





# ALABAMA BAPTIST ADVOCATE.

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

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—I Corinthians, xii. 6.

(JOHN G. MARKHAM, Publisher.)

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## THE ALABAMA BAPTIST ADVOCATE.

(A Religious Family Newspaper.)

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Advertisements from the church requested the Domestic Board to send them a suitable pastor. The Rev. R. C. Burleson of North Alabama was selected; and early in 1848 he entered upon his labors; which have been greatly blessed; not only to the flock of this charge, but to many other portions of Texas.

Under his ministry the church has increased from 82 to 116 members, who are active and liberal. They have extinguished their church debt, sustain their pastor, contribute to sustain the cause of missions and education. And on releasing the Board from any further aid they send \$25, as among the first fruits of gratitude. This is gratifying to the Board, and will no doubt be equally so to all the friends of Domestic

## Ministers Department.

CONSECRATION OF THE MINISTRY.

[Continued.]

If usefulness, as is pretended, be our motive, then it is worthy of special remark, that this is the main reason urged by the apostle, why the ministry should not suspend the primary business of their office, and be turned aside to the distracting cares of the world. "Give thyself wholly unto them, (the things of the gospel,) that they profiting may appear to all." "Continue in them; for in doing this, thou shalt both save thyself and them that hear thee." Language cannot possibly be plainer, or more easily understood. It is palpable and pertinent; and, whatever sense we attach to the term "profiting"—whether we understand it of proficiency in study, and consequent fitness for the great work to which the preacher is called, or whether it relates to the actual and immediate influence, which, under God, he exerts upon the salvation of sinners, and the extension of the Redeemer's kingdom in the earth—while we may admit that good has been effected by those who have not been wholly given up to the legitimate duties of the ministry, still, nevertheless, a proper reverence for the word of God, requires that we insist upon it, the highest degree of ministerial usefulness is to be expected, only when the energies of the ministry shall be unreservedly and exclusively devoted to the work whereunto the Lord has called them.

The truth is, it seems to us exceedingly questionable, how far real usefulness can be safely predicated of any course of action, which is not laid in the maintenance of correct principles. Whatever may be the beneficial appearance of those revolutions in the minds of individuals and communities, which are based on false or unsound principles, they can be neither thorough nor permanent; and for this reason, they are not desirable. On the contrary, a lullaby, quietude on false principles—a quietude maintained at the compromise of truth—is equally undesirable. But how far this was the case—should the present system both among the ministry and the churches continue—we will leave for others to decide. One thing is certain, that thorough and extensive usefulness involves the principle of moral courage; the principle of faith; the principle of self-denial; the principle of prompt and punctual obedience to the divine law; and that the most effectual method of inculcating these is by exhibiting them in our own life. Until the ministry shall, by their own example, enforce the great truths, that no unpropitious circumstance shall deter a christian in the discharge of his duty; that no indulgence or gratification shall be so dear, as not to be sacrificed at the command of God; that no portentous cloud shall shake his confidence in the divine providence and promises; and that no requisition of heaven is to be for a moment suspended or disobeyed; it does seem to us, that their usefulness must be both limited and un-

certain. The piety of the churches rarely or never rises above that of their ministry. "Like priest like people," is almost universal history. The one is the certain index—the counterpart to the other. By the one, you may know the other, with as much infallibility as a man's private character is known by his familiar correspondence. "Ye are our epistle," said St. Paul, "known and read of all men." When the ministry shall lead the example in courage, that falters from no embarrassment; in self-denial, that holds no wedded gratification; in faith, that "staggereth not at the promises of God;" in obedience, that relinques from no divine command; when, in a word, as in the apocalyptic vision, "the four beasts shall give glory, and honor, and thanks to him that sits upon the throne;" then shall the churches arise and shine, in all the activity and strength, the zeal and efficiency of primitive loveliness—then, as in the same vision, shall "the four-and-twenty elders fall down before him that sits upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.'"

How wonderfully magnificent and desirable does this divine prospect appear, even to our poor, dull and imperfect minds, so long accustomed to grope in the midst of a half dead and a half living religion, where, only here and there, scattered far apart along the shores of mortality, is to be found one whose entire life and energies are consecrated to the Lord, and whose influence, by consequence, is scarcely felt! But we are told this scheme is not less impracticable. What?—impracticable! Is that which God has so imperatively commanded impracticable to be done? Is that course of conduct, which was pursued by the apostles of the Lord Jesus, and which ensures to every minister his highest degree of usefulness, impracticable to be pursued? Is it impracticable that I, that each, that all, in their respective places, rising in the strength of the mighty God from the entanglements of earth, and thrusting themselves forward to their work, should exhibit in their life the great moral principles of the christian character? My brethren, we are not straightened in the truth; we are not straightened in the Lord; we are straightened in our own weakness. The difficulty we have is not in our conceptions of it. For one man to reform the whole order of things, and do what all should do, might indeed, be impracticable, nay, impossible. But let there be systematic, determined, universal effort—let every minister for himself, and in his own place, act upon the truth, and no farther difficulty can attend this enterprise.

Say not, my brethren, that in this discourse, "we are a set-ter-forth of strange doctrines"—that these things have not been taught by wise and good men generally. Where is the wise or the good man who has not taught them? If the inspired apostles are admitted into this class, will any say that they do not? If the allusion is to uninspired men, where is he to be found, who has not taught the apostolic doctrines on this subject? If any have taught otherwise—if any have preached that "the ministry should not be separated to the work of the Lord"—that "they should not give themselves wholly unto it"—that "they should be entangled in the affairs of this life"—that simple act was the forfeiture of the title "wise and good." No verily. Hundreds and thousands, from time immemorial, have taught and still teach the identical doctrines we have this day labored to enforce. The only difference between them and us, is, they have used the terms "separate" "wholly," and other phrases equivalent to our term "exclusive." What we say, then, is, that consistency requires us to practice what we preach to other men. Let us not say to others, "do," what we ourselves will not do. Let us not lay burdens upon the shoulders of other men, which we ourselves will not touch with the tip of the finger. Let us not charge others "in the sight of God, and before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, to give themselves wholly to the things of

the gospel," while five or six sevenths of our own time is spent in the entanglements of worldly pursuits. "Let the dead bury the dead; but go thou and preach the kingdom of God."

## Doctrinal.

### JUSTIFICATION.

How shall sinful man be just with God? is a question of the most interesting nature to every child of Adam. A question which, notwithstanding its infinite importance, could never have been resolved by all the reason of men, nor by all the penetration of angels, if the Lord of heaven and earth had not exercised and manifested reigning grace, toward his disobedient and rebellious creatures. But, with the Bible in his hand, and the gospel in view, the mere infant in religious knowledge and in christian experience is at no loss for an answer; for the warring man, though a fool, shall not err therein. Nay, such is the pleasure of God, that he frequently reveals this truth in his glory, to those who are esteemed fools by the haughty sons of science, that no flesh might have the least ground of boasting.

Justification is a forensic term, and signifies the declaring, or the pronouncing a person righteous according to law. Justification is not the making a person righteous, by a real, inherent change from sin to holiness, in which the nature of sanctification consists; but it is the act of a judge, pronouncing the party acquitted from all judicial charges. That the blessing of which we speak does not consist in a real change from sin to holiness, will further appear from considering, that justification is diametrically opposite to condemnation. Now the sentence of condemnation is never supposed to make the person criminal on whom it is pronounced. There is no infusion of evil qualities into the culprit's mind, nor is he made guilty, either in the eye of the public, or in his own estimation. But being arraigned as a criminal, and proved guilty of a capital offence, according to the tenor of that law by which he is tried, he is esteemed worthy of death, and condemned accordingly. So, in justification, the subject of it is pronounced righteous in the eye of the law, is deemed worthy to live, and his right to life is declared. Hence that justification of which the scripture speaks, and is now the subject of our inquiry, is called the justification of life. That the words justify, justified, and justification are used by the sacred writers in a forensic sense, and as opposed to the words condemn, condemned, and condemnation, is manifest to every attentive reader.

Justification, in a theological sense, is either legal or evangelical. If any person could be found that has never broken the divine law, he might be justified by it, in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. "We have sinned; there is none righteous, no one who does good, no one who loves the truth. The whole world, having transgressed, are guilty before the eternal Judge, and under the sentence of death by his righteous law. On this ground, every offender is excluded from all hope, and abandoned to utter destruction. For as obedience absolutely perfect, is the only righteousness which the law can accept, so punishment inconceivable, or death eternal, is the least penalty it will inflict, on those that fall under its curse. That justification, therefore, about which the scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law provided by grace and revealed in the gospel: for which reason, that obedience by which a sinner is justified, and his justification itself, are called evangelical. In this affair there is the most wonderful display of divine justice, and of boundless grace. Of divine justice, if we regard the meritorious cause and ground on which the justifier proceeds, in absolving the condemned sinner, and in pronouncing him righteous. Of boundless grace, if we consider the state and character of those persons to whom the blessing is granted.

Justification may be further distinguished, as being either at the bar of God, and in the court of conscience, or in the sight of the world, and before our fellow creatures. The former is by mere grace, through faith, and the latter is by works. It is the former of these I shall now consider, which may be thus defined: Justification is a judicial, but gracious act of God, by which a sinner is absolved from the guilt of sin, is freed from condemnation, and has a right to eternal life adjudged merely for the sake of our Lord's obedience which is imputed to him, and received by faith.

To justify, is evidently a divine prerogative. It is God that justifieth. That sovereign Being against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. Jehovah, whose judgment is al-

ways according to truth, is the Justifier of all that believe in Jesus. Here grace reigns. For the infinitely wise God appoints the way: the righteous and merciful God provides the means, and (let the sinner be repeatedly mentioned with profound reverence) the God of all grace imputes the righteousness and pronounces the sinner acquitted, in perfect agreement with the demands of his violated law, and the rights of his offended justice.

What is here, as well as in several passages of scripture, affirmed concerning God, considered essentially, is, in some places of the infallible word, more particularly appropriated personally to the Father. It is manifest, however, that all the three divine Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his only Son to perform the conditions of our acceptance before him. The divine Son, as engaging to sustain the curse, and make the atonement, to fulfil the terms and provide the righteousness by which we are justified. And the Holy Spirit, as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work; enabling them to receive it, as exhibited in the gospel of sovereign grace, and testifying to their consciences complete justification by it in the court of heaven. Thus the triune God justifies. And may we not ask, in the triumphant language of Paul, Who shall condemn? If Jehovah pronounces the sinner acquitted, who, in earth or hell, shall reverse the sentence? If the Most High entirely justify, who shall bring in a second charge? There is no higher court to which any appeal can be made. There is no superior tribunal at which a complaint can be lodged, against any of those happy souls, whose invaluable privilege it is to be justified by the eternal God. When he acquits in judgment, he absolves from all guilt, he accepts as completely righteous; otherwise, a person, immediately after he is justified, must be supposed to stand in need of a further justification, which is highly absurd. This divine sentence shall never be made void, by any unworthiness of him on whom it is passed, nor by the accusations of Satan; but shall stand, firmer than the everlasting hills; unshaken as the throne of God. This sentence—(let my reader dwell on the ravishing truth, let his very soul feast on the precious doctrine)—this sentence, being the justification of life, is pregnant with all the blessings of the everlasting covenant; with all the felicity of the world of glory.

## Religious Miscellany.

### FAITH IN JUSTIFICATION.

Justification is ascribed to faith, because it is by faith that we receive Christ; and thus it is by faith only, and not by any other means, that we are justified. Faith is a receiving grace, which none others is. Were we said to be justified by repentance, by love, or by any other grace, it would convey to us the idea of something good in us being the consideration on which the blessing was bestowed; but justification by faith conveys no such idea. On the contrary, it leads the mind directly to Christ, in the same manner as saying of a person that he lives by begging, leads to the idea of his living on what he freely receives.

It is thus that justification stands connected, in the Scriptures, with union with Christ: "Of him are ye in Christ Jesus, who of God is made unto us—righteousness."—There is therefore now no condemnation to them that are in Christ Jesus. That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." From these and other passages, we perceive that faith justifies, not in a way of merit, not on account of anything in itself, but it what it may, but as uniting us to Christ. It is that which the act of marriage is on the part of a female; by it she becomes one with her husband, and (whatever might be her former poverty) legally interested in all that he possesses. Having him, she has all that is his. Thus it is that, Christ being "heir of all things," believers in him become "heirs of God," not in their own right, but as "joint-heirs with him." And as, in the marriage union, the wealth which an indigent female might derive from the opulence of her husband would not be in reward of her having received him, so neither is justification the reward of faith, but of the righteousness which is of God by faith.

Great things are ascribed to faith, in a way of healing. Many of the miraculous cures performed by our Lord are ascribed to the faith of the parties. The virtue, however, proceeded not from faith, but from him. It is the same in justification. By faith we receive the benefit; but the benefit arises not from faith, but from Christ. Hence, the same thing which is ascribed in some places to faith is in others ascribed to the obedience; death, and resurrection of Christ.—Palmer.

### THE UNSEARCHABLE RICHES OF CHRIST.

They are sufficient for your comfort. If there be any of you brought by a view of their own sinfulness to the very borders of despair, what can they need more than to hear that God himself has undertaken their cause, has assumed their nature, and expiated their guilt by his own sufferings unto death? What could they wish to add to this? What can, by any possibility, be added to it? It is not sufficient, what can be? Your sins, though they were more, and more aggravated than those of any human being, are but finite still; they are many, but they may be numbered. The atonement which is offered for you, and the righteousness which is wrought out for you are of value infinite. The blood of Jesus Christ will cleanse from all sin, and all who believe in him will be justified from all things from which they could not be justified by the law of Moses.

Let a man's sins be of ever so deep a dye, they cannot be more red than scarlet, and crimson; and these can be made as white as snow. We can hardly conceive of greater guilt than David's, after all the mercies which he had received; and yet he prays, and prays with success, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow;" and then he acknowledges the abundant efficacy of the remedy, "Thou hast made the bones which thou hast broken to rejoice." What abundant instances the history of the church has given of the sufficiency of the gospel for the sinner's comfort. Behold three thousand Jews on the day of Pentecost, whose hands were yet stained with a Saviour's blood—scarcely one hour had they believed in this crucified Lord, before they "all ate their bread with gladness and singleness of heart, blessing and praising God." Thus, wherever Christ is preached and received, true joy springs up in the heart. "Though we see, him not, yet believing in him, we may rejoice with joy unspeakable and full of glory."

This is, and is to be, the invariable effect of a proper acceptance of the gospel throughout the earth. "Sing, O ye heavens," says the prophet in looking forward to this day, "for the Lord hath done in us; he hath broken forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." Only let the gospel descend as the dew upon any place, or upon any soul, and the wilderness will be glad, and the desert will rejoice and blossom as the rose; for the Lord, by the ministrations of his unsearchable riches of grace, will comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in every habitation, and in every soul which receives the gospel, thanksgiving and the voice of melody. There is not a human sorrow which it cannot console; and if you will accept its invitations & offers, it shall be found an abundant source of comfort to you all.—Dr. Tug.

### IF YE LOVE ME KEEP MY COMMANDMENTS.

The love of God is not in you, unless you make it the great business of your lives to please him by keeping his commandments.

It is natural to us to seek to please those we love; and to obey them with pleasure, if they be invested with authority to command us. But those whom we disaffect, we do not study to please; or if we should be over-awed and constrained by their authority to obey their commands, it is with reluctance and regret. So, my brethren, if you love God you will habitually keep his commandments, and that with pleasure and delight. But if you can habitually indulge yourselves in wilful disobedience in any one instance, or if you yield obedience through constraint, it is demonstration against you, that you are destitute of his love. This is as plain, as any thing in the whole Bible. "If ye love me," says Christ himself, "keep my commandments." "If a man love me he will keep my words—he that loveth me not, keepeth not my sayings." "Ye are my friends, if ye do whatsoever I command you." "This is the love of God, says St. John, that we keep his commandments: and his commandments are not grievous." Keeping his commandments is not grievous, when love is the principle. You see, my brethren, that obedience, cheerful unconstrained obedience, is the grand test of your love to God. There is more stress laid upon this, in the word of God, than, perhaps, upon any other; and therefore you should regard it the more. Now recollect, is there not at least some favourite sin, which you wilfully and knowingly indulge yourselves in? And are there not some self-denying mortifying duties, which you dare to omit? And yet, you pretend that you love God! You pretend that you love him, though your love is directly opposite to this grand test, which himself has appointed to try it. You may have your excuses and evasions; you may plead the goodness of your hearts, even when your practice is bad;—you may plead the strength of temptation, the frailty of your nature; and a thousand

other things; but plead what you will, this is an eternal truth, that if you habitually and wilfully live in disobedience to the commandments of God, you are entirely destitute of his love. And does not this flash conviction on some of your minds? Does not conscience tell you just now, that your love does not stand this test?—Davies.

### AN ISRAELITE IN WHOM IS NO GUILE.

1. He in whom is no guile, hath plainness of heart; he is without collusion, he hath not a double heart,—his heart is right with God. A man may do a right action, but not with a right heart. Amariah "did that which was right in the sight of the Lord, but not with a perfect heart." To have the heart right with God, is to serve God from a right principle, loves by a right rule,—the word; to a right end,—the glory of God.

2. A heart without guile dares not allow itself in the least sin; he avoids secret sins. He dares not hide any sin, as Rachel did her father's images, under her. He knows God sees him, which is more than if men and angels did behold him. He avoids complexion sins. "I was also upright before him, and I kept myself from my iniquity." As in the heart there is a master-bee, so in the heart there is a master-sin. A heart without guile takes the sacrificial knife of mortification, and runs it through his beloved sin.

3. A heart without guile desires to know the whole mind and will of God. An unsound heart is afraid of the light, he is not willing to know his duty. A sincere soul saith, "What I know not, teach thou me?" Lord show me what is my duty, and wherein I offend; let me not sin for want of light: what I know not teach thou me."

4. A heart without guile is uniform in religion; he hath an equal eye to all God's commands. 1. He makes conscience of private duties; he worships God in his closet as well as in his temple. Jacob, when he was alone, wrestled with the angel; so a Christian, when he is alone, wrestles with God in prayer, and will not let him go till he hath blessed him. 2. He performs difficult duties, wherein the heart and spirit of a religion lie, and which do cross flesh and blood; he is mock in self-humbling and self-examining. He rather useth the looking glass of the Conference and the Prayer meeting, and the Christian, in the family or in the closet.

5. From most of the Conference hymn books which the editor has examined, a large number of devotional pieces, cherished in the memory and the hearts of the fathers and mothers in our American generation, have been excluded; probably because the poetry was not regarded as of a sufficiently high order of excellence. The opinion of the present editor is, that sacred songs, embodying scriptural sentiments and genuine religious experience—such as are to be found in the hymns of the Christian, in the family or in the closet.

6. To mention a few of the favorite pieces omitted from the hymn book, and the reasons will at once be seen. 1. He rejoiceth to see truth triumph, piety lift up her head, and the flowers of Christ's crown flourish. This is a heart without guile, it is loyal and true to God's interest.

7. A heart without guile, is just in his dealings; as he is upright in his words, so he is upright in his weights. He makes conscience of the second table as well as the first; he is for equity as well as piety, 1. Thess. iv. 6, "That no man go beyond and defraud his brother in any matter." A sincere heart thinks he may as well rob as defraud; his rule is to do to others what he would have them do to him, Matt. viii. 12.

8. A heart without guile is true in his promises; his word is as good as his bond. If he hath made a promise, though it be to his prejudice, and doth entrench upon his profit, he will not go back. The hypocrite plays fast and loose, flees from his word; there is no more binding him with oaths and promises, than Sampson could be bound with green withes. A sincere soul saith as Jephtha, "I have opened my mouth to the Lord, and I cannot go back."—Watson.

### MORE AND MORE.

"More and more unto the perfect day," is the Scriptural description of the inherent progress of genuine religion. Not that it may be so; for that it is so. A great law of christian life is progress. "Onward and upward" is the christian's motto. The seed of the new life may be comparatively small, but it will certainly increase. "First the blade, then the ear, after that, the full corn in the year." "He which hath begun a good work in you, will perform it until the day of Jesus Christ."

But are there not many followers of Christ who cannot bear the application of this reasonable test? Is it more and more that light shines along their path? Or is it less? There was once perhaps, a little that gave encouragement respecting them. There may have been some evidence of the great change. But alas! "the early cloud and morning dew." True, they make a profession. They refrain from gross immoralities. But where is their light? Profession is not light.—A lamp which is not filled and burning can give no light. They speak of a good hope, and so might men who are stumbling in the







should you prefer it we can place the amount in New Orleans. We presumed that it might be equally convenient for one of your missionaries (Bq. Tallierro for instance) to receive that amount here.

We pray that the Great-Head of the church may continue to direct and bless the good cause in which you are engaged.

By order and in behalf of the first Baptist Church of the City of Houston.

R. S. BLOUNT,  
T. B. J. HADLEY,  
N. KAYNAUGH, } Committee.

In connection with this letter a few historical facts relating to this church may be of interest.

In the year 1841 a small Baptist Church was organized in Houston by the Rev. James Hucks. By removals, deaths and the want of a pastor this feeble church became nearly extinct. In 1845 the Rev. Wm. M. Tryon visited this place with the intention of resuscitating the church and establishing the cause. He collected the few scattered and dejected Baptists, six sisters and one brother, and recognized them as a church of Jesus Christ. But they were without a house of worship and means of erecting one. In March 1846 brother Tryon was appointed missionary by the Domestic Board. In September 1847 he fell a victim to Yellow Fever. During his connection with that church he was instrumental in the addition of seventy-five members to the little flock of seven, with which he commenced; and in the erection of a chaste brick church edifice.

After the death of brother Tryon the church requested the Domestic Board to send them a suitable pastor. The Rev. R. C. Burleson of North Alabama was selected; and early in 1848 he entered upon his labors; which have been greatly blessed; not only to the flock of this charge, but to many other portions of Texas.

Under his ministry the church has increased from 52 to 116 members, who are active and liberal. They have extinguished their church debt, sustain their pastor, contribute to sustain the cause of missions and education. And on releasing the Board from any further aid they send \$25, as among the first fruits of gratitude. This is gratifying to the Board, and will no doubt be equally so to all the friends of Domestic Missions. And we trust it will encourage them to more liberal zeal in sustaining Missions in the new and desolate portions of our country.

R. HOLMAN, Cor. Sec.

RELIGIOUS ITEMS.

**THE IRISH DELEGATION.**—Rev. Drs. Dill and Simpson, the delegation from Ireland to this country, to raise funds for the dissemination of Protestantism amongst the Papist of Ireland, have met with the most enthusiastic reception in Philadelphia, New York and Pittsburgh. In the two former cities seventeen thousand dollars were raised by them. A gentleman who heard Dr. Dill, told us some days since, that although he went with a deep prejudice against his object, yet he borrowed all the money he could raise, to contribute to his cause after he had heard him.

**CHARITABLE INSTITUTIONS IN INDIANA.**—Our sister and neighboring State has made commendable provision by law for the unfortunate. Institutions for the Deaf and Dumb, for the Blind, and for the Insane, are in successful and benevolent operation, sustained by State endowments. We learn from Governor Whitcomb's Message, that "the Hospital for the Insane" is in successful operation, under the charge of a skillful and humane Superintendent, "Dr. R. J. Patterson, late of the Lunatic Hospital of the State of Ohio. A portion of the edifice, capable of accommodating fifty patients, has been completed, which is full, and the Superintendent has been compelled to refuse many for the want of room. When finished, the Hospital will hold two hundred patients, and will cost \$64,000. The Institution for the Blind, has been in operation since the 1st of October, 1848, and has received 31 pupils. Besides instructing the pupils in their appropriate studies, a part of the system consists in teaching them useful occupations. The Institution for the Education of Deaf Mutes continues to improve in usefulness. It already numbers 92 pupils, being an increase of twelve within the past year and constituting a larger number in proportion to the entire population than is found in the like establishment in any other State.—*Detroit Advertiser.*

**DOCTORS.**—A writer in the Presbyterian Advocate says that he has the name of one Doctor of Divinity who is ready to renounce the title, provided his brethren who bear it will join him in such a movement. He proposes that there be a sort of general throwing up of the honor on all hands and thinks that it is only by some such concerted action that the evil can be suppressed. What say the D. D.'s to such a proposal?—*Presbyterian Herald.*

**PROPOSALS FOR CHAPLAINS.**—The adjutant general of the United States army advertises for twenty ministers, to fill certain posts as chaplains. They will be required to act as schoolmasters, and receive daily rations and \$40 per month. Portions of them are to be sent to Oregon, California, Santa Fe, and Texas.

**PROTESTANTISM IN ST. LOUIS.**—But a few years since, this great western city was almost entirely in the hands of the Romanists. Now it has a population of 60,000, with ten Presbyterian, seven Methodist, five Episcopal, two Baptist, one Unitarian, one Swedenborgian, and seven German Protestant churches; in all forty.

Says the Boston Bee: "We never knew a scolding person that was able to govern a family. What makes people so? Because they cannot govern themselves. How then can they govern others?—Those who are generally calm, are prompt and resolute, but steady and mild."

**THE CLERGY OF PHILADELPHIA** are delivering a series of sermons to the medical students in that city on Sabbath evenings, at their request. They number over 1,000.

**A SCENE TO BE ENCOUNTERED.**—What a scene, exclaimed the pious Leigh Richmond, does eternity present!—the years of life—early connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ a frowning Judge or a welcome Savior—all mistakes and errors in religion at an end—every false foundation undermined—a world in flames, and consumed as though it had never been—time itself no more—eternal ages of ages rolling on in ceaseless bliss or woe—who is sufficient to speak, even to think on these things?

**BE LIBERAL.**—Let it be remembered that the patriarch Abraham gave one-tenth of all his possessions to religious uses, and so did Jacob, and many of the other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Xenophon and Herodotus—gave no less than a tenth part of every thing to sacred uses. And shall the Christian do less for God than did the Jews under the old dispensation, or the Heathen for their idols?

**THE BALTIMORE TEMPERANCE HERALD** states that the arch-bishop of Baltimore has invited the Pope to visit that city, that he may be present at the Council of arch-bishops and bishops, to be held in Baltimore in May next, provided that he is still an exile from Rome.

**REV. MR. DWIGHT**, writes from Malta, that an evangelical journal in Italian is about to be commenced there, and that a converted Italian now regularly preaches in that city. His sermons are decidedly evangelical.

**CLERGYMEN MURDERED IN CALIFORNIA.**—"Among the private letters received from the Pacific by the Crescent City, is one," says the Newark Advertiser, "which we have seen, mentioning a painful rumor that Messrs. Newman and Pomeroy, clergymen of the Methodist and Baptist Churches, had been murdered in the gold region. The letter is of the latest date, and comes from a highly respectable source. It refers to the statement incidentally, as if it were a well-understood fact, but gives no particulars."

**CLERICAL DESCENT.**—Rev. Dr. Spring remarks, that not far from seventy ministers in the American churches contract their lineage to the elder Edwards. The doctor himself was the son of a clergyman in Massachusetts, and his earliest known ancestor was also a preacher of the Gospel.

**THE GOOD CHOICE.**—The pious bishop Arrowsmith once exclaimed: Let Diotrepes say it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world. But do thou, O my soul, say, with David, it is good for me to draw near to God.

**LIGHT IN DARKNESS.**—The London Church Missionary Society has several prosperous missions in Western Africa. The station of Regent is one of most promise; the village contains about 15,000 inhabitants, who have been almost wholly redeemed from Paganism. The church numbers 408 communicants, besides a large number of candidates.

**PRAYING AND GIVING.**—The venerable father Sewall of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. S. was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution-box. The chairman, thinking he had not been understood, said loudly, "I did not ask you

give, Father Sewall; I asked you to pray." "Oh, yes," he replied, "I heard you but I can't pray till I've given something."—*Amer. Messenger.*

**EXPELLING A MISSIONARY.**—The Rev. James Curley, missionary of the Methodist Episcopal Church to the Wyandott Indians, west of the Missouri, has been expelled from the territory by the government sub-agent in consequence of some difficulties arising out of the old church controversy respecting slavery.

**NEARLY TWENTY VESSELS** were up for California in Boston recently. The Marine Mission in that city determined to supply every seaman going round Cape Horn, with a copy of the New Testament and two of the excellent volumes of the American Tract Society.

**THE SABBATH.**—Twelve Railroad Companies have, this past year, discontinued the running of their Cars on the Sabbath, in accordance with the very full expression of public sentiment. The French National Assembly have decreed, unanimously, that "no employer shall be allowed to compel his men to work on Sunday."

**BIBLES.**—According to the most accurate accounts, only 4,000,000 Bibles were in use throughout the United States in the year 1840. The number has now increased to 30,000,000. In 1840, the Bible was printed in forty-eight different languages and dialects; in 1848 the different versions of the Holy Scriptures amounted to 136.

SECULAR INTELLIGENCE.

FOREIGN NEWS.

Arrival of the Steamer America.

This vessel, which left Liverpool on the 24th ult., brings two weeks later news than that received by the previous arrival. The actual condition of things has much improved, and the prospect is still brightening. In England trade has somewhat revived; and the times easy. A modification of the Navigation laws has been proposed. It is thought a change highly advantageous to this country will be brought about. The cholera still continues its ravages. The gold fever unabated.

On the continent there are indications of a more settled state of things.

**FRANCE.**—The French Government have despatched French engineers to California, with the object of surveying the talked-of discoveries.

The French Assembly has finally voted its own dissolution, and the new Assembly will meet about the middle of March.

**LOUIS NAPOLEON** seems to be daily acquiring political popularity, and politicians who hitherto, from apprehensions of instability or from other motives, have withheld their support, have now come forward to declare themselves Bonapartists, and accordingly very great progress has been made in establishing public confidence. France declines at present to acknowledge the Roman Republic, and declares its anxiety to see the Pope placed in a position becoming a temporal Prince and the head of the church.

The Duke of Tuscany has fled with his family, and taken refuge at San Stefano.

On the 9th Feb. the people of Rome deposed the Pope, and established a Republic. It was declared, however, that he shall enjoy all guarantees necessary for the independence of spiritual power. The European powers have commenced to assemble at Brussels for the adjustment of Italian affairs.

The Hungarians have whipped the Austrians in several engagements.

In the Madrid Congress on the 31st January, Ministers positively denied that any correspondence had ever taken place with the American government on the subject of ceding Cuba, or that the matter had ever been thought of by government—that no minister composed of Spaniards would ever listen to such a proposition.

WASHING CLOTHS.

We publish to-day, for the benefit of the ladies, the greatest recipe for washing cloths ever yet published. By this process one hand can do as much as three hands. Be sure to keep this recipe. If you file our paper, mark round the recipe with a pen and ink, if not, cut out this recipe and file it away.

**Recipe.**—Take good home-made soft soap, 41 lbs; Borax refined 4oz; Common salt 3oz; Water 7pts; Boil slowly to cake soap; separate the top from the sediment for the cake soap. The bottom or sediment will do for washing dishes and such like.

**Process.**—1. Wet the cloths thoroughly. 2. Rub the greasy and dirty spots with some of the soap. 3. Boil the clothes in strong soap suds of the above soap. 4. Rinse the clothes three times well in clean water.—*Ex. paper.*

**ANOTHER COLUMN.**—It will be seen that

the Legislature has possessed a bill to repeal the Charter of Augusta College.—The reasons assigned for this action were, that the College had failed to fulfill the objects for which it was chartered; that in the recent division of the Methodist Church, the Trustees of the College remained with the North, thus further impairing its usefulness; and that the Trustees were now endeavoring to enforce the collection of subscriptions for the endowment of Professorships they had never created. Subsequently, a bill to save the charter, on certain conditions, passed the Senate; but we cannot find that the House took any action on the latter bill.—*Presbyterian Herald.*

**A COMPOSITOR IN LOCK.**—A young compositor in the office of the Cincinnati Chronicle has just received a letter from Gen. Sam Houston, stating that his father, who died in Texas some years since, left an estate worth over \$50,000, and offering him his assistance in recovering the possession of the property.

**FORTUNE TELLING.**—A young married lady of New York, whose husband was in New Orleans became lately impressed with the idea that he had died of the cholera. So infatuated did she become, that she called upon a fortune teller, who confirmed her worst fears. She returned home and became, that night, a raving maniac, while her husband has returned home in good health.

**ICE.**—Three hundred thousand tons are the estimated ice crop of Massachusetts for the present season.

**REMOVED REVOLUTION.**—The Leeds Intelligencer, of February 10, copies from a continental paper, the rumor that the King of Denmark had been dethroned, his ministry turned out by the people, and a new one established.

**PRESIDENT FOR A DAY.**—The Hon. David R. Atchison, of Missouri, President of the Senate, was on Sunday last, by virtue of his office, President of the United States—for one day.

**A PUBLIC DISGRACE.**—The late Legislature of Kentucky, it is said, granted over two hundred divorces. This shows a deplorable state of morals in the people, who asked and the legislators who granted them.

**AMONG THE VETERAN JERSEYMEN** of the Revolution who have been called away this winter, we note the name of the Rev. Henry Clark, of Mendham, Morris county, who died on the 4th inst., aged 90 years. Mr. Clark was a preacher of the M. E. Church, and received a small pension.

**TUNNELING THE BLUE RIDGE.**—The Virginia House of Delegates have passed a bill appropriating \$400,000 by the State, to aid the Blue Ridge Railroad Company in tunnelling the mountain at Rockfish Gap, a distance of 5,000 yards—nearly a mile.

**PRAISEWORTHY.**—The late Col. Haynes of Nashville, Tenn., devised real estate in that place, valued at 10,000, to establish a public school.

**TO PURIFY WATER.**—A large spoonful of pulverized alum stirred into a hogshod of water will so purify it, that in a few hours it will be quite fresh and clear.

**IDLE IN MASSACHUSETTS.**—A committee of the Legislature has been investigating the subject, and find about 1,300 of this unhappy class within the State. The report is full of interesting details. Schools are soon to be established for idiots.

**CENSUS OF THE BRITISH EMPIRE.**—The Government of England has ordered a census of the whole British empire to be taken in 1851. Arrangements have thus early been taken for the purpose, so that the work of numbering her vast population in all quarters of the globe may be executed in a uniform and thorough manner. This is the first time such a census has been ordered.

**PIRACY IN THE MEDITERRANEAN.**—The Belgian Consul at Gibraltar has transmitted to his government some information respecting the navigation of the coast of Rif, near Cape Forcas, and the piracy carried on there. He states that the forces of the pirates, who traverse the coasts of Morocco, render it imperative on the part of masters of vessels to give Cape Forcas a wide berth. He alludes to the capture of several English vessels by the pirates.

**TAVENS IN PENNSYLVANIA.**—There are 3392 licensed taverns in Pennsylvania, of which 374 are in Philadelphia city and county; 212 in Allegheny; 243 in Berks; 288 in Lancaster; and 117 in York. The average number in the State is about 1 to every 118 taxable inhabitants and in Philadelphia the average is 1 to 112.

**MONUMENT TO WASHINGTON IN RICHMOND.**—On the 23d ult., the House of Delegates of Virginia, took up the bill for securing the completion of the Washington Monument on the Capitol square, which had been made the order of the day, and with

commendable patriotism, passed it unanimously. It was then sent to the Senate, which had been convened for the purpose, and there also passed unanimously and spontaneously.

**LAND-LIDE ON THE MISSISSIPPI.**—The New Orleans Delta of the 22d ult. says that another of those extraordinary land-slides, threatening destruction to property, occurred at Algiers, opposite New Orleans, on the 21st. A portion of the nature commenced giving way in the morning, until between 75 and 100 feet tumbled in the river. Soundings were taken at night, giving a depth of 60 feet water at places on which buildings stood in the morning.

**SENSIBLE QUESTION.**—An exchange paper asks, "What sort of an economist is the man who chews \$10 worth of tobacco a year, and stops his newspaper because he can't afford to pay for it?"

**RELIGION AND PATRIOTISM.**—The women of Frankfort presented President Taylor with a bible and the constitution of the United States bound in the same volume.

**EXTRAORDINARY LONGEVITY.**—A colored woman, named Antonette Maxen, died last week at the extraordinary age of 181 years. She was, we understand, a native of Louisiana, and up to within a short time of her death, had always been in good health. It is seldom, in any part of the world, that human life is spun out so long.—*N. O. Crescent.*

**COLD WINTER.**—Dr. Robbins, librarian of the Hartford Athenaeum, who is now over 80 years old, and has kept a record of the weather from his youth up, says the present winter beats all former ones in his record, for the extent of its coldness, as measured by the thermometer.

**TRACE OF THE CHOLERA.**—Dr. Mantell, at a recent lecture of the London Institution, exhibited a geographical map of France, on which the track of the cholera was marked in two separate visits, and it would seem that it had passed over every region of the chart, attacking deep valley tracts and alluvial soils most severely.

**A YANKEE NOTION.**—The *Salem Gazette* records an instance of honesty which recently occurred in that vicinity. Mr. Edward Lamson was compelled to suspend business in Salem in 1834, paying his creditors but 62-12 per cent. He is now a partner in the firm of Twombly & Lamson, Boston, and has put into the hands of M. Shephard, Esq., his late assignee, a sum sufficient to pay the balance of his former liabilities, together with compound interest to the present time.

RECEIPT LIST.

Receipts for the Alabama Baptist.

NAME.	AMT.	Vol.	No.
Dr. L. Parry,	\$0 50	6	52
Col. Wm. Curry,	2 35	6	52
Charles McGee,	0 15	6	52
F. M. Howard,	1 00	6	52
Wm. M. Miller,	6 50	6	52
William Stringer,	1 00	6	52
A. Roseau,	0 40	6	52
Elizabeth Armstrong,	8 00	6	52
A. J. Walcott,	0 25	6	52
F. A. Lee,	12 00	6	52
S. F. C. Taylor,	2 50	6	52
Rev. G. W. Kennard,	18 25	5	41
F. Budwin,	3 15	6	52
Wm. Whittle,	9 00	6	52
B. S. Thompson,	5 10	6	52
Enoch Fagan,	6 00	6	52
Dr. J. W. Ford,	4 00	6	52
Hon. J. F. Cooke,	4 00	6	52
Dr. J. B. Moore,	8 00	6	52
Mrs. Ellen Edson,	1 00	6	52
Mrs. Susan Sorey,	1 40	6	52
Mrs. L. Hornbuckle,	0 55	6	52
E. Q. Heard,	4 00	6	52
J. R. Green,	10 00	6	52
Green E. Jones,	6 15	6	52
P. P. Habert,	1 00	6	52
W. B. Ray,	4 00	6	52
P. C. Newberry,	8 20	6	52
Wm. Whitfield,	4 00	6	52

Receipts for the Alabama Baptist Advocate.

NAME.	AMT.	Vol.	No.
T. L. Chiles,	\$3 00	2	4
P. S. Bessey,	3 00	1	52
Rev. C. P. Sturges,	1 00	1	17
Dr. B. A. Baker,	5 00	1	52
J. C. Abernethy,	1 00	1	17
Alex. Culpepper,	1 52		
Charles Heard,	1 52		
W. B. Curton,	1 52		
P. H. St. duan,	1 52		
Bryan Burroughs,	1 52		
David Kneard,	1 52		
B. L. Jones,	3 00	1	52
Rev. S. Norwood,	8 00	1	52
Jeremiah H. Brown,	2 00	1	52
T. A. Boring,	3 00	1	52
J. Scott,	0 30	1	4
Mrs. M. A. A. Hoy,	1 00	1	17
Wm. F. Brunson,			

THE PRESENT SESSION

OF THE GREENSBORO FEMALE INSTITUTE

COMMENCED

on the first of February 1849.

THIS School is now in successful operation under the charge of Rev. C. P. Sturges as Principal—a competent and experienced teacher and a gentleman of great moral worth.—To aid in the management of the school requisite Female teachers have also been employed.

The Trustees are determined to establish and maintain a school of high order, to which parents and guardians may safely entrust their daughters and wards. The discipline, while mild, will be strict, and the utmost attention will be given to the manners of the pupils as well as to their moral and intellectual culture.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT.

Second Class—Spelling, Reading and Elements of Arithmetic. \$19

First Class—The same, with Geography, Grammar, and Elements of Natural Philosophy. 14

ADVANCED DEPARTMENT.

Second Class—History of the United States, Analysis of the English Language, Natural Philosophy, Elements of Moral Science, Elements of Astronomy. 18

First Class—Botany, Uranography, Roman History, Antiquities, Mythology and Algebra. 18

Junior Class—Chemistry, Algebra, Universal History, Ancient Geography, Physiology, Logic, Geometry commenced, Geology, and Mineralogy.

**SENIOR CLASS.**—Geometry, Trigonometry, Rhetoric, Intellectual Philosophy, Political Economy, Evidence of Christianity. 29

**FUEL.** Daily exercises in Penmanship, Arithmetic, Orthography, Composition and the Holy Scriptures, by all who are capable, which will be continued through the whole course.

It is believed that the course of instruction contemplated is as complete as that of any institution for the Education of Young Ladies in the South. Certificates of Scholarship will be conferred on those who pursue the regular course, though an young lady may take a partial course who may desire to do so.

**NOTE.**—The price of Tuition is put down per term of five months, and a pupil entering after the opening of a session, will be charged for each week as one twentieth of the term.

The following are extra and at the option of the Parent:

Music on the Piano,	\$25
" " Guitar,	20
French, Spanish, Italian or Latin Language,	15
Drawing, Painting, Mezzotint,	15
Transferring of Prints, Wax and Shell Work.	
per Lesson,	1
Embroidery,	1
Use of Library,	1

**GASTON DRAKE,**  
CALVIN NORRIS,  
WILEY J. CROOM,  
S. W. CHADWICK,  
DANIEL EDDINS,  
JOHN P. KEER,  
J. M. WITHERSPOON,

For the information of such as may not be acquainted with Mr. Sturges, the following testimony is sub joined:

ALABAMA FEMALE ATHENEUM.

The subscribers as a committee of advancement in relation to the Atheneum in Tusculoo, (under the charge of the Rev. C. P. Sturges,) deem it a duty owed to the Principal, and to the community, to express their satisfaction in the results of the first session. A portion of us, from observing the improvement of our daughters, and the residue from other means of information, are well convinced of the capacity, and tact of the instructors; and are gratified with what they have seen of their methods both of instruction and discipline.

They can with all candor, recommend the Institution to their friends and the public, as worthy of general confidence and patronage.

B. MARLY, J. J. ORMAND,  
BEN. WHITFIELD, B. F. FORTNER,  
JAS. GUILD, H. W. COLLIER.

The results of the first session of this school have given general satisfaction to its friends. The recent public examination has afforded to its patrons, additional evidence of the fidelity of the teachers, and of the diligence of the pupils.

Here we may be indulged in congratulating the friends of the Institute, on our good fortune in securing the able, faithful, and efficient services of the present incumbent, and his assistants. Our purpose, "to establish a school of high order, to which parents and guardians may safely intrust their daughters and wards," is already accomplished—and our present position is desirable and cheering, let it be our duty faithfully to maintain.

J. M. WITHERSPOON,  
J. P. KEER,  
S. W. CHADWICK,  
DANIEL EDDINS,  
CALVIN NORRIS,  
WILEY J. CROOM,  
GASTON DRAKE,

March 30, 1849. 6-12m.

DOWLING'S CONFERENCE HYMNS.

A NEW COLLECTION OF HYMNS.

DESIGNED ESPECIALLY FOR USE IN CONFERENCE AND PRAYER MEETINGS, AND FAMILY WORSHIP.

BY JOHN DOWLING, D. D.

THE design of the present compilation is, in the first place, to add to the life and spirituality of the Conference and the Prayer meeting; and secondly, to be an acceptable pocket companion to the Christian, in the family or in the closet.

From most of the Conference hymn books which the editor has examined, a large number of devotional pieces, cherished in the memory and the hearts of the fathers and mothers in our American Zion, have been excluded; probably because the poetry was not regarded as of a sufficiently high order of excellence. The opinion of the present editor is, that sacred songs, embodying scriptural sentiments and genuine religious experience—when not objectionable on the score of vulgarity or grammatical inaccuracy—should not be discarded because they fail to stand the test of a rigid poetical censorship.

To mention a few of the favorite pieces omitted in some recent collections, many Christians will at once recognize the following, associated as some of them are with their sweetest scenes of holy religious enjoyment:—"Sunset and rest, for thee I sigh," "Whither goest thou, pilgrim stranger," "The Lord into his garden comes," "Farewell, dear friends, I must be gone," "Amen, amen, my soul replies," "Come, my brethren, let us try," "Vain, delusive world, adieu," "O come, my loving neighbors will ye go to glory with me," "Let the kingdom, blessed Saviour," "There is a land of pleasure," "O tell me now more of this celestial shore," "To-day if you will, hear his voice," "Beside the great pool," "The Good Old Way," "Commencing," "Up on your heads, Immanuel's friends," "The Harvest Home," "The Bower of Prayer," "The Saint's Sweet Home," and Newton's pious and expressive pieces—"The Beggar's Prayer," "Commencing," "Encouraged by thy word, of mercy to the poor," "The Dying Time," "Commencing," "Sovereign grace hath power alone"—and, "The Lord will provide," "Commencing," "Though troubles assail and dangers afflict."

One great motive in the present work was to select, for the use of the Editor's own congregation and such others as desire them, the above, and a number of similar devotional and familiar "Sacred Songs," omitted in some recent Conference hymn books.

Another principal object with the compiler was to promote that familiarity and ease which he thinks should ever pervade these meetings. If formality and stateliness is out of place anywhere, it is certainly so in the Conference room and in the Social circle. To aid in accomplishing this desirable result, he has embodied in the present collection a number of popular and venerable stanzas, adapted to the Conference and revival meetings, and intended to be sung in the intervals of prayer or exhortation, without the formality of announcement.

The first 108 hymns are arranged under the heading, "Hymns adapted to Revival Meetings." They are the text-hymns to various familiar tunes, most of which may be found in various well-known collections of revival tunes. The missionary and Baptist hymns have been added, to avoid the necessity of using the larger hymn books at the Monthly Concert and on Baptist occasions.

A Conference hymn book, in the Editor's opinion, should be a book for the pocket, and the publisher has endeavored to combine—with what success the reader must judge—a neat exterior, and convenient pocket size, with a fair and readable type, that shall not be distressing to the eye.



