

ALABAMA BAPTIST ADVOCATE.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

W. GRAMBLISS, Editor and Proprietor.

"CHARITY ENJOYETH NOT IN ENIGMA, BUT REJOYCETH IN THE TRUTH."—1 Corinthians, xiii, 6.

(JOHN G. MARKHAM, Publisher)

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Ministers Department.

CONSECRATION OF THE MINISTRY.

[Continued from last week.]

2. The provision for the support of the ministry, *fontes additionalis force* upon these observations.—The divine right of this, we shall consider more at length hereafter. In the meantime, however, we crave a moment's attention to the peculiar form of the apostle's argument.

"Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar? Even so, hath the Lord ordained, that they which preach the gospel, shall live of the gospel."

Thus, it is obvious, the apostle infers the support of the gospel ministry, from the provisions divinely appointed for the Levitical priesthood. Those provisions for the Levitical priesthood, however, it is well known, had their origin in their exclusive devotion to a single and sacred office; and if the gospel ministry is not, in like manner, exclusive, then, to argue the support of the one from the support of the other, as the apostle has done in the present instance, were altogether and could have produced no conviction in the minds of the sagacious and philosophizing Corinthians. There is no possible evasion of this statement. It is so manifest, that he that runs may read; and he that readeth may understand. It were, for example, a most extravagant and unwarrantable assumption, that as the ministry of the law, who were wholly devoted to the business of their office, were adequately supported in that business; so also, hath the Lord ordained, that the gospel ministry, who are not in like manner devoted, shall live of the gospel. Thus, we say, had been a most unauthorized and illegitimate inference—such an one as could hardly be attributed to the clear sighted, the inspired Paul; and it forcibly reminds us never to insist upon this text for the purpose of ministerial support, until, by an absolute and unreserved consecration to the work of the Lord, we shall place ourselves in an attitude to render it pertinent and applicable.

The truth is, no argument whatever can be adduced to show, that the ministry should live of the gospel, which will not equally show that they should live in the gospel. These obligations are correlative, and suggest each other with a reciprocal reference. If we partake of the carnal things of the churches, our duty is to minister unto them in spiritual things; and as the support, in the one case, includes more than a bare salary for the Sabbath, so the labor, in the other, extends beyond the mere devotion of the Sabbath. Indeed, we know not that any minister, more than other men, has the moral right to appropriate to his additional advantage a salary for the Sabbath, after six days' labor in the week about his secular interests. What, if the lay members of the churches were to make no distinction in the days of the week? and the farmers, for example, should habitually harness up his

teams on the Sabbath as on other days; or the mechanic on this day, should still bend his unremitting energies to the business of his craft; or the merchant should prosecute his schemes of speculation and gain—none the less for its being the Lord's day! We dare say, that every good man in the community would instantly rise up in tones of reprobation, and exclaim, "How is the gold become dim, and the most fine gold changed?" But, may we be permitted to ask, in what consists the difference between such cases and that of the preacher, who after six days' engagement with worldly pursuits, adds an extra reward for the labors of the Sabbath? To us, the difference appears rather imaginary than real; and since he could have no right to receive or appropriate such hire, so there can be no obligation upon the churches to render it. Ministerial devotion is the only ground of ministerial support.

Nor is the force of these observations, in the smallest sense, abated by the circumstance that the ministry have not, in this country particularly, been generally supported. For, to say nothing of the corresponding fact, that, neither have they been wholly given up to the legitimate duties of their office, and therefore, had no right, upon scriptural principles, to demand a support; it should be specially remembered, that, in the first instance, they themselves voluntarily remitted this duty of the churches; and that, since that period, they have voluntarily chosen to prosecute other, more lucrative professions, rather than insist upon the restoration of the Bible rule. And here, by the way, we beg to press the question, what right have we to remit any scriptural duty so imperatively commanded? Upon what authority do we compromise the interests of the Redeemer's kingdom, for the sake of our personal advantage? It is perfectly nugatory to pretend that no detriment results to the church of God by the present order of things. If this be true, it must arise either from the paucity of the demands of the church, or from the wonderful capacity in us to perform in one day the labor of seven. Neither of these hypotheses will be admitted. The former were degrading to the cause of Christ; and the latter, an undue exaltation of ourselves. To look, then, at things in their true light, if one seventh of our time and energies devoted to the entering claims of our office, have produced the fruits apparent throughout the land, it is beyond contradiction, that those fruits had, under God, been increased seven fold, had our time and energies been individually consecrated to its exclusive interests. For this deficiency who is responsible?

Doctrinal.

COVENANT OF REDEMPTION.

"My Covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. All shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; he shall bear their iniquity." "All that the Father giveth me shall come unto me, and whosoever cometh unto me, I will in no wise cast out." "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." From these and many similar passages of the sacred Scriptures, it appears that, "The business of man's salvation was transacted upon covenant terms, between the Father and the Son, from all eternity."

1. Consider the persons transacting and dealing with each other in this covenant. And indeed, they are great persons, God the Father and God the Son; the former

as a Creditor, and the latter as a Surety. The Father claims satisfaction, the Son engages to give it.

II. The business transacted between them; and that was the redemption and recovery of all God's people: our eternal happiness lay now before them, our dearest and everlasting concerns were now in their hands. The elect (though not yet in being) are here considered as existent, and as fallen, miserable, and forlorn creatures; how these may again be restored to happiness without prejudice to the honor, justice, and truth of God; this, this is the business that lay before them.

III. The manner, or quality of the transaction, was federal, or of the nature of a covenant; it was by mutual engagements and stipulations, each person undertaking to perform his part in order to our recovery.

IV. More particularly, we will next consider the *articles to which they do both agree*, or what it is that each person doth for himself promise to the other. And, let us see how much the Father's heart is engaged in the satisfaction of poor sinners, there are four things which he prometh to do for Christ, if he will undertake that work.

1. He prometh to invest him with an eternal and royal priesthood. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." Psal. 110: 4. This Melchisedec being king of righteousness, and king of Salem, that is, Peace, and a royal priesthood; and his descent not being reckoned, it had an adoration of eternity in it, and so was more fit to typify and shadow forth the priesthood of Christ, than Aaron was. Heb. 7: 17, 24, 25.

He prometh moreover to make him a Prophet, and that an extraordinary one, even the Prince of prophets; the chief Shepherd, as much superior to all others as the sun is to the lesser stars; so it is said, "I will give thee for a light to the Gentiles, to open the blind eyes," Isa. 42: 6, 7.

And not only so, but to make him King also; and that of the whole empire of the world: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. 2: 8. Thus the Father prometh to qualify and furnish the Son completely for the work, by his investiture with this threefold office.

3. He prometh to *enrich his work with success*, and bring it to a happy issue: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. 53: 10. He shall not begin, and not finish; he shall not shed his invaluable blood upon hazardous terms; but shall see and reap the sweet fruits thereof; as the joyful mother throats her sorrow when she delightfully embraces her living child.

3. The Father prometh to *accept him in his work*; "Surely," saith the Son, "my work is with my God." Isa. 49: 4. And, "I shall be glorious in the eyes of the Lord." Verse 5. His faith hath therein respect to this compact and promise. Accordingly, the Father manifests the satisfaction he had in him, and in his work, even while he was about it upon the earth, "when there came such a voice from the excellent glory, saying, This is my beloved Son, in whom I am well pleased." Mat. 3: 17.

4. He engaged to *reward him highly* for his work; by exalting him to singular and super-eminent glory and honor, when he should have been despatched and finished it. So you read, "I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee." Psal. 2: 7. It is spoken of the day of his resurrection, when he had just finished his sufferings, and so the apostle exclaims and applies it, Acts 13: 33-34. Forthwith the Lord wipe away the reproach of his cross. As if the Father had said, Now thou hast again recovered thy glory, and this day is to thee as a new birthday.

These are the encouragements and rewards proposed and promised to him by the Father. This was the joy he bore before him, as the apostle expresses it in Heb. 12: 2, which made him so patiently "endure the cross, and despise the shame."

And in like manner Jesus Christ gives his engagement to the Father; that, upon these terms, he is to be made flesh, to descend as it were, of his glory, to come under the obedience and imputation of the law, and not to refuse any, the hardest sufferings it should please his Father to inflict on him. No much is implied in Isa. 50: 5-7. "The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore I have set my face like a flint, and I know that I shall not be ashamed." And the sense of this place is well delivered to us in other terms, "Then said I, Lo, I come; I delight to do thy will, O God, thy law is within my heart." Psal. 40: 8-10. Oh see with what a full consent the heart of Christ closeth with the Father's offers and proposals; like some echo that answers your

voice twice or thrice over. So doth Christ here answer his Father's call, "I come; I delight to do thy will; yea, thy law is in my heart."—Flavel.

Religious Miscellany.

KNOW THYSELF.

All is not gold that glitters. Great numbers of persons in the professing world are deceived and destroyed by trusting to mere apparent grace. They cannot determine that they have true holiness unless some trial be made of it; and if a trial be made which they cannot endure, the conclusion must be against them. Hence they grope in uncertainty, and many stumble where neither deliverance nor mitigation can reach them. Such was the miserable condition and such, probably, was the fate of the Laodiceans mentioned in the text. They imagined themselves rich, but were, in truth, poor and wretched; their fancied gold had never been tried in the fire. Reader, pass not over this topic without some reflection in regard to your own spiritual state.

The promises of salvation are made to such holiness, such religion, as will endure trial; "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which God hath promised to them that love him."

Not to him who sets out, in the morning with resolution and gallantry, but to him who holds out till the evening of life, does the promise apply, "He that endureth to the end shall be saved." Hence, if any who have sustained slight troubles shall afterward faint and fall, under severe trials, all their labors and their hopes will prove vain.

Every man's character must be scrutinized at the final judgment; and if those who pretend to religion cannot endure the trials to which they are exposed, how can they bear the investigation to which they will then be subjected? Surely, if we have not such holiness as will bear the severest tests to which it can be brought in this life, we can hardly hope it will sustain the ordeal of the last day. If we cannot bear these lighter trials; if a little prosperity, or a slight stroke of adversity discover so much falsehood, pride, and self-love in the heart; if we cannot resist temptation, but yield ourselves servants to sin; if we cannot keep our hearts with God in duties, nor mourn for our wanderings from him; if a few souls from wicked tongues, or trials of persecution from the hands of men cause us to faint in the way, and turn back from following the Lord, what shall we do when He comes, "whose fan is in his hand, and who will thoroughly purge his floor, and who will burn every man's work," as by fire, of what avail?

True holiness is willing to be tried. True saints greatly desire to know their condition and choose to be searched and proved; but false religion strives to avoid the touchstone, and shrinks from scrutiny. Saints wish to know the truth respecting themselves, whatever it may be, while those who prefer that their supposed grace should not be tried, secretly conscious of its falseness and of their insincerity.

O professor, if thy heart be right, thou wilt wish to know the worst of thyself; and when thou hast made the deepest search, thou wilt still fear thou art not better served enough; nothing will give thee more content than when thou select the word dividing thy soul and spirit, thy joints and marrow. Nothing so much comforts thee under affliction as the discovery it makes of thy heart. Thou wilt seem to feel with what affection those words fall from the prophet's lips: "Thou O Lord knowest me, thou hast searched me, and tried my heart toward thee." O what refreshing sweetness will stream through thy soul when thou canst make the like appeal to God, and with the sincerity! And surely, with no such willingness to have your graces tried, you can have little evidence that they are genuine.

PRESS FORWARD TO THE MARK OF THE PRIZE.

Be not satisfied with some grace; but reach forth for growth in grace.—Don't think all is done when you have obtained the evidence of grace, but press forward to the increase. That person who doth not desire and design perfection, never came up to sincerity. He that desires grace truly, desires it not barely as a bridge to be over, and to seek no more than will bear his charges further; but he desires it for its own sake, and therefore desires the height of it. That person who desires grace only for heaven's sake, and acquires what is the lowest measure of grace that any may have to come to heaven (by which he means to be saved from misery) upon this design, that if he could but come to that pitch, he would desire no more; that person is rotten at the heart. Christians, the Lord doth expect of you that you should not be barren and dwarfs; he looks now especially that you should make some progress. What do you more than heretofore? What

you feel his spurs in your sides, and his whip at your backs, yet never mend your pace in religion, nor stir one jot the faster? Let me commend you to Paul's study. It argues a base and unworthy spirit to content ourselves with small things in religion.

Labor that holiness may become your nature, and religion your business.—Then you are to come to somewhat indeed in religion, when the work of God is become your natural and beloved employment, your meat and drink, your work and wages; when your tongues and hearts are naturally run on God, as others on and of the world. Much of that may be attained by constant care and prayer. Brethren, let God's work be done by you, not by the by, but as your greatest business: "Seek first the kingdom of God;" that so, whatever you do, you may be able to give the same account of yourselves; that our Savior did when they inquired of him, that you are about your Father's business.

Confine not religion to your knees, but carry on an even thread of holiness through your whole course.—It is the disgrace of religion that Christians are so unlike themselves unless it be when they are in holy duties. This wounds religion to the quick, when it shall be said of professors, These men indeed will pray like angels, but for aught we can see, they are as perivish and touchy as any other men, and they are as hard in their dealings, and make as little conscience of their words as others do. Beloved, do not think religion lies only or chiefly in praying, hearing, or reading; for you must be thorough in all. First, bring forth your religion out of your closets into your ordinary course; let there not be a life of holiness on the outside of the cloth, but let holiness be woven into the whole of your conversation. Herein consists the excellency and difficulty of religion; when you have the baits of intemperance before you, then to hold the reins, hard and deny your flesh; when you have provocation before you, then to restrain your passions and bridle the unruly member; when you have dealings with others, then to proceed by that golden rule of equity and charity to do unto others as you would have them to do in like case to you; when you are called upon by your several relations, then to behave yourselves with that tenderness and love, with that reverence and obedience, with that courtesy, condescension, and kindness which becomes you in your various capacities.—In this, I say, lies the excellency of religion.

Ever walk with your chief end in view.—It is true, according to the usual simile, the traveller thinks not of his journey's end every step, nor need he; yet he never loses sight of it, it is never out of his mind. Brethren, there is nothing hinders but that, with prayer and watchfulness, you might come to this in every solemn action, to mind God as your chief end.—Impose this on yourselves as your daily rule to walk by, never to lie down but with these thoughts, "Well I will make use of my bed as an ordinance of God, for my natural refreshment, that a servant of his may be fitted for his work." Never to rise up but with these thoughts, "I will set out this day in the name of the Lord, and make it my business, throughout the day to please him." Never to set about your callings, but in the entrance thank thus, "I will set about my employment in obedience to God, because it is his will I should walk with him in my place and station." Never to sit at your tables, but thinking, "I will now eat and drink, not merely to feed my flesh, but to cherish a servant of Christ Jesus, that he may have strength for his service. Charge this up on yourselves, and examine in the evening how you have minded it, and check yourselves wherein you come short.—Once learn this, and you are to come to something, and shall have the undoubted evidence of your sincerity, and shall know by experience the blessed mystery of walking with God.—Amen.

RECEIVING CHRIST.

Considering Christ, as the gift of God, it is necessary to observe that he is the first and chief of all his gifts, and that for his sake all others are bestowed: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Other gifts may be so great that no thing in this world can be compared with them; this, however, is the greatest. It is great for God to forbear with us; greater to forgive us; and greater still to accept and grow as with eternal life; but all this is supposed to be small in comparison of the gift of his own Son; and therefore it is argued that, having bestowed the greater, we may trust him for the less. But if God first give Christ, and with him all things freely, we must first receive Christ, & with him all things freely. The first exercise of faith, therefore, does not consist in receiving the benefits resulting from his death, or in a persuasion of our sins being forgiven, but in receiving Christ; and having received him, we with him receive an interest in those benefits. Hence the propriety of such language as this: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

It is on this principle that union with Christ is represented as the foundation of an interest in his benefits, as it is in the following passages: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. There is therefore, now no condemnation to them that are in Christ Jesus. That it may be found in him, not having mine own righteousness, which is of the law, but that which is of God by faith." It is thus in the marriage union, to which that of believers with Christ is compared. As she that is joined to a husband becomes interested in all that he possesses, so they that are joined to Christ are, by the gracious constitution of the gospel, interested in all that he possesses. He is heir of all things, and they are joint-heirs with him. The sum is, that receiving Christ is the great turning point of salvation, or that by which we obtain a revealed interest in all the blessings of the gospel.—A. Fuller.

JUSTIFYING FAITH.

What is justifying faith? I answer, true justifying faith consists in three things.

1. Self-renunciation. Faith is a going out of one's self; a man is taken off from his own bottom, he sees he hath no righteousness of his own to save him. Phil. iii. 9. "Not having mine own righteousness, Self-righteousness is a broken reed the soul dare not lean on. Repentance and faith are both humbling graces; by repentance a man abhors himself; by faith he goes out of himself. It is with a sincere first act of believing, as with leaving their wilderness march. Behind them, they saw Pharaoh and his chariots; pursued them, before them the Red Sea roared, and urged them; so the soul beholds its former self, pursuing him for sin, before he is ready to devour him, and in this forlorn condition, he sees nothing in himself to help him, but he must perish unless he can find help in another.

2. Recumbency. The soul casts itself upon Jesus Christ; faith rests on Christ, person. Faith believes the promise, that which faith rests upon in the promise, is the person of Christ; therefore the spouse is said to "lean upon her beloved," Cant. vii. 5. And faith is described to be a "believing on the name of the Son of God," John iii. 28, viz. on his person. The promise is but the cabinet, Christ is the jewel in it which faith embraces. The promise is but the dish, Christ is the food in it which faith feeds on. And as faith rests on Christ's person, so off his person under this action, as he was crucified. Faith glories in the cross of Christ, Gal. vi. 14. To consider Christ as he is crowned with all manner of excellencies, doth rather stir up admiration and wonder; but Christ looked upon as bleeding and dying, is the proper object of our faith; therefore it is called "faith in his blood, Rom. iii. 25."

3. Appropriation, or the applying Christ to ourselves. A medicine, though it be ever so sovereign, yet if not applied to the wound will do no good,—though the plaster be made of Christ's own blood, yet it will not heal, unless it be applied by faith.—The blood of God, without faith in God, will not save. This applying of Christ is called a receiving of him, John i. 12. The hand receiving of gold, enricheth; so the hand of faith receiving Christ's golden merits with salvation, enriches us.

Watson.

KEEP THY HEART WITH ALL DILIGENCE.

This includes the following particular.

1. Frequent observation of the frame of the heart. Carnal and formal persons take no heed to this; they cannot be brought to confer with their own hearts; there are some people who have lived forty or fifty years in the world, and have had scarcely one hour's discourse with their own hearts. It is a hard thing to bring a man and himself together on such business; but saints know those soliloquies to be very salutary. The feathered colt say, "the soul is made wise by sitting still in quietness." Though bankrupts care not to look into their accounts, yet upright hearts will know whether they go backward or forward. "I commune with mine own heart," says David. The heart can never be kept unguilt if its case be examined and understood.

2. It includes deep humiliation for heart's evils and disorders; thus Hezekiah humbled himself for the pride of his heart. Thus the people were ordered to spread their hands to God in prayer, bearing the plague of their own hearts. Upon this account many an upright heart has laid low before God; "O what an heart hath I!" Saints have in their confession poured at the heart, the painful place; "Lies here is the wound." It is with the heart well kept, as it is with the eye if a sand dust get into the eye it will never cease twinkling and watering till it has been out; so the upright heart cannot rest till it has wept out its troubles, poured out its complaints before the Lord.

3. It includes earnest supplication for instant prayer for purifying and strengthening grace when we have defiled the heart. "Cleanse thou my secret soul." "Unite my secret parts, O Lord." "Salva me, O Lord."

INAUGURAL ADDRESS.
On the fourth page of this week's

he found the Inaugural Address of President Zachary Taylor, delivered in the Capitol on the 4th inst. It is a perspicuous, concise and handsome document, and will, doubtless, be interesting to our readers.

CARD.

We take pleasure in calling the attention of our Mississippi and Tennessee readers to the *Card* of JAMES R. DAVIS, Esq., found in to-day's paper. Mr. Davis was formerly a citizen of this place, and is spoken of as a young man of industrious habits, and of high integrity and honor. Business entrusted to his hands will be attended to with despatch.

LETTERS RECEIVED.

Rev. H. A. Lee—our old and tried friend—has our thanks for his timely aid. We shall expect good things from him frequently. Will he not kindly furnish us with an occasional communication for our columns?

Brother A. Andrews' letter and money are in receipt. Thank him for his influence. He will oblige us by similar favors.

Rev. Jno. S. Ford has placed us under obligations by the interest he has taken in our welfare. Names are entered, and papers forwarded.

Rev. Jeremiah Reeves, has our thanks for aid and hope he will send us other names. All entries are made.

Communications.

MISSIONARY REPORT.

I am aware that, to speak of a great destitution of the means of grace, and especially of the preached Gospel, within the bounds of our highly favored State—to tell of whole neighborhoods without the lamp of life, and of numbers of grown persons who have never heard a sermon from the living minister—to depict the ignorance and misery, every where attendant upon such destitution, and to urge the imperative duty of all Christians to fulfil that last solemn command of their ascended Savior—"Go ye into all the world and preach the Gospel to every creature"—I am aware that all this were a useless task, so far as it relates to many, even members of the church of God; they, who live in the undisturbed quiet of a well-organized society, and enjoy all the divine blessings of the Gospel; who, duty nor religion has ever called into such portions of our country as appear to rest under the frown of the Almighty; are slow to believe our reports. Drawing their ideas of the world from what they behold in their own midst, they are apt to conclude, that the destitution of which we speak is impossible to exist in Alabama—the land of bibles, of sabbaths, and of sanctuaries. To the Domestic Missionary, however,—to the self-sacrificing man of God, who for the good of his fellow men has forsaken the endearments of home and gone in search of the abodes of vice and misery—that he may administer the words of salvation—these representations of ignorance, immorality, intemperance and religion are the most sober and affecting realities. He has seen with deep emotion the young growing up to manhood and to old age, in the midst of thick darkness, without the cheering beams of Gospel grace to guide their immortality to the haven of peace. He has learned to commiserate the hapless condition of the multitudes merely existing for a time, knowing neither from whence they came, nor whether they are tending. Every deep affliction of the soul has been stirred, as he beheld the gross darkness which overspread the people, as they hastened down the stream of life to the gulph of unending despair.

The Domestic Missionary commences his labors as incredulous as the most of men; and, for a while, continues to doubt whether the reported destitution is not exaggerated. But ere he advances far into his field, the evidences around him, over which his judgment and with baptismalism he exclaims, "the half had not been told me!" Thus it was with me. I had supposed that my conceptions of the moral and religious destitution of our country were tolerably correct, but now I frankly confess, that nothing could have been farther from the truth. There are depths and heights of moral degradation overshadowing large portions of our country of which I had never conceived the faintest impression; and which can be remedied, only by the active and untiring operations of an efficient Missionary.

Perhaps it will be asked if he wants of this field are not pretty much supplied, so as not soon to require further missionary labor? To this question, I answer, emphatically, no! True, much has already been done; but much still remains to be done. As one field has been cultivated by your Missionary, it has served to open to his view others even more extended. The light thus introduced has but rendered the surrounding darkness the more perceptible. No; think not, my brethren, that your work is done; and that, because your Missionaries have been successful for several years past, nothing yet remains to be accomplished. Rather, let past success nerve your arms for a more vigorous and energetic effort in the future.

At no time have I been more deeply impressed with the necessity of vigorous exertions on the part of your Board than at present. For the past year I have been constantly and actively employed in this work, and yet I have been unable to find the limits of our destitution; and from my soul, I say that professor of Christianity who knows the measure of this destitution and is not affected by it! There is, too, great encouragement to put forth even more effort to supply the necessities of this moral waste. The people are anxious to have the minister of grace to come among them, and to point their way to eternal life. Frequently do I hear the Macedonian cry

"Come over and help us; and not unfrequently, have I found the humble representative of some destitute neighborhood placing himself in my front, and as he describes, in most affecting manner, the wants of his people, pleading with tears "Come quickly, come and help us." What! your work done? No, my brethren, no. Not so long as these cries are heard from beings, like yourselves, doomed to eternity. At this very moment, two active missionaries ought to be laboring within your bounds. Could two such be employed the present year, with the blessing of God upon their labors, the whole country might be brought under Baptist influence. Now is the time to strike. The field is white for the harvest. Should the opportunity pass unimproved, the season may pass forever. I highly commend your prudence as to the selection of a suitable missionary. Much depends upon the kind of man you employ. Let us not, however, forget the immediate and absolute necessity of having some one in the field.

While engaged in the service of your Board, there was much to fill my heart with pleasure; especially, that through my humble instrumentality, "the poor had the Gospel preached unto them;" and to some degree I regret that I must now leave the field. In taking my leave of your Board, I would express to them my grateful acknowledgment for the confidence and regard which they have at all times manifested towards me; and to the Great Giver of all good would I return the most unfeigned and devout thanks for the tokens of his Divine mercy and favor upon all my labors.

My labor has been as follows.

1st. Quarter commencing about the middle of January, and ending in about the last of April, I preached 61 sermons; and travelled 1175 miles.

2d. Quarter, from the 1st of May to the last of July, preached 43 sermons, and travelled 735 miles.

3d. Quarter, from the 1st of August to the second week in October, preached 60 sermons and travelled 500 miles.

4th. Quarter, commencing with the close of the Alabama Association, and ending with the year 1848, preached 39 sermons, and travelled 567 miles.

Total, Preached 206 sermons; travelled 2977 miles; constituted one church; baptized 103 persons, three of whom were blacks; ordained 7 deacons; built one house of worship, and commenced two others; and organized one Sabbath School.

A. VANHOUSE.

To the Executive Board of the Alabama Baptist Association.

The following article from the Watchman & Reflector, we insert in this place, by special request.

A BOOK FOR THE AGE.

Messrs. Editors.—There is in the course of publication a book which, if I am not mistaken, will excite more interest than any other book which has been presented to the world for a long period. It is adapted to the spirit of the times. It meets and answers the great enquiry of the present day. It describes clearly the corruptions of past times, the imperfections of the present, and the changes that must be effected in the forms and spirit of religion, and through religion upon the State, to secure to us better and brighter prospects for the future. The author is not afraid to expose and condemn the errors and corruptions, either of the Church or State; but he dwells chiefly on the evils that Christianity has suffered from iniquity and unnatural alliances with Kings, Popes, Bishops, Priests, and Aristocrats. He proves from the character of Christ, the spirit of the primitive church, and the nature and tendency of Christian doctrine, that Christianity is republican; that it is adapted to the millions and masses of mankind, that it is intended to reach them in their deepest degradation, ally itself to their woes, and elevate them to the dignity of redeemed men. The writer shows that, to accomplish this, Christianity, in its outward forms, as well as its spirit, must be republican; that it must be freed from all those worldly alliances and adornments which render it exclusive. Then, when left to move in its own native freedom, it must and will remodel society, and produce in every State the purest and the best republicanism.

In England, as well as in America, thousands will hail this book as a glorious exhibition and defence of the democratic genius of Christianity, and will regard it as one of those fit, yet peculiar, instruments, which the providence of God produces in peculiar times, to accomplish great and glorious results. Some who shall read this book will be angry—they will complain of it—they will severely criticize it—and yet they will read it; they cannot do otherwise. The public mind is just ready for such a book. The great questions that agitate community are the questions here discussed, and whether the views of the author be for or against the views of the reader, yet he will read. The book is entitled *Republican Christianity*. Its author is the Rev. E. L. Magoon, of Cincinnati. It is to be published by Messrs. Gould, Kendall & Lincoln. It is evident that the importance of the subject absorbed the writer's thoughts from the beginning to the end. His points are clear and distinctly stated. The work is divided into three parts. The first part is a treatise on the republican character of Jesus Christ. His advent is described as identified with the lowly condition in which the masses of mankind are born—his youth is occupied in toil, such as the great majority of mankind pursue—his maturity is trained by suffering, such as mankind in general are doomed to endure—in his public life he is the beneficent champion of universal rights—and in the attainment of all are invited to trust for his highest freedom and immortal joy. The second part shows the

primitive church to have possessed a republican spirit,—being a church without a King, without a Pope, without a Bishop, without a Priest, and without an Aristocrat. This part is full of historic allusions, and the world have suffered through these associations. The third points out the republican influence of Christian doctrine, as the solace of the obscure, the patron of the aspiring, the fortifier of the weak, the deliverer of the oppressed, and the rewarder of the sacrificed. I have thus given you an epitome of its contents; but to understand the character of the work, and appreciate its worth, the whole book, not a mere epitome, must be read. My desire, as well as my conviction is, that this book may and will do good service to the church and the world.

PUBLICATIONS, OCCASIONAL AND PERIODICAL.

THE BAPTIST ALMANAC AND ANNUAL REGISTER, FOR 1849, Edited by Rev. Thos. S. Magoon, is upon our table. It contains a large amount of valuable statistical matter, compiled with much labor and care. We detect in it, nevertheless, an occasional error, attributable, not so much to an oversight of the able editor, as to his want of suitable materials. The Statistics of the Baptist Denomination in the U. S. are made out from the minutes of Associations extending from 1844 to 1848; and as no minutes had been received from Alabama, for example, later than 1847, no account is taken of the increase of the Baptists in this State since that period. Thus we are left minus several thousands. No doubt similar corrections are due the Statistics of other States also.

From the Register, as it now stands before us, we glean the following items of general intelligence.

The Oldest Baptist Associations in the U. S. are the Philadelphia 141 years; the Charleston So. Ca. 96; and the Sandy Creek, No. Ca. 87 years.

The largest Associations in the U. S. are the Rappahannock, Va. 14,071 members; the Dover, Va. 13,059 members in 1847; and the Hudson River N. Y. 12,513.

The largest Associational increase by baptism, the past year, was in the Chowan, No. Ca., 1,005; the Hudson River, N. 808; and the Philadelphia 635.

The largest denominational increase in the States by baptism were in Alabama 3366; Georgia 3690; Virginia 3540.

The grand total of Baptists in the U. S., including missionaries and anti-missionaries is 737,078. Baptist Colleges 15; Baptist Theological Seminaries 7; Baptist Periodicals 39.

One of the most important facts brought to our notice by the Register is the contrast between the Free States and the Slave States, as it relates to the increase of the Denomination. In the Free States it appears there is a *net loss* of 5563, during the past year; whereas, in the Slave States—to say nothing of the increase not reported—the *net gain* is 9356.

The Statistics last year, 1847, amounted to about the same. Indeed, for a series of years—since 1844 or 45, matters have been about thus. What are the causes of this?

1. Southern Preaching is better adapted to the wants of the masses of our Congregations. It is, perhaps, less philosophical; but it is more practical, more heartfelt, discriminative, Doctrinal.

2. No doubt a part of the depression of the North is owing to the reaction from an unnatural, superficial and spurious increase, which took place some seven years ago, and which now makes all parties more cautious, indeed quite overcautious, as to entering these relations.

3. There has been too great a mixing up of theoretic questions with church matters, until these have entirely absorbed the attention of our Northern brethren, from the one thing needful. They have been careful and troubled about too many things for their own spirituality, and the improvement of their churches. Mere abstract speculations cannot convert souls from the love of sin.

MISSIONARY JOURNAL.—We are in receipt of the March number of this valuable Missionary Periodical. It is full, as usual, of interesting matter. We glean the following items for the gratification of our readers.

1. *Foreign Missions.*—A committee appointed for the occasion, after much prayerful consideration, report the importance of establishing a mission in Central Africa. The field is wide, accessible, and, in respect of climate, not unfavorable to such an enterprise.

The Foreign Board have resolved with the aid of their brethren during the next financial year, commencing with May, to raise *twenty-five thousand dollars*, for the enlargement of their operations.

2. *Domestic Missions.*—The stations under the care and patronage of the Domestic Board, are in a healthy and prosperous condition. At most of them there have been valuable conversions during the last quarter. Brother Witt, Texas, hopes his churches will soon be able to dispense with the aid of the Board. Brother Crenshaw's church was enabled to relieve the Board slightly, by the payment of the last quarter of his salary. Brother Burleson writes that his church will no longer need the assistance of the Board; and that, as a sort of first fruits, they present to the Southern Baptist Convention, a bank offering of \$25, for the aid of the poor elsewhere. May God prosper his cause, more and yet more.

WHAT THE WORLD WANTS.—A writer in the Christian Enquirer, the Unitarian paper in N. York, makes the following just and truthful admission: "The people long, hunger, and thirst for more spirituality."

REVIVAL INTELLIGENCE.

The Christian Secretary, Hartford, C. T. reports interesting revivals at Preston, Groton Bank, and Suffield. At the first mentioned place 25 had been baptized; and at the last, 10 had submitted to that ordinance.

From the Watchman and Reflector (Boston), we clip the following revival News.

THIS CITY AND VICINITY.—Three were baptized by Rev. Dr. Tucker, at Baldwin Place Church, on the first Sabbath of the present month, all of whom were converted with the Sabbath School.

Thirteen were baptized at the residence of Grimes, pastor of the church, on the first Sabbath of this city, last Sabbath. The work of grace is in progress.

Ten have been baptized at the residence of the High Street church, since the first Sabbath of the present month. We still meet in our spoken depression, and these are the whole land—"an abundance of sin."

SEVEN DAY BAPTISTS.—The Watchman Recorder, the respectable organ of this denomination, has a notice of an awakening in New Market, N. J. A letter says: "God has visited us in great mercy, and greatly revived his Zion in this place." An increased interest was felt in our social meetings in October; the brethren and sisters were revived, and engaged in their duties with unusual fervor and zeal. Soon the lukewarm and wanderers began to confess their faults and take up the cross. The impenitent were alarmed and cried for mercy. Often the inquiry was, "What shall I do to be saved?" Quite a number of the youth have obtained a hope, and others are mourners in Zion."

FREE-WILL BAPTISTS.—The Morning Star publishes letters, giving accounts of revivals in several places within the field of its circulation. At East Liberty, Ohio, ten were baptized the first week in January. The writer says, intemperance has been very rife in the town, but that now nearly all the people have signed the pledge of total abstinence. He hopes their doing this will be "the John the Baptist, to prepare the way of the Lord." At Manchester, and Raymond, N. H., awakenings are reported, accompanied by conversions and inquirers. At Williamsstown, Vt., eleven have been baptized, and twice that number are thought to have "passed from death to life."

SPRINGFIELD, MASS.—The following, which we receive by the favor of a friend, gives a pleasing earnest of a good work of grace in the congregation of Rev. M. G. Clark, Springfield, this State, to which allusion has already been made:

"I was the witness of a very interesting baptismal scene at the First Baptist Church, Springfield, a few Sabbaths since. Fifteen, in the morning and meridian of life, followed the example of their Lord, in the ordinance that introduced them into his church. The spacious church was thronged by an audience deeply attentive and solemn. Following the baptism, the hand of fellowship was extended by the pastor to 32—15 males and 17 females; and the occasion was one truly tender and impressive. Already the number baptized and received into the fellowship of the church, is 35."

PENNSYLVANIA.—The Christian Chronicle has accounts of revivals in Pleasantville and Warren, Pa. At the former place a new house of worship was dedicated a few days since. Following this, the church and congregation have been favored with the outpouring of the Holy Spirit; backsliders have been brought back, and sinners have been converted. Twenty are believed to have been born again, and twelve have already been baptized. At Warren, forty are reported as converts, and a number have been baptized. The same paper reports over twenty baptisms in the churches in and about Philadelphia, on the first Sabbath of the present month.

CONNECTICUT.—The New York Recorder learns that an "interesting revival is in progress in the Baptist church and congregation, Danbury, Ct., under the pastoral care of Rev. Aaron Perkins."

NEW YORK.—The Christian Contributor has a letter from Rev. Mr. Dean, in which he writes that a work of grace is in progress in Half Moon, N. Y. in the church and society of which Rev. J. C. Tripp is pastor. There have been several conversions and baptisms, and a large congregation wait with eager attention upon the dispensation of the Word of Life.

The Utica Baptist Register has notices of revivals at Clockville and Greenwich, N. Y. Fifty, or more, converts have been reported at the latter place. Sixteen have recently been baptized at Wyoming, and seven at Romulus.

THE WEST.—A writer in the New York Recorder says, that at Galena, Ill., some evening, about ninety persons, repented and were baptized. This he says, "looked very much like our revivals twenty years ago—a confusion and brokenness of heart, the church as well as out of it—members confessing one to another, and to their families, and the whole body rising up to shake themselves from the dust. At Naperville, Elgin, and Rockford, I understand that revivals are in progress, and throughout the country there is unusual seriousness. In Chicago, our prayer meetings have been solemn, and we are looking for the Master to visit us also."

Zion's Advocate says: the revival in Bloomfield, Me., continues and that its influence is extending to the neighboring towns.

RELIGIOUS ITEMS.

A TRACT SOCIETY on the Pacific.—By a letter from Rev. George H. Atkinson, of Oregon city, we have the gratifying intelligence of the formation of a Tract Society in that new territory. They propose to employ several colporteurs to distribute the Society's tracts and volumes, and think that enough will be subscribed in the territory to pay the colporteurs. Mr. A. expresses the hope, that the friends of intelligence, sound education, and religion, will liberally supply them with the tracts, that they may disseminate the Gospel in that new territory.

A Bible Society has also been formed in the same territory, and an agent engaged to circulate the Scriptures. We rejoice to see the people of this new territory are so early to the importance of encouraging benevolence, in the early stages of their history.

POPERY IN EDINBURGH.—Edinburgh is about to receive another monastic institution for the young. Mr. Daniel Stewart left a sum of money which now amounts to £200,000, and a castellated edifice is to be erected, to perpetuate the object. Freeman's Journal.

A RELIGIOUS JURY.—The jury in the case of Lawrence Allman, in Clearfield county, Pa., week before last, tried for the murder of his brother, in September, finding themselves unable to agree, sent for a Bible, and read and prayed alternately, until they had made up their verdict—which was one of guilty. They were out from Saturday till Monday.

THE NATIVE CHURCH at Hilo Sandwich Islands has sent a donation of \$100 to the American Peace Society.

TULSA DONORS.—During the year 1848, not less than 60 D. Ds. and 31 L. L. Ds. were bestowed upon various gentlemen, by the colleges in the United States.

Nearly a million pages of books and tracts have been furnished by the American Tract Society to vessels bound for California.

SECULAR INTELLIGENCE.

VALUABLE LIBRARY.—The Library belonging to the Boston Athenaeum contains about 50,000 volumes and 100,000 pamphlets. Many of the volumes recently added belonged to Washington, and have his autograph.

GOOD FARMING.—We notice in the list of premiums awarded on crops by the Windsor County (Vt.) Agricultural Society, that there was raised on one field of four acres of corn, 103 7-8 bushels to the acre, a field of one acre, 112 bushels, weighing 32 3-4 lbs. to the bushel; another of 11 1/2 bushels; a fourth of 110, and a fifth of 99. Three acres of winter wheat produced 35 bushels to the acre, and one acre 40 3-4 bushels. One field of four acres of oats produced 39 1-2 bushels per acre; another 70 bushels per acre; and one acre 81 bushels, 34 lbs. to the bushel. One acre of buckwheat produced 32 bushels, and another 22 1-2, weighing 48 lbs. to the bushel.—Watchman of the Valley.

A RICH STATE.—The assessed cash value of real and personal property in the State of Ohio, for the year 1848, was \$421,067,961. This valuation gives \$1000 to each living soul, or 10,000 to each family.

It is stated that Ex-Gov. Seward of New York is writing a history of the life of John Quincy Adams.

The London correspondent of the N. Y. Commercial Advertiser quotes the following paragraph from a treatise on geology by Mr. William Phillips, published twenty-three years ago:

On the coast of California there is a plain of fourteen leagues in extent, about fourteen inches beneath the surface of which it is said that large lumps of gold are irregularly interspersed.

HARD LAW.—In Savannah, Geo., a merchant commencing business, has to deposit with the authorities of the city the sum of \$500. Should he fall in his merchandising, he forfeits the \$500.

LITERARY REWARDS.—It is stated in the London Athenaeum, that \$20,000 were given to Washington Irving for his life of Columbus in four volumes octavo, but that the work has not paid its expenses; \$10,000 were given to Moore for his Life of Byron in two volumes quarto; and \$22,500 a year, for ten years, to the Bishop of Oxford for the Life of Wilberforce in five volumes octavo. This has proved a heavy failure. Mr. Roberts received \$15,000 for his Life of Hannah Moore, in five volumes octavo. The largest sum ever realized from one work, whilst it continued to be called a new publication, was \$300,000, the proceeds of Sir Walter Scott's Life of Napoleon, the work of twelve months, and published in nine octavo volumes in the year 1727.—Literary American.

MORTUARY.

Died, on the 10th of February, at the residence of her son-in-law, Col. J. J. Howard, of Winston County, Miss., Mrs. ELIZABETH REEVES, in the 56th year of her age. Sister Reeves was a native of Virginia; was married in South Carolina, and passed much of her life in Georgia, Alabama and Mississippi. She became a member of the Baptist Church, while residing in Columbus, Miss.; and was baptized by Rev. John Armstrong, in the fall of the year 1812. She lived the life of the righteous, and her last end was peace. Her relations sorrowed, but not those who have no hope.

RECEIPT LIST.

The left hand column shows the monies received for the late Alabama Baptist, and that on the right shows the receipts for the Alabama Baptist Advocate.

NAMES.	For Ala. Bap. Am't. Vol. No.	For A. B. Adv. Am't. Vol. No.
De J. A. Hendon,	\$200 20 6 52	
P. McGraw,	70 6 52	
Rev. C. Stewart,	70 6 52	
Rev. C. B. Sanders,	70 6 52	
Col. Thos. Williams,	70 6 52	
Wm. Curry,	70 6 52	
Rev. M. Lydon,	70 6 52	
Alex. Cromwell,	70 6 52	
Rev. M. C. Curry,	70 6 52	
Rev. T. S. Thomas,	70 6 52	
David Hudson,	70 6 52	
Rev. J. D. Williams,	12 00 6 52	
Alfred Boyd,	2 35 6 52	
Reinold Locke,	2 15 6 52	
Samuel Norwood,	85 6 52	
Dr. E. J. Palmer,	70 6 52	
R. F. F. F. F.,	29 6 52	
P. H. Pitts,	92 6 52	
J. N. Yarbrough,	4 00 6 52	
F. F. Westbrook,	3 00 6 52	
Dr. A. Lippincott,	2 62 6 52	
John Daugherty,	51 6 52	
E. W. Watkins,	1 10 6 52	
J. L. Bimmett,	9 85 6 52	
J. L. Bimmett,	3 60 6 52	
John Hough,	35 6 52	
O. H. Perry,	4 00 6 52	
E. R. Parker,	80 6 52	
Col. J. G. Coats,	1 00 6 52	
Dr. Lewis Hadden,	1 00 6 52	
Wiley Milton,	4 00 6 52	32 00 1 52
David Gordon,	2 00 6 52	1 00 1 17
John E. Brown,		3 00 1 52
Henry Hart,		3 00 1 52
Daniel Holman,		3 00 1 52
Rev. A. G. McCraw,		3 00 1 52
C. C. Hucklebee,	6 20 6 52	3 00 1 52
S. S. Latimer,		5 00 1 52
Joseph M. Cole,		1 50 1 26
W. E. Wilford,		3 00 1 52
Elizabeth Armstrong,		3 00 1 52
Chas. J. Barrett,	4 00 6 52	3 00 1 52
James Holfield,		5 00 1 52
Trammel J.,		1 00 1 52
Richard G. Earle,	5 20 6 52	12 1 03
Mrs. E. S. Adams,		3 00 1 52
John Kelly,	4 00 6 52	4 00 1 17
J. L. Platon,		3 00 1 52
Rev. B. M. May, D. D.,		1 17 1 20
Edith Fancher,	2 83 6 52	3 00 1 52
Wm. J. H. Lenoir,	4 00 6 52	3 00 1 52
Mrs. M. A. D. Blackmon,		3 00 1 52
Joseph M. Byrnes,		3 00 1 52
Mrs. S. E. Repton,		3 00 1 52
David Richardson,	2 65 6 52	35 1 06
Rev. H. A. Lee,	1 00 6 52	4 00 1 52
A. Andrews,	1 00 6 52	5 00 1 52
Mrs. L. Clay,		3 00 1 52
Mrs. H. P. Washington,		25 1 46
Rev. D. Elkins,	1 75 6 52	2 65 1 04
Mrs. S. L. Maddox,	2 35 6 52	1 00 1 17
C. C. Shannon,	4 00 6 52	
Col. Wm. Drakeford,	4 00 6 52	
Moses P. Westbrook,	12 00 6 52	

TO BIBLE STUDENTS!

RIPLEY'S NOTES.

THE FOUR GOSPELS; with Notes, chiefly explanatory, intended principally for Sabbath School Teachers and Bible Classes, and as an Aid to family instruction. By HENRY J. RIPLEY, Prof. of Bib. Lit. and Interpretation in Newton Theol. Inst. Stereotype Edition.

This work should be in the hands of every student of the Bible; especially every Sabbath School and Bible class teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

The undersigned, having examined Professor Riple's Notes on the Gospels, can recommend them with confidence to all who need help in the study of the sacred Scriptures. Most cordially, for the sake of truth and righteousness, we wish for these Notes a wide circulation. Baron Stow, Daniel Sharp, R. H. Neale, J. W. Parker, Robert Turnbull, J. S. Bacon, D. D. President of Columbia College, Rev. Stephen Chapin, D. D. late President of Columbia College; Rev. R. E. Pattison, D. D. Prof. Newton Theol. Inst.; Rev. Luther Crawford, Sec. Am. Dep. Home Miss. Soc.; Rev. B. T. Welch, D. D. Pastor of Baptist Church, Brooklyn, N. Y.; Rev. J. A. Warren, Editor of the Compensatory Commentary; Rev. J. S. Baker, D. D. of Pensilva, Ga.; J. R. Thomas, Home, Portersmouth, Va.; Rev. J. B. Taylor, Richmond, Va.; Rev. Nathaniel Knicker, D. D. late President, Hamilton Lit. and Theol. Inst.; Rev. N. W. Williams, Rev. Jeremiah Chapin, D. D. late President of Waterville College, Maine; Repository: Christian Watchman and Christian Review; Zion's Advocate; Boston Recorder; Zion's Herald; Advocate of Peace; Baptist Register; Baptist Record; New Hampshire State Convention, and others.

The following sentiments, expressed by one of the above writers, is the substance of all the rest: "Prof. Riple's Notes presents a just and plain, yet a simple and concise, and a most interesting and valuable, which he has the reader who needs help; and where he does not, he lets him go on. On plain facts his notes are not intended; but on the deeper things he is sound and satisfactory. His style is plain and clear. The spirit eminently Christian; or, in other words, it is modest, humble, and devout. His topics for practical reflection are well chosen and happily expressed; and his notes on passages which have no reference to the subject of baptism, should commend the work to every one."

Prof. Riple has given us a specimen of the right kind of Commentary; the notes are merely explanatory, not dogmatic; they are written in a simple and plain style, though not devoid of vigor and energy; they exhibit more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.—Prof. Knolly in Christian Review.

The Acts of the Apostles, with notes. Chiefly Explanatory. Designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction.

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Would call the special attention of the Baptist denomination to the new BAPTIST HYMN BOOK, by the Rev. Mr. Buck, of Louisville, for which they are Agents. We have now on hand various sizes and styles of binding. Also, Baptist Theological works, and Sunday School works, all of which we offer at

