzar had learned nothing from experience, but 'lifted up himself' in proud rebellion against the Almighty, His conduct may remind us that .----

2. Whoever is defective in humility be fore God, which is the element of real repentance, is "found wanting."

2. Whoever neglects the monitions p providence, and, where he possesses them the instructions of scripture, is "found wanting."

Psalmist, in behalf of the How sadiy and yet sclemb

WILT TEQU NOT REVIVE US AGAIN

This was the, frevent prayter of

INEW SERIES VOLUME L.NC

JOHN G. MARA ----- Pub

the heart serious ; yrian Empire has been filled, and truth is 1 muliton have frequent and earnest ; when C. are refreshed and guin sliders restored, and sinders are conv to Christ. It is a time when the pow the world is broken, and angels in he rejoice, and the church on earthfist A revival ! It is the Fine tents of t can ask or God hist. Where is prou neighbors, for a time floorishing ? A revival, wirll. Solon at that time w ve should mos laws to Greece; those t importuatelyd, and Greece ; what honors, ploant amands of Jonada's needful and best fo escendants drink Sal influences of the vard. Rome God would review us, power, and p Will move not revealmost in her in only he can do it. all our home is in h shed and faded e all our hope is in]

ofman. Means a tle tribe, like a not quicken ; truth of the ocean, I not apply effort idle all other nati per it. Paul may plan mighty God but God giveth the it of Rechab all our help must come The fore me izing that our strength is tible to co let us look unto the hill exact to heaven and earth. Unto Witt thou not revive us again ords, that Will thou not revive us Ad thought of past mercies thanks if the Psalmist to plead lountry, had been ex remembrance of book of Jeremiah, it rouse us to p again. Mosbeen such a clear and overv lightful expect of the Divinity of the S outpouring of it might then have been a season, howophecy suggested its own would all these evidences of his love to the penent; the addresseth Divine and church; the salvation A tribe w he world ! In Some such sernment. from may be that we were first convert of any that we have been reir s e if one tof any or that our children, ownfused, its a that our been brought to Jesus, to leave or and find vest to their souls. Sacre a Divi thought of it inspires the heartfelt pr Will thou not revive us again ? With thou not receive us again ? and plead earnestly with God, that he sake, la accumulation us not res det us not hold our 1 burneth .- Deepty du dessmiss and creates their only sound extends to and prayer the divenely appointed are of obtaining them. "For all n every na-Most High expressiv declares. and worketh inquired of by the House of Isr.el, to of him," Acts x. for them." O, then, let us ask, that may receive-let as seek, that we revive us again? WILT THOU NOT REVIVE US AGAIN this be the prayer of every church, of every disciplacloset, the family, the prayer-meeting. sanciuary Let us offer it humble a deep sense of our an worthings, earn ly-in full view of our necessities penitently-sincerely mourning our r remissiness, and each one seaching and putting away his own sins ; eva ically-in the name of Christ ; cers ingly-giving the Most High no rest, he come and build up bis kingdom; glorify his name in the salvation of m

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of dignity or of usefulness; whether as it sant unrivalled in the appointments, of men. gion. Mey are, emphatically, to be the patinted to

> h the strong, restore the weak * and train, by every rule her discipline, to glorious war suramental hosts of God's elect." is the "perfecting of the saints, the edily. the ody of Christ; till we all come, in nity othe faith, and of the knowledge of

e Son of God, unto a perfect man, unto the eouspess, and hatetit inionit eternal; and that cause for the same rea- the design of an almighty and intelligent ligheth not in the death of him that dieth." influence is a nowledged the same in public as neasure of he stature of the fullness of Christ." son, must be self-existent. If we suppose in private, in kness or in health. In every If then you are finally condemned, it will agent From the steredness and dignity of the ministhe world and its inhabitants to have been From what cause did man derive his in- not be because the gracious Lord would place, we shall carry about us the dying of the erial office) naturally arises the qualifications the work of some dependent being, to telligence, unless it be from his Greator? not have mercy upon you, but because nd duties will befitting him who fills it. There Lord Jesus Weshould ever " bear about in our whom sufficient power has been delegated, Is it not an allowed principle, that causes you refused to come to Christ for eternal body the n ks o his death." hould be consistency and order in things. Harstill it must be seen, that this dependant cannot communicate what they do not life. We remaber he mental anxiety and distress, first law of Heaven. "To the iony is the being, must have been the work of anpossess? How absurd then is the suppo- Look up to the heavens! survey the in the mid of which we assumed this sacred wicked God aith, "what hast thou to do, to deother; and so on in an endless series; or, sition, that man is the production of any earth and all its inhabitants! Sue every vocation : ow we wowed unto the Lord that we every existence must have been the work lare my states; or that thou shouldst take my possible combinations of mere matter I where marks of the loving kindness of would wan and pay; that we would keep our of an independent and, mighty agent. How full is the evidence, that he must your God. Luok into the book of God, ovenant in by mouth ; seeing thou hatest in-We are conducted the some conclusion, by a view of restarding of mature. That power is hearts withall diligence ; that his word should truction, and castest my words bohind thee?" he our day study and delight; that we would Thus also removed the inspired apostle. Hayconfer never with lesh nor blood in the dishow that same almighty love manifested g said "he gat desireth the office of a bishop, not an inherent property of matter, may lie itself in the dying groans of Jesus Christ, charge of ir duties; that we would touch, nor esireth a gool work," easily determined beyond a doubt. In was immediately led THE TERM GOD. Hearken to the admonitions of the Holy taste nor indie an undean thing; that we would add : "A b the movements of every body of matter, of nust be blameless ;" Many attempts have been made to deconsecrates his glory all our, time, our talents which we have any knowledge, power is fine the term GOD : as to the word itself, Spirit, which secretly reproves you for apt to teach ; estangled in the affairs and our engies. Have we forgotten these so evidently communicated. If two bodies it is pure Anglo Saxon, and among our Christ. Are not all these instances of fthis life," but himself wholly" to the rark of the Lord These, my brethren, it shall what we he preached to others: of the short-ness and wertainty of human life; of the empour object in the following numbers to illusflends to the welfare of those rate-the piety, he intelligence, and the devotiness and anity of the world; of the danger power of the other; in overcoming the hersion, it appears that God and good ion of the ministry. May the blessed Spirit smaller, and destroying its power, it will were correlative terms; and when they

sides the carender our musing either pleaand reponsible office he has entrusted, not to sing or proble? In vain may we persuade angeli beings; but to men of like passions with men to be nonciled to God, if our two hearts their adience-to men encompassed with all are at er nitwith him, and worse than in vain dirmities and weaknesses of those to whom if by our marry we have save others, while we to sent. The methods by which they are ourselve a cast away. Ministerial piety ict their object are wholly moral and per. should b do and ardent. Nor is this all. e: and in order to success it is needful It sho id constant and uniform. You have by distinctly understand the character of doubtles, corved, and it is alarming to witness, ings whom they seek to influence : the na. the rapid telency of the times towards a fitful nd extent of their own resources ; and that | and periodal religion. As it the dures and enenter upon their work with a zeal border- joyments clife could be crowded, into the brief space of nock or a day, some there; are, who

nounce

e should form high conceptions of this sa. appear count with the extra excitement of an profession. It is no ordinary vocation annual appretting, or a quarterly communion. why we are called to contemplate. "If any. We are a contending against revivals, nor mi desireth the office of a bishop, he desireth a against ar well directed effort for the enlargegol work." Whether we consider it in the ment of t church, or for the proper edification of the suis. No. God forbid that, we should rehis tes the present or to the future world, it breathe syllable to the disparagement of those season befreshing, where our own soul has so The ower of the pulpit may be traced, more or often fund witnessed such wonderfal displays less deetly, into all the departments and rami. of the dine power. - We intend simply that, catios of human life; from the effeminate, du. when succeasons of grace have been enjoyed, ies ofhe nursery up to the vast concerns of na- they shod stimulate us to farther exertions, and ional overnment-from the formation of lan. to fartheattainments in holiness and us folness. guage o to the salvation of the soul. Its pri. We prot that, a periodical religion is harmomary biness is with the morals of men; and mious acher with scripture, nor, with the best here it and most conspicuous. On the interest souls ; and that, under God, its remeministry more than upon other men, it devolves | dy music sought, mainly, in the steady old unito watchover the necessities of virtue and reli- form my of the ministry. What should we think ohis principle of veracity, who should ins of the and of good order-"the nursing, speak thrath but once or twice in the lapse of hers ad the nursing mothers" of the church a year-r of his commercial honesty, who would pay a judebt only of large amount? With no. greater ason can we consider him a truly pious m the wander, bind the broken heart, person, he is devotional only at protracted meetings, ortals Sabbath day. Christianity is the buand it shines most conspicuously siness o when cur reinto the ordinary affairs of every day occur en-when maintained alike in the pulpit or in e domestic circle ; among our wives, cur cuiren and our servants-when its

Allow us, dear brethren, to press upon your minds the indispensable necessity of a deep toned, fervent, consistent and uniform piety. We ure in danger on this point. The multiplicity of our professional, and other engagements, is alarmingly calculated to draw us away from our own interests to the interests of others. We are lia. tauts.

ble to fall into the habit of reading and thinking, and even praying professionally, rather than as ndividual and private christians ; and of satisfying ourselves with the devations or public life, rather than add to them the necessary daties of the closer and private meditations. But what does it avail, that as preachers, we have well performed our part, if the wants of our own souls are neglected ? O let us be careful so to live that we may not be at last compelled to take up the lamentation, "They made me a keeper of the vineyard, but mine own vineyard have I not kept, and am now a cast away.

Doctrinal.

THE EXISTENCE OF GOD.

own existence and that of every thing with Youder is a sun which is enpable of diffufirst principles with which we become ac- lighten, and without the influence of that quainted, and one which is universally son, this world would be wrapped in gloohas a beginning, there must be a cause. we but admire this adaptation of one doubt; and that we have not always exbeen the cause of our own existence. is testible marks of designi obviously impossible. The same remark is true of every existence, which has had a the works of art in our world, which in iquities against you. But the res beginning. To the idea of cusation, we uniformly affix that of intention, or exertion ; and the supposition, that an event can exert itself, or operate to produce itself, before it has a being, is as great an absurdity as can be contained in so small lace have been produced entirely without 35. a number of words. There must they be a cause for every existence which is not

way of nations," and the reservior of the world. By means of this, men upon opposite sides of our world are neighbors; and by means of this, an endless variety of streams are sent into every part of it, to preserve, and heal, and feed its inhabi-

We may easily see, that numberless and insupportable evils would accrue to our world, were it not for that variety, that we The nonearance and voices of men. Were it not for this, how impossible it enemies, judges and criminals !. How important also to the peace of society, is that difference which exists in the hand writing of different men! We discover (if possible) still greater wisdom in preserving amidst all this variety, important degrees of resemblance. Were it not for this resemblance, mey would not be destinanother.

This wisdom may be seen also, if we extend our views to that system of worlds, 1. The being of God is evident from our of which ours is but an humble part.+

point of wisdom and design, can be com- he has not is, because "Ifis pared with the works of God ! Might we all his works, and his g not as rationally conclude, that the mech- all the children of m anism and art, which we discover in a tion, he that fearet clock, or in a regular and extended pa- righteousness, is acc design, as that the human body, or the solar system, came into existence but by

3. Whoever prefers a present indulgence to a future and eternal reward, is "found wanting."

4. Whoever shuts his eyes against the light he enjoys-the light of nature, or help cometh-to the Le revelation-is "found wanting."

THE LOVE OF CHRIST.

Hark! guilty sinner.Jesus weeps,bleeds and dies for you. For you he groans prays, and gives up the ghost! And shall he weep, bleed, groan, and die in vain? would be to discern between friends and . "The Mister is come, and calleth for thee." While hanging upon the bloody cross he loved you. By his resurrection from the dead he demonstrated his ability to save you. And now, while seated at the right union, joy, h hand of the Majesty on high, he remembers you -for you be intercedes. And wal: the convice unlikely, how impossil you have been given, if you had been an to tinguished from the beasts. There would object of his eternal hatred! Why then he no such thing as one species, or race, will you harden yourself against this God of beings, that could be distinguished from who has manifested such great loye for vou

His long forbearance is an evidence of his unwillingness to dama you. How many years have you sinned against him? lowed, soul cherished season 1 and yet he has not cut you down as a cumwhich we are surrounded. It is one of the sing light; here is a world for it to en- berer of the ground. How greivous have been your sins! Against mercies, repealed visitations of his Holy Spirit-against blessings is indeed great. Lesus p acknowledged, that to every thing winch my and perpetual darkness. How ean light and conviction. But still you spared. And why? Because God is unwil- grant it. Let us "wrestladiles land That we now exist, we have not the least thing to another ! In the harmonious ling you should die eternally. That you we may programmy equally strong, and movements also, of those worlds around might yet be saved the tender forbearance isted, is equally certain. That we have each other, we can trace the same incon- of God has kept you out of bell. With

what justice he could have destroyed you Now what do we discover among all forever, if he had strictly marked your

Though the righte

Remembering that our responsib lemn promes and vows ? We remember also, of matter come in contact, and one of them, ancestors signified not only the Divine his power, wisdom, and goodness, so many not limited to our own salvation, I pround us; realizing the verticalisant In our tensaive, and ingeness and the deep index our par will we be works after and ingeness the numpon the most as further works, and ingeness to numpon the most as of the summers. All the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as of the summers balance to numpon the most as the summers balance to numpon the most as of the summe of the revival of religing too overpay

said the bles. burden, indeed. at bears it, I have nature for a resemis, and I seem to find a shadwings of a bird, which are the creature, and yet sup-'owards heaven .--- Ber-

circles in the water wn into it, one prohen anger was in Cain's was not far off. P. Hen.

nominal profession of religion, hich many persons context themseem to fit them for fittle else to disgrace Christianity by their prac-Milner.

is no small commendation to manittle well. He is a good wagoner turn in a little room. To live abundance, is the praise of the t of the person. I swill study to give a good account of my lit how to make it more.-Bishop

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

> set about it inave begun it, it is -Hemilton. henviest stalk ofands the lowest; so the ripest and uitful Christian is known by his E. M. L.

> > we Marryr.--John Huss, rtyr, beheld and acf Provide ce in leath. There affecting and to his brutal s. After he oplication on s great Exemind not vengeance the bishops ap cil d'Constance stripdotal-garments, depriestly functions and put a paper covered him with fernal spirits, and "A ringsteader of old martyr smiled.

suchispered with his dying line He is | ture of error; bu cious. The discouragements may be civil and ecclesiastical. Firmly maintaining 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 proceed; and which must animate it. "For a just right to expect :-- to all of whom we here. as the body withow the soul is dead, so by extend our most cordial and christian salutaprayer withouts spirit is dead likewise." [Hartford Rel. 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. AuguiBald Thomas, Richmond, Virginia,

Treasurer of Foreign Mission Board. M. T. MENDENHALL, Charleston, S. C. Treasurer of Southern Baptist Convention

Rev. JAMES. B. TAYLOR, Richmond, Virginia,

Corresponding Secretary of the Southern Foreign Mission Board WM. HORNBUCKLE, Marion, Perry County, Ala. Treasurer, Domestic Mission Board. Rev. RUSSEL HOLMAN, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Board.

Rev. A. M. POINDEXTER, Charleston, S.C. Corresponding Secretary Southern Baptist Publication Society.

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

INTRODUCTORY.

It is perhaps, natural that we should feel a degree of embarrassment on embarking in a new enterprise. To say nothing of the just expectations of an enlightened public, and of the mortification 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 propertioned to the magnitude and importance of the task before him. We are frank to confess ourself the subject of some such anxiety on the present occasion.

The management of the religious press-involving 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 ally anxious to avoid; and shall, therefore, keep ever entrusted to mortals for the accomplishment of good ; and the most difficult, as its field of operation is more extensive and varied-encountering every variety of taste and of temper ; every grade of cultivation and improvementevery form of prejudice and predilection. There is too a permanency in the influence of the press, which places it alone among the instrumentalitics of earth. No mathematical numbers can define the limits of our audience; and no whistling winds or hum of busy voices can drown the

ights of others, both 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 tions; and relying upon the Divine w goodness to guide them and us in he peace, we subscibe ourself their fenow laborer the Kingdom and patience of Jesus Christ.

A. W. CHAMBLISS.

TYPOGRAPHICAL ERRORS.

One of the greatest difficulties attending the proof. This is a difficulty which nothing but for a few weeks yet, there may be found-as we re- to face in water. It looks out to new gret to say there will be on the outside page of the present No-an occasional typographical inaccuracy, 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 person al friends who have heretofore ordered a discen 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 tille of our paper ; and that, instead of the Ala. bama Baptist, it will henceforth be kown as the ALABAMA BAPTIST ADVOCATE. The principal object in this alteration is to disconnect the books

those of the past. We have no interest in any of the old books; and it is known to many of our the moral and political universe as are readers, that through some inattention, either on now transpiring. All things are in a the part of agents or of book keepers, much difficulty and some dissatisfaction have been felt on the settlement of accourts. This we are personour own books, and for any monies remitted di-

rectly to us, or receipted by our authorized agents,

hall sedulously of life are manifold, and the sources of to come." "Bec strength cumulative, regardless of the spirit." (Mar. sid The question one and of the other--concerned neither donable sin: for to understand the aim of our being, nor to the blasphemy gai perform it, we sit quietly and at easecontent with the stature of a man and the but the guestion intellect of a child.

Knowledge is the food of the soul-"the ardoned. sincere milk"-without which it can nei-

The only r improve nor live. Its cravings are be committed. the ritual and immortal. Etherial in its has not said, in nature, and semi-divine in its faculties but has rather saed and attributes. it disdains the meaner "Whasper husks, on which the swine do feed and &c." If this, howe fatten. Gorged with such gross, and pal- that it is impossible t try aliment, it pines and sickens and when he says blike labors of a young editor, is that of correcting the dies. The communion of spirits is the el- lieveth on the Son ement in which it finds delight-where "Thoseever kill th you practice can overcome; and it is possible that, heart answereth to heart, as the face of man God's service; will a sible for any to believe ble that any of the apost discoveries, and for the solution of new should have been put mysteries in morals and religion, and to phrase, "whosever spea the acquisition of new facts in history and Ghost," Sc. des not ev

in social life. An angel in embryo, pent up within the narrow attainments of youth, nor permitted to contemplate with "whosever spaketh aga 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 Creator. It is intelligence that gives life to devotion. We worship God acceptably,

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 alike 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' of the present and all subsequent volumes from history, Never before did our earth witness such rapid and mighty revolutions in transition state. Civil and religious reform is the watchword of all nations. Angels are preparing to open the seals of the last day. Thrones and dynasties are committed. But, Thirdly, They is strong

of the press, is every where in the ascen-

tottering and overturning from their base. presumption that some have committed the un-Popular liberty the freedom of speech and

he had an unclean which such a Mark iii: 30.) hat is the unparantly defined to be Ghost," or a of the Holy Spirit: offence can be whether it can be

this sin,

is possible that

ned, then it is

and direct evi-

ourse must entail upon the families ; not is it possible, that, until something is one to relieve them of this embarrassment they, as a body, will ever be gotten to diangage themselves from all secular entanciements and devo te themselves to the calusive work of the Lord. Our ministry are not wanting in piety, or

which delays the second

interest in the great work to which they They are even willing to that it canno are called. t that our Lord submit to hard sips in life, and there may that it can be; be, perhaps, a few, who regardless of conet hypothetically, sequences.may thrust themselves forward the Holy Ghost, to their work-leaving it to a merciful Proficient to prove then vidence to provide for their widows and orphans in his own appointed way; but it re-"W hosoever beasting life;" or, quires a measure of faith and self dethat he doeth nial to do so, which we can hardly expect always to find, on the one hand; and certhat it is imposion, and impossi- tainly have no right to demand on the early christians other. There is no duty more clearly en-Nay, if the joined in the sciriptures, than the support of the ministry. If this were rendered ninst the Holy tit is both posduring their life, it would enable them to ur be committed; place their families in such a condition as ading phrasenot to need the attention of their brethrem 1 Son of man," after death; and if it is withheld till then mossible or cerit is reasonable and just that it should be bubt of the exgiven to their widows. Nevertheless, we h no more reacaunot forbear to add, that to give this as lof the former. a "charity" is neither just nor proper. As a that although well might any other debtor pay his dues to rtess, there is no the heirs of a departed creditor as a charity, aser perpetrated as that this due should be so render-Fy. It is not need. It is either a debt unpaid to the minh for if its com istry or it is not. If it is not, their widews ssible, then it have no more claim upon us than the widere forgiven .--ows of other chrstians; but if it is, it should len saying that not be paid as a charity-Pay what thou buf which we owest; and we had better pay it lite than have direct widence." What over is possible to , dwithstanding

BARNSTABLE ASSOCIATION, MASS. Of the churches of this Association even are upon islands,-four on Martha's Vine ard, and three on Nantucket. The church of tay Head on the first named island consists mosty of Indians, the remnant of a once powerful Tribe. been, as there is to show that it as not been

TOWNS AND VILLAGES. The following resolution was adopte at the pardonal desin This is infer frm the known last annual session of the Western Virgina Bap character of the persons by whom air Lord was tist Association, which we would rejoic to see carried out in the practices of our entire anomi nation : " Resolved, That this Association regardowns and villages as places of paramount importance, which should be occupied by our denomination ble than be contrast which the Apostle, in this as speedily as possible." We have too long acted upon a different prin ciple; and, instead of seizing upon these stro holds of influence, have been content to su for that of the other, as we may say, we are forand whence der them up to the peaceable occupancy pouring its flood of living light into every are these different instructions estainly it ers,-a course of action sanchoned, ne common prudence, nor by the usages of or his apostles. The careful reader of the tures must have remarked how steadily or its remost exclusively the policy was pursued, original founders of christianity, of planting beir churches in the most prominent and eligib Positions. "There is no man that doeth any ling in secret, while he himself seeketh to be known openly." He that doeth trath, cometh will be difficult to form any mode apression light, that his deeds may be made manifes that they are wrought of God,"

and in the beauty of holiness, when we

derogation from he committed; and f co

sible and certain that this

then, neither will the

&c. evince that this offen

tain. Can ny one ente

istence of this latter crim

son can we doubt the pos

this sin is possible, yet, ne

direct evidence that any one

it. To this we might reply

cessary that we should prov

mission is only admitted to

is possible that one may no

Secondly, We are not justifi

nothing has ver taken place

exist, may have existed alread

the sin h fore us may be con

mitted in tines past. The

not less possible, that it may haveen so com-

dence on this subject groves no hight all. There

is quite as such proof in our we as there is

against us quite as much to she that it has

out igno acce of the fact.

But, it may perhaps, be

painful than a crown inst 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 -bellef and vivid per-

the Bible : and we do not ted page. If they utter truth, it is truth for ever

r mind's eye earnest. of haly de ully solemn is the reflection ! .

wint and feeble ; v; but is neven of praver desire. Men have en ucsires which are not fr d in prayer, which are of se crushed. But it is holy desire es the holy a ections, demuy blessness w. ach finds acceptih God.

is the spirit of dependence. Pray, .he natural expression and acknowlment of our dependence on God. heart is impressed with this truth, leans on God as it sole support-feeland glad to feel that there is no othr being in the universe that can grating and glad to feel

at stays of all its and the start Iligence, uddresses the God who is infin ely, above the summit of created intel-

It is the spirit of fuith. The faith plan of operatio. prayer is not a belief reasoned out by ever, we are spar e human mind, that prayer must be veuseful by its reflex influence, because e soul is naturally made better every ne it asks sincerely for blessings, or has of our common interview with a being so great and so y as God--but a belief founded upon sine promise, "ask and ye shall re-Relying on the word of God, it spects to receive blessings from God in insequence of asking for them, and leads en to come boldly to the throne of grace. of that the reactive influence of prayer ay make them better, but that they may which they have fully known. Our theological Stave mercy and find grace to help in opinions-already published-have long since me of need.

U. It is the spirit of submission. The appliant prefers God's will to his own .or all the blessings which lie within the mits of the promises of God he prays. eling that he is asking according to the fill of God, and that by asking, and that to with an importunity which never in every good thing." e is truly, and in the highest sense to God. God's promises de-But there are other things to ask, yet not included recific promise, and here the submission has a different mani-Tion. It says "Not my will, but thine The will of the weak, shortded, erring creature is thus absorbed t of the omniscient and perfect Cre-Whatever may be the result, the the petitioner are gratified is done.

intonations of this monitor. Its impressions are final. There is no erasing the lines of the prin-

use we do told; if falsehood, it stands indellibly recorded, until "the opening of the books" from "the great white throne" of the last judgment. How dread-

ed differ in in-Conscious, to some extent, of the responsibili ty 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 recated 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 office 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 last :- that

can supply, shall be lacking to render our paper gual to any in the country; and we could not will be ever ready to extend to us that indu!which our inexperience may demand. other circumstances it might, perhaps,

cy, in harmony with the usage of the be necessa? more minutely, cur position and times, to deli: From this formality, how

d by a long and familiar acst of our readears. For quaintance with the intimately associated seven years we have be interesting relations, with them in the variou In some form or cause. other, the truits 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 received the signature of the great body of the

of these articles will be selected from valuable then became a Congregationalist upon his hath no forgiviness under the Jeyh dispensadenomination; and our practices, touching all works in our possession ; others will be original own responsibility; next he became a Uni- tion, or under the gospel dispension ; in the the great enterprises of benevolence, have been uniform, hearty and energetic. In every place, contributions from men of known ability and tarian; now he is decidedly a Universalist, soundness; and, therefore, in addition to their in-"we approve things that are excellent;" and we trinsic merits, they will wear the attractive garb remain pledged "to be zealously affected always of novelty. For this department and others, we

we shall hold ourself 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 requested 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 heretotore. We were desirous, and at one time purposed, to reduce our prices; but upon a min- pathway and into all the habitations of ute examination into the proceeds and expenses. of the concern, we became absolutely assured that such a course would result in the complete annibilation 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 onter-

tains 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 half 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 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, within four months from the issuing of the present number of our paper, we will present a handsome 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 ministering 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 on the other. Wir. Clapp, if we have page of each number to the leading doctrines of rightly understood history, was once our denomination-in systematic order. Some a Presbyterian Minister of standing; he

dancy. Improvements in all the the arts and sciences are daily reported. Every ingenuity and exertion of man is laid under contribution to keep pace with the developements 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 subserviency in the diffusion of truth and knowtedge: The press, fike a mighty river is bidden.

earth. The sun of science guilds the firmament, and religion in ceaseless splendor shedsher healing beams upon the nations; and with united voice, they proclaim, in tones as sweet as angels use,-GIVE ATTENDANCE TO READING.

THEODORE CLAPP.

We perceive, in the New Orleans Delta of the 12th inst. a discourse from the pen of the Rev. Gentleman, whose name stands at the head of this article,-purporting to be upon the Divine justice, but, de facto, upon "universal salvation" \$200. Will not our brethren make a vigorous ex- 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 columns, to the publication of an entire discourse, which cannot fail to be obnoxious o the views and feelings of so large a portion 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 remark; and that was, its want of consistency 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.

at this time surrounded; from the amonitory language witch he used on this occasion, and from the declaration of the Apostle Jon. "There is a sin untideath; I do not say that we shall pray for it; and there is a sin not unto death. (1st John, v: B 17.) Nothing can be more palpaplace, driws between certain sins. For the forgiveness of the one we are required to pray;

tonno is this arises out of the respective magn and culpability of the deeds themselves. . one is a sin not unio death, and we may p mission: the other is a sin | unto . "it shall not be forgiven neither in this womeither in the world to come;" "I do not say ye shall pray for it?" If this does not p both the possibility and the actual certaint such sins as that now under consideration, think it

that will do so. The question, however, recurs, her there is no mode of interpretation, by while phrase "this world, and the world to con may be harmonized with the forgiveness Those who take the affirmative of uestion, insist that by "this world" is to the Jewish dispensation, under which born, and which was then waning "the world to come," is meant the sation, then just dawning upon the

interpretation, however, does not o e the dif. ficulties in the case ; because it proves, that neither under the Jewish no dispensation could this sin be forgi who take the negative of the and that which followeth after. sustained by the Evangalists Le and Mark .----Theformer saith "unto him at blasphemeth him; and the latter-"He () blsphemeth against the Holy Ghost hath new forgiveness, 12: 10. Mark 3: 29.) The lauage is positive and absolute. It admits of revasion. It can be restricted to no dispensation but puts its broad and final negation upon the ed. There is no escape from the dreadful inclusion which we are bronght. Here i sin which

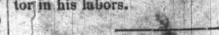
present life, nor yet in the life to one.

MISSIONARY TO THE BLACK Wo notice in the Minutes of the las annual session of the Yalobusha Baptist A ociation Miss., the following important resolution, which

derstood we commend to all our hrethren : nrist was "Resolved, That we employ a Misenary at and by \$359, per annum to preach to and intruct the I dispen- colored population within the bound this As This socia ion."

How long shall it be ere all our Apociation and churches will adopt similar measures for the gospel evangelization of this much neglecid, but im-Those portant part of our Southern population ? True, on before many of our brethren of the ministry and others, us, insist that the phrase "this under the do employ a portion of their time in he or al reworld to come," must be undersed of this life ligious instruction of their colored cogregations resent and but we have long been fully satisfie in our own the future existence. In this conjuction they are mind that, never, until more digity shall be attached to the work itself, by making it an hon orable missionary field, will this buty be suffi against the Holy Ghost, it sh not be forgiven ciently appreciated, or the task untersally performed. As we intend, however, to take up this subject more at length, at some futire time, w but is in danger of eternal dannon." (Luke will say no more ; but impress upn our brethren the importance of preaching the gospel to the emphatically poor.

Under the resolution referred toabove, Elde T. B. Altom was appointed the missionary fo the current year, and by the recommendation the Association will use the Catecietical Instructor in his labors.



rving. He in whose bovill pray on, if he can find courage him, fill the des erings, can not be indulged through the medium given, or death seals his of our paper-as wholly unsuited to the sacred Year alter year ness of the religious press. It shall be our ucst. It is faintly steady aim to propagate truth-without admix-

What the future may disclose, in our relations have already engaged the promise of some of the as editor, we are, of course, unable to say; and ablest pens in the State; and together with their aid, and that of others which we shall seek to we can, therefore, promise nothing with absolute certainty. We desire, nevertheless, not to merit obtain, we doubt not we shall be able to make our paper worthy of a second serious reading. the character of an Ishmaelite-our "hands being against every man, and every man's hands

against us." We shall "earnestly contend for GIVE ATTENDANCE TO READING the faith once delivered to the saints :" but we There is in many a wonderful indisposishall study to do so in the spirit of meckness and love-not "doing evil that good may come." We shall meet every man on terms of triendship,

tion to regard this divine precept. It is every where complained of. Borne on by life's rapid stream, we prefer to glide or abandon his society altogether. Personal smoothly and softly-indifferent alike to feuds and animosities ; local disputes and bickthe direction we go, and to the end of our hurried voyage. Albeit, high responsibilities are laid upon us, and a fearful destinatio, awaits us however, the duties

and we shall not wonder to hear, if he lives long, that he has become an Atheist, as did Abner Kneeland-exemplifying the testimony of one who was in that faith before him-"the tendencies of Universalism are all, and always downwards."

THE UNPARDONABLE SIN.

The doctrine of future endless punishment i novel institution, which we fould commost clearly and convincingly proven by thos mend to the special attention our brethscriptures which relate to the unpardonable sin ren. Its object is a noble de, and we Wherefore, I say unto you, all manner of sin should rejoice to see something of the sort and blasphemy shall be forgiven unto men; but in all our churches.

the blasphemy against the Holy Ghost, shall One of the most serious dificulties in not be forgiven unto men. And whosoever the way of the entire and absilute consepeaketh a word against the Son of man, cration of our ministry-so slearly and shall be forgiven him; but whoseever speaketh abundantly taught in the scintures-is against the Holy Ghost it shall not be forgiver the destitute and helpless condition in Indiana, has been ap him, neither in this world nor in the world

REV. HENRY KEELING.

From the Religious Herald, we learn that the Rev. H. Keeling, the Editor of the "Baptis BETTER LATE THAN EVER. There is in Massachusetts benevolent Preacher," has accepted a cal to the pastot ociety, known as the Bapti Charitable charge of the Grace street Baptist Church, Rid Society, the object of which is he relief of mond Va., vacated by the resignation of Re the widows of deceased Ministrs; and into Jas. B. Taylor, the Cor. Sec. F. M. Board. whose treasury the sum of \$50 was paid suppose, however, that brother K. will not disco tinue his editorial relations with the Baph during the past year. This is somewhat Preacher; and his friends need not, therefor fear for the issue of that valuable paper. wish for our excellent brother better health t he has enjoyed for a long time past, and that may have good success in his present chart

MISSIONARY TO CALIFORNIA

A western exchange notices that the mac Owens, of the Methodist Episcopal

labor.