

ALABAMA BAPTIST ADVOCATE.

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

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"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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Ministers Department.

SUPPORT OF THE MINISTRY.

The suspension of the public worship of the Jewish sanctuary, was one of the principal evils of the Babylonian captivity. And when upon the proclamation of Cyrus, the Jews were permitted to return and build again their city and their temple, either from the multiplicity of their secular engagements, or from a natural apathy in religion, induced by a seventy years' pilgrimage in a foreign heathen land, they long neglected to restore the original institutions of the house of God. This was the condition of things, when, Nehemiah, in the reign of Ahasuerus, visited Jerusalem. The pious heart of this servant of the Most High regarded such neglect a public calamity, not to say a national crime; and one of the first objects of his hands was to labor a reform. His language on this occasion, is: "I perceived that the portion of the Levites had not been given them: for the Levites and the singers that did the work were fled, every one to his field. Then I contended with the rulers, and said, 'Why is the house of God forsaken?' And I gathered them together and set them in their place. Then brought all Judah the tithes of the corn, and the new wine, and the oil unto the treasures. Remember me, O my God, concerning this, and wipe not out my good deed, which I have done for the house of my God, and for the offices thereof."

My brethren, it is wholly immaterial to the purposes of this occasion to inquire as to what circumstance, or to what combination of circumstance the present condition of things around us is mainly indebted. Has the law of the ministry been correctly stated? If it has not been, we desire to be shown anything to the contrary. If it has not been, then their proper "place" is irrevocably fixed. Clearly and emphatically, it is in the sanctuary of God: nor can they longer abandon this, without a manifest perversion of the original design of heaven in their appointment, and without a palpable infraction of most obvious scriptural precepts—defining the measure of their consecration. To separate them to this work, however, is a duty which the Holy Ghost has devolved upon the churches: and, we entreat you to remember, that a simple license to preach the gospel, is not the half of what is involved in the idea of their separation. From what, indeed, does such a license separate them? and to what does it separate them? We protest, that, independently of this, every christian is, by virtue of the love of God shed abroad in his heart, and the inalienable right of speech, under a perpetual and solemn obligation to speak in behalf of his divine Master—wherever, in the providence of God, a door of opportunity shall be opened, and in any manner the most likely of success—whether from a solitary text of scripture, from the whole chapter, or from the entire Bible. Who has the right to forbid it? and upon what authority? Such a written license then, of itself alone, were but a dead letter upon the records of the church—a useless and unmeaning scroll. It confers no additional privileges; and imposes no additional responsibilities. It is impotent to bind the actions of any; nor can the want of it absolve any from obligation. It is of force, only when, in like manner, by an adequate support, the hands of the ministry are disentangled from all secular engagements, and their undivided energies given up to the work of the Lord. This is the point to which we would bring your thoughts at present.

1. There is no duty in the scriptures more fully enjoined than the support of the ministry.—We will not so much as except baptism or the Lord's supper, prayer, nor repentance. It is positively commanded, as a provisional purpose of the deity in the dispensation of the gospel; as an act of reciprocal justice on the part of those who are taught in the word; as involving the spiritual interest of the churches; and as a means by which they may be fellow-helpers to the truth. Observe, if you please, the style of the apostle's argument with the Corinthians: "Who goeth a warfare at his own charges? who planteth a vineyard and eateth not of the fruit thereof? who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care for oxen? or saith he this altogether for our sakes? For our sakes, no doubt this was written: that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 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, independently of every collateral proof, is the divine right of ministerial support established, in characters so emphatic and undisguised, as neither to be mistaken nor gainsayed. The lines are so distinctly marked that "the wayfaring man, though a fool, could not err therein." Remark the application of the apostle's argument: "They that preach the gospel." We insist upon the support of a devoted ministry—of such as make the preaching of the gospel the great, the sole business of life—such, and such only, it seems to us, the divine ordinance contemplates; and to these, without distinction, it does extend, with all the solemn authority of the Godhead.

Next to this, the sum of the divine requisition is worthy of a serious, passing thought. They that preach the gospel, "shall live of the gospel." The measure of the law is specifically indefinite. It demands the full and adequate support of every devoted minister of Christ, but in no case does it admit a superfluity. Far be it from us, in an honest inquiry after truth, to contend for more than the truth clearly warrants. Whether in England, or Rome, or America—in the churches of "the Establishment," or of "Dissenters"—exorbitant salaries, that is to say, salaries far above the reasonable exigencies of the preacher, are of doubtful virtue; and if, among us, the contrary evil more commonly obtains, and needs an immediate correction, there may also be instances in which such salaries are given, and where the benevolence of the churches might be better directed by appropriating the surplus to the aid of poorer brethren in the vicinity. The middle ground, between comparative want and needless extravagance—the ground of prudent comfort—is that which, it appears to us, the divine rule fairly authorizes. No good minister, we dare say, desires to make his profession a sinecure; neither is it compatible with reason—to say nothing of christianity—that his support should be measured out with stinted and grudging hands.—"The scripture saith, thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the laborer is worthy of his reward."†

But again, we crave a special attention to the grounds of the present obligation; and we are the more careful to insist upon this, by how much there is reason to apprehend that motives, unlawful, often prevail on this subject. When the infidel Hume said, "he would go twenty miles to hear Whitfield preach," although he would not, perhaps, have gone as many rods to hear any other minister of Christ; did the love of the truth, or did an admiration of rare accomplishments predominate? And when, in like manner, from considerations of learning and oratory, of popular address or personal favoritism, the churches abundantly provide the support of some of their ministry, while others less liberally endowed indeed, but not less called of God, nor less faithful to their high behest, are abandoned to a cold and heartless neglect, the question returns, with an ever enduring emphasis, whether there is not an undue admiration of men's persons? God forbid that we should despise talents, or lightly esteem public taste. None, more than we, admire fitness and appropriateness in things. We do love to see the churches consulting the moral and intellectual wants of the community among whom they reside, and providing themselves pastors adapted to real and extensive usefulness. Nevertheless, we feel no

thereof? who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care for oxen? or saith he this altogether for our sakes? For our sakes, no doubt this was written: that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 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."*

emotions kindred to those which can overlook piety and faithfulness in their administration of learning, or can confound the substantial realities of religion and sound doctrines with the hollow euphony of words and well turned periods. Eminent abilities, sanctified to the Lord, are not indeed to be despised, nor even lightly esteemed; but let us not forget that, in like manner, "God often chooses the weak things of the world to confound the mighty; and base things in the world's esteem, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things that are: that no flesh should glory in men."* The obligation of ministerial support, he it remembered, arises not out of the adventitious casualties of learning and personal attractions; but out of the solemn ordinance of the divine Sovereign—"they that preach the gospel shall live of the gospel." As men merely—whatever their accomplishments may be—none are entitled to the support of the churches; but as the ministers of Christ, waiting continually upon the interests of his kingdom—whether they "be sons of thunder," or "sons of consolation"—whether, like St. Paul, they possess all the refined embellishments of the schools, or, like John the Baptist, they come with all the unpolished habits of a mountain itinerancy—the obligation is solemnly imperative in every case.

* 1 Cor. i. 27-29.

[Continued.]

Doctrinal.

ATONEMENT.

We have evidently lost the true import of this word, by our present manner of pronouncing it. When it was customary to pronounce the word *one* as *own*—(as in the time of our translators) then the word *atonement* was resolvable into its parts, AT-ONE-MENT, or the means of being at one, i. e. reconciled, united, combined in fellowship. This seems to be precisely its idea, Rom. v. 11, "being (to God) reconciled—or at-one-ed, we shall be saved by his (Christ's) life, by whom we have received the at-one-ment," or means of reconciliation. Here, it appears, the word *atonement*, does not mean a ransom, price, or purchase, paid to the receiver, but a restoration of accord, which is, perhaps, the most correct idea we can affix to the term *expiation* or *atonement* under the Mosaic law. Sacrifices, &c. were appointed means for restoring fellowship and accord, between God and the nation of Israel; in other words, of rendering God, or certain of the divine attributes, as justice, &c. ritually propitious, capable of holding (i. e. satisfied to hold) communion with the people; by their interposition effectually restoring that one-ness which transgression had violated.—in Job xxxiii. 24, where our translators have placed in the text *ransom*, and in the margin *atonement*, the marginal word seems preferable—"deliver him from going down to the pit of death, for I have accepted an atonement for his life; therefore his youth shall return—his flesh become fairer than a child's." To justify these ideas, we may refer to Num. xvi. 45: "Go quickly, make reconciliation, for wrath is gone out." Lev. xvi. 11, "Aaron shall make reconciliation for himself and his house." Lev. iv. 25, "The priest shall make reconciliation for him, and he shall be forgiven." 2 Sam. xxi. 3, David said to the Gibeonites, "Where shall I make the reconciliation, that ye may bless the inheritance of the Lord?"—i. e. that ye may be at one with the people of Israel. Eug. tr. reads *atonement*. From all this it is evident, that the expiatory sacrifice offered by our Saviour on Calvary, was the price or ransom, on the efficacy of which the at-one-ment of the race of mankind depended; but to call that sacrifice the *atonement*, instead of the means of atonement, is an incorrect application of the word.—Calmet.

RECONCILIATION AND REDEMPTION.

There are few terms, whether in the Scriptures or elsewhere, that are always used in the same sense. *Reconciliation* sometimes means a being in friendship with God, through faith in the blood of Christ; but when used synonymously with atonement it denotes the satisfaction of justice only, or the opening of a way by which mercy may be exercised consistently with righteousness. In both these senses the word occurs in Rom. v. 10, "For, if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." On this passage Dr. Guise very properly remarks, "Reconciled to God by the death of his Son, in the first clause, seems to relate to Christ's having worked out our reconciliation, or completed all in a way of merit by his death that was necessary to appease the wrath of God, and make way for the

riches of his grace to be communicated to us in full consistency with the honor of all his perfections, and of his law and government, which the apostle had called (verses 6 and 8) 'dying for the ungodly,' and 'dying for us; but being reconciled,' in the last clause, seems to relate to the reconciliation taking effect upon us, or to our being brought into a state of actual reconciliation and peace with God, through faith in Christ's blood, which the apostle had spoken of in verses 1 and 9, and which, in the verse after this, is called 'receiving the atonement.'—Thus also the term *redemption* is sometimes put for the price by which we are redeemed; namely, the blood-shedding of Christ. In this sense it appears to be used by the apostle in Rom. iii. 24, "Being justified freely by his grace, through the redemption that is in Jesus Christ." To be justified through his redemption is the same thing, I should think, as being "justified by his blood." But the term properly and ordinarily signifies, not that for the sake of which we are delivered from the curse of the law, but the deliverance itself. Viewing reconciliation or atonement, as a satisfaction to divine justice, and redemption as the deliverance of the sinner, the latter appears to me to be an effect of the former.—Fuller.

EXTENT OF THE ATONEMENT.

On this subject I observe, 1st. The Atonement of Christ was complete.

By this I mean, that it was such, as to vindicate the law, government, and character, of God. This we know, because Christ repeatedly declared, that his work was finished; because it was appointed, and accepted, of God; as we are assured by the many testimonies of his approbation, given to Christ; and because the SPIRIT OF GRACE descended in a glorious manner, on the day of Pentecost, to carry the design of it into execution.

2dly. The degree of suffering which Christ underwent in making this atonement, was far inferior to that, which will be experienced by an individual sinner beyond the grave.

It will not be supposed, as plainly it cannot, that Christ suffered in his divine nature. Nor will it be believed, that any created nature could, in that short space of time, suffer what would be equivalent to even a slight distress, extended through eternity.

3dly. The Atonement of Christ was still of infinite value.

The Atonement of the Christ, great as his distresses were, did not derive its value principally from the degree in which he experienced them; but from the infinite greatness an excellency of his character. Although the Divine nature is necessarily unsuffering; yet, in this case, it exactly coincided in its dictates with all the conduct of the created mind of Christ; and lent to that conduct its own infinite weight and worth.

4thly. The Atonement of Christ was sufficient in its extent to open the door for the pardon of all human sinners.

This doctrine is so often and so plainly declared in the Scriptures, that I am surprised to find a doubt concerning it, entertained by any man. Who gave himself, says St. Paul, a ransom for all, to be testified in due time; and again, Who is the Saviour of all men, especially them that believe. He is the propitiation for our sins; says St. John, and not for ours only, but also for the sins of the whole world. It is needless any farther to multiply passages to this effect.

If the Atonement of Christ consisted in making such amends for the disobedience of man as should place the law, government, and character of God in such a light, that he could forgive sinners, of the human race, without any inconsistency; then these Amends, or this Atonement, were all absolutely necessary, in order to render such forgiveness proper, or consistent with the law and character of God, in a single instance. The forgiveness of one sinner, without the Amends, would be just as much a contradiction to the declarations of the law, as the forgiveness of a million. If, then, the Amends, actually made, were such, that God could consistently forgive one sinner; he might with equal consistency, and propriety, forgive any number, unless prevented by some other reason. The Atonement, in other words which was necessary for a world, was equally necessary, and in just the same manner, and degree, for an individual sinner.

The Atonement was by the infinite dignity and excellency of the Redeemer rendered infinitely meritorious. But it cannot be denied, that an infinitely meritorious atonement is sufficient for all the apostate children of Adam.

Should it be asked, why then, are not all men pardoned? I answer; because all mankind do not evangelically believe in this atonement, and its Author. No man is pardoned merely because of the Atonement made by Christ; but because of his own acceptance, also, of that atonement, by faith. The way is open, and equally open, to all; although all may not be equally inclined to walk in it.

The proffers of pardon on the very

same conditions are made, with equal sincerity and kindness, to every man.—He who does not accept them, therefore, ought to remember, that nothing stands in his way, but his own impenitence and unbelief.—Dwight.

Religious Miscellany.

HE RUNNETH INTO IT, AND IS SAFE.

Christ is the true city of refuge, and souls in believing are represented as fleeing for refuge to lay hold on the hope set before us. Heb. vi. 18. Christ is a convert from the tempest, Isa. xxvii. 2, and believers by faith take shelter under it. Let me illustrate and diversify this similitude in a familiar way.

Let us suppose a person in the field to see a terrible storm coming, which he wants to be sheltered from. The sight makes his heart tremble with a peculiar awe and fear. Let us likewise suppose him to be informed of, or to see, a safe refuge, shelter, or covert at hand. Now let this person be ever so well persuaded of the safety of this shelter, and his welcome to it, yet if he does not actually take sanctuary under it, he is still exposed to the violence of the storm, whatever be his motive or reason for not fleeing to it. Perhaps he may be indifferent about it, not apprehending the storm to be very dangerous; or may think to weather it himself without a shelter, or he may have a dislike to the shelter itself, or may think that some other shelter may be sufficient for him. In either of these cases he still neglects to flee to it, and so must take the consequences, although he may see the storm, and believe the freeness and safety of the refuge proposed. This is an exact representation of the sinner, who begins to be under some concern about his soul; has learned, and does believe in a sense, that Christ Jesus is a free and sufficient shelter; but either through indifference about Christ, or through dislike to him, or through an opinion of his insufficiency, still keeps off from Christ, as the true Saviour, and so stands exposed to the storm of God's wrath, notwithstanding all his knowledge of, and opinions about the Lord Jesus Christ.

Let us next put the case in a different point of view; and suppose a person seeing a storm coming, and greatly terrified by the apprehensions and appearance of it; but knows very little of the shelter that is near at hand; he has heard something of it, enough to make him wish that he were under it, and to be persuaded he would be safer there than any where else; but may question whether he shall be admitted into it, whether he has any right to flee to it; and many other such doubts and fears may possess him. Yet he is driven by mere necessity, sees no other relief, and upon the whole has such a glimmering hope, that possibly he may be admitted, while he is certain to be destroyed otherwise; he, therefore, in this trembling way, actually betakes himself to it, and so is safe, whether he apprehends it or no for himself in the act of fleeing to it. For his actual safety is not hindered by the fears of his soul; nor would it be promoted by any notional assurance; but the whole of his security depends upon the safety of the refuge itself, and upon his admittance into it, on his recurring to it, and taking sanctuary under it. This is an exact representation of the frame and condition of a poor soul, who knows but little of Christ, fears much through the weakness of his faith, and yet ventures through all objections to cast himself on the Lord Jesus for all salvation.—Pike.

THE BOW IN THE CLOUD.

The first time we read of it in the book of Genesis, is in covenant relation. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." It was in being before. But now it was made a divinely constituted sign, or token. Thus it should lead us to think of the holiness and justice of God, in the destruction of the old world; and also of his forbearance and goodness, in engaging not to destroy it in like manner again; and in affording a sensible assurance of it. The appearance may be, in some measure, viewed as even typical of the event. The bow was early the principal weapon of war; and soon became the emblem of it. David says, "He hath bent his bow, and made ready his arrows upon the string, to shoot at the persecutors." But here is a bow without arrows, and without a string! When a man uses the bow in a hostile manner, the ends are towards himself; and the back is towards the enemy. But here the bow is reversed—the back is towards heaven; and the ends towards the earth. And therefore if he had arrows upon the string, they must be discharged upwards, not downwards—the earth is safe, and has nothing to fear from it. If this

should be thought more curious than wise yet the bow thus viewed, if not a type, is a proof and a pledge. It says, the flood is gone—never to return! And here we feel a perfect certainty. However long or violently the rain falls, we are not alarmed. We look to the bow in the cloud; and are sure, that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." And why do we not feel equally sure, with regard to another interposition!

For again, the bow is to be viewed evangelically. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Here we find God doing, in a noble case, what he did after the deluge.—Here we find him—with a better, an everlasting covenant, ordered in all things and sure. And to render the allusion similar, and to afford strong consolation to those who are fleeing for refuge to lay hold of the hope set before them, we have his oath, accompanied with a sign or token, that should subdue every apprehension. Where? What is it? "Upon the likeness of the throne," says Ezekiel, "was the likeness as the appearance of a man above upon it." We know to whom this refers. "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud, in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."—An emblem of his glory, both as to his person, and importance. Who can help admiring the rainbow? It is one of the most beautiful appearances in Nature. How various the colours! Yet the celestial tints are united; and, though distinct, melt into each other, to make one astounding whole. And his name is Wonderful. What a combination of excellence is found in him—"He is altogether lovely." All human and divine beauties meet in him. All the charms of nature, all the attractions of all creatures in earth and in heaven, are blended in him, and infinitely surpassed—"For how great is his goodness; and how great is his beauty!"—Jay.

ANCHOR OF THE SOUL.

When tribulation comes, and the created waves are swelling higher and higher, why should you expect him to be driven back, or swallowed up? Is it the loss of property with which he is visited, and which threatens to shake his dependence upon God? Hope whispers that he has in heaven an enduring substance; and he takes joyfully the spoiling of his goods. Is it the loss of friends? He sorrows not "even as others which have no hope," but is comforted by the knowledge, that "they also which sleep in Jesus will God bring with him." Is it sickness—it is the treachery of friends—it is the failure of cherished plans, which hangs the firmament with darkness, and works the waters into fury? None of these things move him; for hope assures him that his "light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory." Is it death, which advancing in its awfulness, would beat down his confidence, and snap his cordage, and send him adrift? His hope is a hope full of immortality; he knows in whom he hath believed, and is persuaded that he is able to keep that which he hath committed unto him against that day. And thus, from whatever point the tempest rages, there is a power in that hope which God hath implanted, holding fast the christian, and preventing his casting away that confidence which hath great recompence of reward. We can bid you look upon him, when, on every human calculation, so fierce is the hurricane, and so wrought are the waves into madness, there would seem no likelihood of his avoiding the making shipwreck of his faith. And when you find, that, in place of being stranded or engulfed, he resists the wild onset, and, if he do not for the moment advance, keeps the way he has made; oh! then we have an easy answer to give to inquiries as to the cause of this unexpected steadfastness. We do not deny the strength of the storm, and the might of the waters; but we tell you of a hope which grows stronger and stronger as tribulation increases; stronger, because sorrow is the known discipline for the enjoyment of the object of this hope; stronger, because the proved worthlessness of what is earthly serves to fix the affections more firmly on what is heavenly; stronger, because the

promises of God, which seem com-
on purpose for the season of trou-
d which, when grasped by faith,
new vigor into hope. And cer-
y, if we may affirm all this of the
of a Christian, there is no room for
er that he rides out the hurricane;
ch hope is manifestly an anchor of
and that, too, sure and stead-
Melville.

THORN IN THE FLESH.

There was given to me a thorn in the
the messenger of Satan to buffet me,
should be exalted above measure."
Thorn has exceedingly perplexed ex-
ors: and they knew not, after all
conjectures, what to do with it. It
d be a waste of your time, to attempt
termine what is among the secrets
e Almighty; and which, if discovered
d be of no importance. We even
re the wisdom that has left it in
rtainty. If you knew what it exclu-
y was, those of you who are in afflic-
but not afflicted in the same thing,
d be ready to say, "Ah! Paul never
y heart's bitterness—He never
my thorn!" But now, none of you
say this: for you are ignorant of
it was. Let then a Baxter, who for
years endured the stone, imagine
it was his torment; let a Watts,
ing in weakness, and in fear, and in
a trembling, conclude that it was a
ous malady; let a third infer, that it
a slander; a fourth, a trying com-
on; and so of the rest. If such a sup-
tion tends to soothe the mind under
ation, and leads the sufferer to believe
it sent to "keep man from his pur-
and to hide pride from man," the
osition can never be improper.

RELIGIOUS PARENTAL CHASTISE- MENTS.

God acts towards his people in the af-
flictions of his providence. He
s judge towards a condemned criminal.
all the Lord's people are sinners:
are by nature children of wrath, even as
is; it is equally true that Jesus
Redeemer hath answered every de-
of the law against them in his own
op; and they stand completely justi-
in his righteousness, and pardoned
is blood; so that there is no condemna-
to them that are in Christ Jesus. This
is of the highest importance for you
now; there is, therefore, no wrath in
his chastisement of his people nor a sin-
grain is put into the cup of their afflic-
for God is fully satisfied in the ob-
e of his Son, and can never be said
require double satisfaction. Besides,
he to give any man the just wages he
des, it would be death, and inevit-
sink him down in black despair. The
is of our text, therefore, correspond
to the general current of the Bible, to
us that the principle on which God
acts his people is not judicial, but pa-
al. As a man chasteneth, not his
slaves, nor his slaves, but his son. Let the
et man first make good his title and
rest as a child of God, and new light
appear upon all the dispensations of
vidence towards him; he will then be
inced that all things, however af-
ive, do even in the present time, as
as in future, work together for his
good. It cannot be otherwise. The
er hath loved such with an ever-
ng love, secured his salvation by un-
of interest in his Son Jesus, promis-
ed needful and sufficient grace, and
eared mansions above for him, where
in no sorrow shall invade. If a son
an heir—heir of God and joint heir
Jesus Christ. Can God deal in wrath
a such? Impossible. And so far
God's having exchanged the rod
his wrath for the rod of chastisement
an argument to lead to licentious-
it will humble the heart and lead
edience. Learn, therefore, to make
necessary distinction between vin-
e wrath and fatherly chastisement.
anford.

MISSIONARY INTELLIGENCE.

MISSIONARY OFFERINGS OF THE POOR.
An interesting Missionary meeting, in
of the London Missionary Society,
ately held at Cannock, in Stafford-
e. The following is an extract from
of the speeches delivered upon that
sion, and we present it to our readers
ecording an act of Christian liberality,
e part of a very poor man, equally
ving of praise and imitation:
ave now, (said the speaker, a native
he Principality,) a story to tell—a
story. There are true stories, and I
eive this to be one.

Within twelve miles of this platform
e lives a poor lame man. He is sin-
eans 13s. a week, and is a member
sick-club. Moreover, he is a simple
affectionate disciple of the Saviour.
a were to visit the engine-house
e he works, you would always see
hing there, namely, his Bible. Two
ree years ago, this poor lame man
ame deeply interested in the case of
e heathen, who are ready to perish
y and then he would give his Minister
3d. for the Missions. The Minister
aid to him, "Are you sure you can
ard these half crowns?" He replied to
effect, that if he could not live honest-
without them, he would keep them.
t say nothing," continued he, mutter-
e he limped away, and looking up to
ven, "it's between Him and me." Last
e the minister gave him a Missionary
Sometimes he was going about
this box under his arm. But he ob-
ed but little in this way: most of what

his Missionary-box produced, he put in
himself, out of his hard earnings. And
how much will the meeting suppose this
same poor lame man's Missionary-box
had in it when it came to be opened last
Lord's day? 7l. 16s. 6d! By the request
of brother Nickson, of Brownhills, I now
present it to the Rev. Mr. Knill, for the Lon-
don Missionary Society—a whole burnt-
offering.

One more story, and I have done; It
happened a great many years ago, but it
is perfectly true. The Lord Jesus and his
disciples once met in the house of Simon
the Leper. Now while Jesus sat at meat,
a poor-sinner came in who loved her Sa-
viour. She also had a box: it was her
Missionary-box, full of very precious oint-
ment, which cost at least 7l. 16s. 6d.; all
to be expended on her redeemer. She ap-
proaches and breaks the box over his sa-
cred head. Instantly the place is filled
with the rich perfume. But the disci-
ples scowled upon her, and began to talk
of waste and want. Alas! for them. Had
those censorious disciples viewed this an-
nouncing a right, they might well have
blushed to see this dear woman show more
faith in God, and more love to the Sa-
viour. Jesus looked at them with a mix-
ture of indignation and pity, exclaiming,
"Verily, I say unto you, whosoever this
gospel shall be preached in the whole
world, there also, shall this, that this wo-
man hath done, be told for a memorial
of her."—*London Miss. Mag.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

There are now connected with the sev-
eral missionary churches not less than 37,
000 members; so that during the last fifty
years upwards of 60,000 persons have
identified themselves with the Society.—
In the last ten years, the scriptures printed
were more than double the number
printed in the preceding forty years. The
progressive increase of conversions is
equally cheering. From 1793, when Dr.
Carey first landed in India, to 1803, the
conversions amounted to 26, from 1803 to 1813, 161; from 1813 to 1823, 403; from 1823 to 1833, 675; from 1833 to 1843, 1,055; from 1843 to 1847 (three years and three months), 819: 25 the first ten years, and 819 the last three. The first fifteen years of the Society's labors in Jamaica ended with 1,500 mem-
bers; the second fifteen with upwards of 30,800; instead of 14 missionaries there are now 30 pastors, and instead of 26 chapels there are now above 60. The first ten years of their labors in the Ba-
hamas was comparatively unproductive but at the end of fifteen years they reck-
oned nearly 3,000 members, many native teachers and several chapels. During the last ten years the Society has dou-
bled its European Missionaries, and trebled its native agents, yet its income has not increased in proportion.

Alabama Baptist Advocate. FRIDAY, MARCH 30, 1849.

THE SOUTHERN BAPTIST CONVENTION.
ARCHIBALD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
M. T. MENDENHALL, Charleston, S. C.,
Treasurer of Southern Baptist Convention.
Rev. JAMES B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern
Foreign Mission Board.
WM. HORNBUCKLE, Marion, Perry County, Ala.,
Treasurer, Domestic Mission Board.
Rev. RUSSELL HOLMAN, Marion, Perry County, Ala.,
Corresponding Secretary Domestic Mission Board.
Rev. A. M. POINDEXTER, Charleston, S. C.,
Corresponding Secretary Southern
Baptist Publication Society.
AARON C. SMITH, Charleston, S. C.,
Treasurer Southern Baptist Publication Society.

TERMS.

The terms of the Alabama Baptist Advocate
will henceforth stand as follows: A single sub-
scriber \$3.00, in advance. Any present subscri-
ber forwarding an additional new name, and pay-
ing \$5.00, in advance, shall have two copies for
one year. Any two new subscribers, paying
\$5.00, in like manner, shall have two copies for
one year.

All Ministers of the Gospel, Agents of bene-
volent societies, and Post Masters, generally, are
requested to act as our Agents.

NOTICE.

All those having business with the late
Alabama Baptist will please direct their commu-
nications to Bro. J. J. BRADFORD, who is also
authorized to settle up the remaining dues of the
Office.

MASS MISSIONARY MEETING.

We would again call the attention of our breth-
ren of the Tuskegee and Salem Associations to
the Mass Missionary Meeting, announced in our
paper some weeks since, to be held at Enon,
Macon Co., commencing Friday before the fifth
Sabbath of the present month. The object con-
templated is a vastly important one—to supply
the destitution extending all along the Eastern
border of Alabama and Western Florida with the
word of life. Come up brethren in the spirit of
the blessed God, and unite your exertions in
giving the peace inspiring gospel to those who
are perishing for lack of knowledge. As we
hope ourselves to be present on the occasion—by
special request—it will afford us peculiar pleas-
ure to meet with many of our long and tried
friends, and mingle our devotions with theirs
in times past. Shall we do it?

CENTRAL THEOLOGICAL INSTITUTION.

As the period of the Triennial Convention ap-
proaches, our Exchanges grow warmer still upon
the subject of a Central Theological Institution.
They are entering into the discussion of the im-
portance of the enterprise with some caution to-
be sure; but not without a commendable zeal. The
Southern Baptist of the 28th ult. devotes a col-
umna, mainly, to the report of the Board of Di-
rectors of the Ala. Bap. State Convention, pub-
lished in our paper a few weeks since: and we
confess, we were hardly prepared for some of
the grounds assumed by our good brother. After
informing his readers, that "the Religious Her-
ald indicates no high anticipations of the success"
of the enterprise; that "Georgia refuses to ap-
propriate the funds of the Mercer University to
it, unless the Central Institution, be located at
that University;" that "the present aspect of
affairs, is far from favorable;" he proceeds to
manifest some surprise that the funds of the
Mercer University should not be so appropriated;
and even, that there should be any difficulty in
"condensing" all the Baptist funds, "collected
for Theological and Educational purposes" in
the different Southern States, into one grand
Central Endowment. He conceives this might
be easily accomplished by the interposition of
the Chancery Courts in the several States, if de-
sired by the Trustees.

In this, it seems to us, our brother has taken
several things for granted, which remain to be
proven. It is not for example so clear to our
mind, either that the Trustees of any one of the
present Institutions, have the disposition, or the
legal right to surrender the funds in their pos-
session to be transferred beyond the limits of the
State, in which such Institutions are at present
located. The best legal advisers whom we
have been able to consult on the subject, are de-
cidedly of the opinion that they could not do so,
and that no Chancery Court could take such ju-
risdiction of the funds, as to transfer them from
one State to another. If he will look farther in-
to this matter, he will perhaps, become satisfied,
that these funds were originally contributed with
certain specifications, which restrict their approp-
riation and use to the States wherein they are
at present employed. Should they be diverted
from their present use, therefore, we see not by
what process of law or equity they could be col-
lected and made available to an Institution lo-
cated elsewhere. All this, however, is said, upon
the supposition that the Trustees were willing
to call to their aid the Courts of Chancery, in
making the transfer to which he alludes; which
we apprehend will, upon trial, be found far from
the facts of the case. However, desirable such an
Institution may be, and it appears sufficiently so
in the judgment of some, we must look entirely to
a new endowment for that object alone. We
hope the merits of the question will be discussed
apart altogether from the interests already es-
tablished. If its practicability cannot be sustained
without infringing upon the rights and privile-
ges of the existing State institutions, we shall re-
gret to see it attempted at all. It must result in a
signal failure.

This reminds us, that our brother desired to
know what Baptist institutions were referred to
in the report, that were ever designed to em-
brace so large a field as that contemplated in the
present enterprise, and had resulted disastrously.
We will not pretend that we are certain in our
answer, as we were not at the time a member
of the Board, or present at its meeting; but we
will venture to reply by reminding him of the
history of the Columbian College, and its Theo-
logical Department; and more recently of the
unfortunate Covington Institute. If we mistake
not, the original intention of each of these insti-
tutions was to stand in the same relation to the
Southern States, as that contemplated at present;
and what has been the issue, none need to be
informed.

In conclusion, although we still stand in doubt
of the practicability of any plans yet proposed;
we shall notwithstanding, sincerely rejoice in
any thing and every thing that may be done to-
ward the improvement of our ministry in theo-
logical knowledge; and as the whole subject
will be fully and amply discussed at the approach-
ing Convention, in May, we shall devoutly pray
that our brethren may be led by the Spirit of
wisdom and goodness, in the adoption of such
measures—for or against as shall most promote
the glory of God, and the prosperity of his
cause.

THE LITERARY AMERICAN.

The following notice of this highly interesting
paper was handed us some days since by a little
boy, of about thirteen years; and we oblige him
by its publication for two reasons: First, as an
encouragement to his love of study and writing;
and second, as an encouragement to all our young
friends to read much and to write with care.—
He says:

"This is a large and well furnished paper—
devoted to Poetry, Popular Tales, Sketches of
Travels, Extracts from New Books, and Re-
views, Religious and Scientific matter, National
Intelligence, &c. We have carefully read, es-
pecially the last numbers. They contain
many highly interesting articles. In Vol. 2,
No. 9, the tales headed 'Clemence,' 'The
Two Victims,' and others might be instanced, as
well worth the time occupied in reading them.
Vol. 2, No. 10, also contains many articles of
like character. We would particularly request
our young friends to read 'The Fatal Trick.'
In conclusion, we think we might, with utmost
propriety, say that, as a Literary Periodical, we
have not, as yet seen the rival of that before us;
and we would recommend it to the public, as
abundantly worthy of their patronage. It would
not, we think disgrace the Centre Tables of the
fashionable and the gay. It is published in New
York, 105 Nassau Street. G. P. Quackenbos
Editor, to whom we wish great success."

HARMONIOUS.

"Answer not a fool according to his folly, lest
thou be like unto him." Prov. 26: 4.
"Answer a fool according to his folly, lest he
be wise in his own conceit." Prov. 26: 5.
Contrariety is not contradiction. To forbear
answering "a fool," in his own style, does not im-
ply that he may not be answered at all. The seem-
ing discrepancy in the passages above will disap-
pear, if we observe that one relates to the *matter*, and
the other to the *manner* of doing things. "Answer
not a fool," in his own scurrilous, splenetic and
abusive language, "lest thou be like unto him;"
but answer him from his own grounds—from the
principles assumed by himself—"lest he be wise
in his own conceit."

In general terms, "a fool" denotes in Scrip-
ture, one who is dispossessed of the spirit of the
gospel—who is destitute of that "wisdom which is
from above, and which is first pure, then peacea-
ble, gentle, easy to be entreated, full of mercy
and of good fruits." It stands opposed to Chris-
tianity, and includes every species of unbeliever,
infidelity, and all those who discover
objections and disputers. These often discover
the folly of their hearts in the folly of their
heads—their inward tempers and disposi-
tions in the buffoonery, sophistry, and bitter-
ness of their tongues. They are captious
and contentious, for the sake of disputation—in-
different alike to the mode and to the spirit with
which they assail principles or men. To an-
swer such in their own style, were to make our-
selves like unto them; and altogether to decline
answering whatever might appear specious
or plausible in their arguments, were to make
them "wise in their own conceit." We, there-
fore, learn,

First. That religious discussion is not inhar-
monious with Christian duty. "There are many
gainsayers, unruly and vain talkers and deceiv-
ers, whose mouths must be stopped, who subvert
whole houses, teaching things which they ought
not." "There are false teachers too, who privily
bring in damnable heresies, and these oppose
the truth as James and Jambores withstood Mo-
ses. They must be steadily resisted; for their
words will eat as doth a canker. "Answer a
fool according to his folly." Take him on his
own principles, and make it obvious to his per-
ception, that his principles admitted, lead to very
different conclusions. This, however, does not
imply a necessity to seek controversy, on the
one hand; nor an obligation to reply to every
man that may seek it from thee, on the other.
Where the attack is personal, and clearly vindic-
tive and splenetic, we might, perhaps, as well
not pause to give an answer. So, also, where
it is manifest, that no good can result to the par-
ty by discussion—where his object is merely
contention, it may be safely dispensed with.
"Give not that which is holy unto the dogs,
neither cast ye your pearls before swine; lest
they trample them under their feet and turn
again and rend you." "See thou a man wise in
his own conceit, and there is more hope of a fool
than of him."

Secondly. That all religious controversy
should be conducted in an even dignified and
Christian temper. "The servant of the Lord
must not strive; but be gentle towards all men,
in meekness instructing those that oppose them-
selves." We may not do the work of heaven with
a tongue set on the fire of hell. Christ has no
need of mad-men; nor may we speak deceitfully
or passionately for him. Truth, and not victory,
should be our aim; and we have gained but little
for truth, if, while we have maintained its letter,
we have lost its spirit. He discovers great
weakness, either in his cause, or in himself, as
an advocate, who is driven to harsh and bitter
epithets, as well as piety in the quaint say-
ing of an eminent divine—"It is not thunder,
but lightning that kills folks." "It is an easy
thing to withstand the raucous of a religious bully;
but there is a potency in sound and logical ar-
guments, especially when urged in the meekness
and gentleness of Christ, which never fails to
put to silence the ignorance of foolish men.
Whether on the scale of policy or religion, there-
fore, we should not answer a fool according to
his rabid and petulant folly. "If he boast him-
self, do not answer him by boasting of thyself.
If he rail and talk passionately do not thou rail
and talk passionately too. If he tell one great lie,
do not thou tell another to match it. If he calum-
niate thy friends, do not thou calumniate his
friends. If he banter, do not answer him in his
own language, lest thou be like unto him."
"The beginning of strife, is as when one letteth
off water: therefore, leave off contention before
it be meddled with." "A soft answer turneth
away wrath, but grievous words stir up anger."

JUVENILE MISSIONARY SOCIETY.

We always feel a deep and lively interest in
whatever relates to the mental and moral cul-
ivation of the youth of our country. It affords us
a special pleasure to throw the mantle of charity
over their childish imperfections, and to herald
forth their religious virtues. In every way—by
precept and example—would we encourage
them to the attainment of great wisdom, goodness
and usefulness. This is pleasing to God, and
will not fail to secure for them the respect of
good men. With this view do we record the
worthy example of the Juvenile Missionary So-
ciety of the Fourth Presbyterian Church of Lou-
isville Ky. This society consists of about twenty
little girls, between the ages of eight and fif-
teen years. The Herald says, that during the
whole of the last year, with the exception of
two summer months—they met semi-monthly, in
the capacity of a sewing circle; and as the re-
sult of the labors of their little hands they paid
over to the General Assembly's Board of For-
eign Missions, \$7.50; Board of Home Missions,
\$5.50, besides having in hand, \$6.00 in cash;
\$4.00 in working materials, and work made up
to the amount of \$30.00 at the time of making
the report. This is noble for little children.
Can not our daughters go and do likewise?

CHOLERA; NASHVILLE.

Bro. Chambliss:—As the cholera has prevail-
ed in Nashville, to some extent during the winter,
and as some fear that an attendance at the Tri-
ennial Convention, on the 24 day of May, in that
place, will be attended with danger, it is proper
to say that I have received a communication
from Dr. Howell, dated March, 19th, stating
that the cholera had disappeared from that city
some time previous to his writing. He does not
believe there will be the slightest danger attend-
ing such a visit, and hopes no such fears will be
entertained by any of the delegates.

That will be an important meeting and it is
both desirable and important that a full delega-
tion be in attendance. And those who have
been appointed delegates are again importuned
to make every possible exertion to attend the
Convention. And churches, which have not
been previously represented, by the contribution
of \$100, may send a delegate. There is still
time to do this. It is urged by two important
considerations. 1. The delegates are needed
to aid in the important deliberations of the meet-
ing. 2. Both the Foreign and Domestic Mis-
sion Boards are in great need of the funds.

Yours, &c.,
R. HOLMAN.

TEMPERANCE vs CHOLERA.

At the present time, when the direful ravages
of the Cholera are fresh in so many minds, and
when there is still such strong predisposition to
that disease in some parts of our country, the
statement from the South Carolina Temperance
Advocate of the 29th ult. will not be read with-
out interest.

The Committee appointed to ascertain the
number of deaths by Asiatic Cholera in New
Orleans; among the Sons of Temperance in that
city, and the adjoining towns of La Fayette, Al-
ciers, and Gretna, report that there are Twelve
Hundred and Forty-Three members of different
Divisions in those places. Of this number, only
three deaths occurred by Cholera and of these,
one had been a member only a week, another
less than a month, and the third was a watch-
man who was much exposed. In the city, the
proportion of deaths was fifteen to every thou-
sand inhabitants, while among the Sons of Tem-
perance, the proportion was not quite one to
every four hundred.

ALA. BAP. BIBLE SOCIETY.

This society, whose depository is located at
this place, has succeeded in obtaining the ser-
vices of the Rev. Randolph Reddins, as their Col-
porteur. Brother Reddins is a good man,
standing high in the confidence of all who know
him, and is in every respect eminently suited to
the important field of labor to which he has been
called. At our special request, he will furnish
occasional communications for our columns, illus-
trative of the necessity existing for immediate and
vigorous exertions in supplying the destitution of
our State. We have the privilege of laying be-
fore our readers one of his communications at
the present time. It is as follows:
"I have now been traveling in the service of
the Society seven weeks, through portions of
Perry, Tuscaloosa, Walker, Fayette and Pick-
ens counties. I had no idea, previous to my
setting out, of the lamentable destitution which
I have found in all these counties. In many in-
stances I found families without the bible; and in
some, grown females who had never seen
a bible in their life. I was particularly affected
by the circumstances of one family on whom I
called. The man of the house was from home
—I was told at a grocery in the neighborhood
The mother and five children were huddled to-
gether in a miserable little shanty. I inquired
if she or any of her children could read. They
told me they could not. When I mentioned the
bible, one little girl, with an expression of aston-
ishment, asked her sister what I meant—what a
bible was? I opened and read a portion from it,
and when I proposed to pray with them, the poor
creatures, were as ignorant as heathens; and I
had first to explain to them, that they should do
as I did,—get down upon their knees. When I
was about to leave, they all expressed so much
gratitude for the books—for I gave them a bible,
and a copy of the Catechetical Instructor—and
for the poor prayer which I had offered up to
heaven in their behalf, as to fill my soul to the
overflowing. I found many such cases as this;
but I was not always so successful. In one in-
stance, when I desired to give a bible to a poor
woman who was anxious to receive it, her hus-
band refused to allow it to come into his house
—saying that if it had been whiskey, he would
have bought it. Another told me with an oath,
not to bring the bible to him, that he did not be-
lieve in the Scriptures. These, however, were
rare cases. For the most part the people were
willing to receive them, and sometimes to pay
for them. I sold for the Society in this tour thirty-
five copies of the bible, and gave away forty-sev-
en. I also gave away and sold between two and
three dozen copies of the Catechetical Instruc-
tor. Intemperance prevails to an alarming extent
in some portions of these counties. The people
are without schools. There is a miserable desti-
tution in all that is important to the well-being of
souls. I found some good ministering brethren
and they weep over this destitution; but they are
too few and have not the means at hand to remedy it.
Brethren, let us help them. We have
much to do at home."

SABBATH SCHOOLS.

There were during the past year between sev-
en and eight thousand children who enjoyed
the benefits of Sabbath School instruction, in
connection with the churches of the Boston As-
sociation. The city of Boston alone, has nine-
teen Sunday Schools, three hundred and forty-
four teachers, and two thousand six hundred and
thirty scholars. In many of these schools
there were a number of conversions, the aggre-
gate of which, as reported, is in the vicinity of
one hundred and forty. Surely this a good
work, in which every Christian should be in-
terested.

SONS OF TEMPERANCE.

The Order of the Sons of Temperance was
instituted in September 1842. From that period
to the 1st of March 1849 they numbered in the
States and Territories of the North American
Continent, One National Division; 24 Grand
Divisions; 2469 Subordinates; and more than
180,000 members. During the last twelve
months the increase of the Order has been rapid
and extensive. At present they number more
than 3000 Divisions, and more than 200,000
members. As late as March 1848, Alabama
had but one Grand Division and 70 Subordinates.
The present number of her Subordinates is more
than treble that number. What an amount of
good to the cause of temperance have this Or-
der already accomplished, supposing but one in-
driate has been reclaimed by each Division!
and what an amount of good might they accom-
plish in years to come, if every friend of the
cause, should identify his influence with that of
the institution!

GREAT talent renders a man famous,
great merit procures respect, great learn-
ing gains esteem; good breeding alone en-
sures love and affection.

PUBLIC DOCUMENTS.

The Hon. Benjamin Fitzpatrick, has our
thanks for a copy of Emory's Reconnaissance in
Mexico and California. It is a gift we prize, not
more on account of the work itself, than on ac-
count of its excellent donor, with whom, in times
past, we had the pleasure of a personal acquain-
tance, as a neighbor. Such tokens of regard
from such hands, are always appreciated.

LETTERS RECEIVED.

Rev. D. P. Bestor's letter is in hand. Thanks to our brother for his generous promise. Hope we shall realize it, both in subscribers, and in communications for our columns.

Rev. E. B. Teague has our thanks for aid. Hope he will send us many subscribers from his region. Will he have the kindness to send us frequent communications?

Rev. J. S. Ford, has again placed us under obligation for subscribers and money. He bids fair to receive a premium. If all our ministry would do as he has done, our paper would soon be placed upon a safe and permanent basis. Will our brethren make still greater effort.

Rev. J. D. Williams, has our thanks for kind attentions. We hope to realize his generous promises soon. He has a private response. Will he furnish us with many of his valuable thoughts?

Bro. W. B. Andrews is informed that all entries are right. He has our thanks for attention to our interests in his quarter. Hope he will send us new subscribers.

Bro. Thomas Wright, has our thanks for money, &c. We sympathize in his afflictions, and wish him success in the important transactions before him.

Rev. Thomas H. Compere will accept of our gratitude for the interest he has taken in our paper. Hope he will send us many subscribers from the wide field of his labors.

Rev. C. E. Sturges' letter is in hand. Hope he will send us some of those golden thoughts which he has penned down. He will have a private letter so soon as we can prepare it for him.

Bro. William M. High, has our thanks for his aid. He will find his credit for the Ala. Bap. Advocate. The balance will appear in due time. Hope he will send us many subscribers from his Past-Office.

Communications.

WHAT IS IT TO BE A CHRISTIAN?—No. II.

A Christian is a follower of Christ, not only with his understanding, but also with his heart. He is one who, loving Christ, possesses the same affections Christ possessed. He loves the things his Saviour loves. Loved love is the essence of the Christian system. God is love. Christ is love. The Christian is one who, like Christ, loves. "Every one that loveth is born of God." Sir J. Macintosh, one of the most profound analytic philosophers, who has died within the last century, a man of a most mild and affectionate heart, but who had too much neglected religion, when he came to lie upon the bed of death, and to prepare for the last change was much disturbed about his state. His soul, a pious minister, did much to lead him to the fountain of mercy. When the philosopher was fast failing and could hardly speak or think, his son whispered into his ear "Jesus loves you." "Jesus loves me?" "Jesus loves you?" "Jesus—Love—they are the same thing"—and with almost these words he expired. Never was so exact a criticism uttered by this wonderful man. The most conspicuous feature about the character of Jesus, is unalloyed love. On earth He loved the Father, and spent whole nights in communion with Him. He loved mankind with so quenchless a spirit, that not all their insults, and mockings, and jeers could stay Him a moment from seeking their good. And in heaven now He loves sinners, and liveth to make intercession for them.

To be a Christian then, is to be actuated by the same Spirit that Christ possessed. "If any man have not the Spirit of Christ, he is none of His." So that a Christian is a man who overcomes evil, with good, in whom a spirit of love and goodwill to all, even to the most fallen and degraded, is the most conspicuous thing about him; whom all the injuries of malevolence, and slander of the world cannot sour, or turn from his ruling purpose of doing good to all, as he has opportunity. Love and Benevolence to all men—the subjection within of all anger, malice and revenge; this is another feature of the Christian Spirit. Reader do you possess this Spirit?

There is another thing, as we stated in the last number included in being a Christian. The Christian is one who imitates Christ in his life. Our Saviour rejected many from being his disciples, when on earth, because as He told them, "ye call me Lord, Lord, but do not do the things which I say." "Not every one that saith unto me Lord, Lord shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in heaven." Some sages of the Church have been inclined to make every thing depend on correctness of doctrine, caring but little about the Affection or Life of Christianity. And if a man will only cry out clearly the Shibboleths of his own party they let him pass. But Christianity is a Life. He that doeth righteousness, is righteous. Christianity is a living thing, not a dead thing. Christian doctrine is important. Christian feelings are important. But the doctrine that evaporates in speculation is worthless, and the experience that exhausts itself in frames and feelings and visions and talk, is an empty, and a frothy thing too. Christianity is a holy life—a walk with God—a daily imitation of Christ, of Him who "went about doing good." Christ did not speculate on Virtue like the philosophers—He lived His religion. Here was the secret of its power. The aim of the true Christian is to realize—to reduce to practice the precepts, the spirit, the life of Christ. Reader, dear Reader does your Christianity restrain your conduct and mould your life, do you go about doing good?

Such then it is to be a Christian subjectively. In a future number, we will consider this character objectively, or in reference to his standing before God.

T. F. C.

REVIVAL INTELLIGENCE.

LOUDONVILLE, Feb. 26th, 1849.

Messrs. Editors:—Yesterday I had the pleasure of baptizing 16 happy converts, and there are some more applications for baptism; this makes 25 in all baptized since the 20th of Dec. last, 17 into Greentown church, and 8 into the Loudonville church.

During the time that our meetings were progressing, we had 3 or 4 sermons from visiting brethren; but the churches came up nobly to the work; to God be all the praise.

I would write more but I have no time to give particulars.

E. WEST.

M'CONNELLSVILLE.—For some time, religion in this community has been at a very low ebb. The Baptist church, by patient persevering effort, have been able to maintain their ground, though little aggressive labor has been performed. In January, prayer meetings were commenced previously to a contemplated protracted effort, which commenced Monday night after the first Sabbath in February. Elder Mearns of Dresden was invited to visit the church, with a view to assist the Pastor, Elder Chambers, a few days, if perhaps God would bless their effort in reviving the church.

The meeting gradually increased in interest for a week, or more, before any calculation was made about an ingathering of souls. The church indeed appeared greatly revived, and very much engaged; anxious persons were invited forward, the number of whom increased to about forty. The writer remained twenty-five days, and preached 46 sermons, without intermission, day and night, when being worn out, was compelled to cease. The meeting still continued, under the labors of the Pastor, after we left, on Thursday before the first Sabbath in March.

Seven were baptized on Sabbath before, and several expected on the next Sabbath. About 25 or more hopeful conversions were enumerated, some were expected to unite with the different churches in town. But the results will hereafter be communicated. May the Lord continue to pour out his spirit and greatly revive his work. Amen. M.

MILL-CREEK CHURCH.—The Lord has revived his work in this church. Elder Geo. Lyon came to visit us and found the church in a very cold state. He commenced preaching, 15th of January, and labored ten days—preaching and visiting families. Bro. Sutton came on the 20th, and labored with Br. Lyon, and left on Monday 29th. Elder Lyon returned about 5th of Feb., and labored fourteen days. The result is, an addition of thirty seven members, thirty-three by baptism, three by experience, and one restored.

Among the converts, are, the old gray headed father of about sixty, the middle aged and the youth. (When our Meeting closed, the prospect for continuing seemed as good as at any time previous.)

The Lord has done great things for us, whereof we are glad. We feel to thank God, and take courage.

JESSE SAID.

March 1, 1849.

Piqua, March 12, 1849.

Last Sabbath week five happy and interesting converts were baptized into the membership of the church, and the right hand of fellowship extended to eight persons. Last Sabbath eighteen persons were baptized by the pastor in the presence of a large multitude, who had assembled around the water side at an early hour. Among the converts were many very promising young men and women. The meeting still continues with very flattering prospects.—W. C. Journal.

RELIGIOUS ITEMS.

POPEDOM DEAD.—The Roman correspondent of the N. Y. Courier and Enquirer says: "While the cannon of St. Angelo announced the formation of the Constituent Assembly, and a deputy from the battery of the capitol read to the people the decision of the deputies to proclaim a republic—at the same moment the funeral bell of the capitol, which only tolls on the death of a Pope, pealed forth its solemn knell. I happened just then to be at the Piazza del Popolo, and an Englishman travelling for mere pleasure, asked a boy, 'What means the sound of that bell? Is the Pope dead?' 'No, Signore,' replied the Roman boy, 'it is not Pius IX. who is dead, but Popedom!'

HUSBANDS.—Assist your wives in making home happy: preserve the hearts you have won.

1. When you return from your daily avocation, do you find your habitations alluring? Do not sit down in a corner silent and sullen, with clouded brow and visage repulsive! Meet your beloved ones with a smile of joy and satisfaction: take them by the hand.

2. Never indulge in coarse, harsh and abusive language. These, to a woman of refinement, of delicate sensibility, are exceedingly disgusting, and tend to grieve her spirit. Let the law of kindness dwell upon your lips: write it upon the tablet of your heart. Modesty and delicacy are gems of priceless value, keep them polished as burnished gold.

3. Husbands, be exceedingly cautious never to say or do anything that will tend to mortify the feelings of your wives in company. Here, if possible, show them more marked respect than when alone.

4. Give your wives to understand that

you esteem them above all others; make them your confidants; confide in them, and they will confide in you; confidence begets confidence, love begets love, and sweetness begets sweetness.

6. Above all, sympathize with the Wives of your bosoms in the hour of afflictions. Rejoice with them when they rejoice, and weep with them when they weep. Who, if not a bosom companion, will wipe from the cheek, the falling tear of sorrow.

UNIVERSALISM IN KENTUCKY.—Rev. Mr. Pingree, the champion of Universalism in the West, died recently in Kentucky.—Rev. Mr. Thorp another Universalist clergyman, recently united with a Campbellite church in the same state. He stated that he never knew of any moral reformation under the whole course of his ministrations. The Presbyterian Herald at Louisville says, these changes leave Kentucky without any eminent champion of this mischievous heresy.

PATIENCE UNDER ABUSE.—A Scotch divine, noted for his patience under abuse, was upon a time passing on his way, when one of a group of drunkards said to his companions, "There goes a man who cannot be made angry." "I can make him angry," said another. "No, you cannot," replied the first; whereupon a wag was laid between them. He who was to attempt the fiendlike business took up a stone, with which he struck the good man in the face, and broke out several of his teeth. Wiping the blood from his mouth, and casting a wishful look upon his assailant, he exclaimed, "O man, I would give all the teeth in my head for the salvation of thy soul!" This reply, it is said, was blessed to the poor drunkard's conversion.

BAPTISTS IN NEW YORK.—From the 27th annual report of the Baptist Missionary Convention of the State of New York; we learn that the number of Associations in the State is 44; number of churches 794; ministers 703; licentiates 115; baptized during the year, 3560; total of members in the State, 84,553. Amount of money received into the treasury, within the year, by bequests, the balance of the year before, and otherwise, \$10,559 63; disbursements, \$6,275 71. The annual report of the Secretary, Rev. J. D. Cole, states that the Convention has aided 40 churches within its limits, and has appointed 14 brethren to missionary service, some of whom have gone as laborers into the Mississippi Valley.

The following table shows, at a glance, the amounts contributed to benevolent objects for the year, by the Baptists of New York:

Am. Bap. Missionary Union, \$22,513 50
Am. & For. Bib. Soc'y, (No report rec'd)
Am. Baptist Home Mss. Society, 6,645 19
Am. Baptist Pub. Society, 3,500 00
Am. Baptist Free Mss. Society, 2,438 82
Bap. Ed. Soc'y of the S. of N. Y., 12,000 00
Mss. Convention of the State, 7,204 41

Whole am't except Bib. Soc'y \$54,610 92

During the Year 25 ministering brethren have been removed by death; 30 brethren have been ordained as ministers; 6 churches have been constituted; and 16 meeting-houses have been finished and opened for the worship of God.

The Convention of this State has long been noted as one of the most efficient Home Missionary organizations in this country. The Secretary's report says "So nearly as can be ascertained, the missionaries, under its care, have preached 4437 sermons, made 4309 pastoral visits, received into the churches under their care 200 by baptism, attended 992 prayer and other social religious meetings; and less than twenty brethren report the occupancy of 76 out stations for preaching. Those, whose locations and duties demanded travelling in the performance of their labors, report 13,198 miles travelled."

RESIGNATION OF DR. MILLER.—We learn that the venerable Dr. Miller, of Princeton, N. J., in consequence of his advanced age, has tendered the resignation of his Professorship in the Theological Seminary. He has held a prominent position at that institution for nearly forty years; and is justly regarded as one of the Fathers of Presbyterianism in the present age. His name and honor are in all the churches. A meeting of the Board of Directors of the Seminary will be held in Princeton on the 20th inst., at which time it is supposed measures will be taken to fill the Doctor's place.—Southern Presbyterian.

UNIVERSALISM IN EUROPE.—The following items are gathered from Universalist papers: Rev. Mr. Balch, a Universalist minister of the city of New York, if we are rightly informed, has been on travel in Europe, the past season. Spending a Sabbath in Liverpool, he attended the meeting of Rev. Mr. Tora half of the day. The minister of the only Universalist Society, in that populous city, if not the only one in England. He confesses his surprise at seeing the empty pews and meagre attendance, notwithstanding the acknowledged ability and well known character of the preacher. Throughout Great Britain, Universalism barely exists in name, still less in embodiment. Recently an Episcopal minister embracing the doctrine, was obliged to seek for a society willing to hear him. So difficult or even impossible was it for him to find one, that he chose to emigrate to this country as the only land of promise to Universalism as well as Paddies. Mr. Balch travelled in Germany, where he formed the acquaintance of several of the professors in the Universities. Some of them avowed their belief in the final happiness of mankind; but it is not stated they denied all future punishment and believed that an immediate introduction into heaven followed dying. Mr. Balch also acknowledges with a praiseworthy candor that they grounded their Universalism upon reason rather than the Bible, upon what divine Revelation declares will be. Their testimony, therefore, goes decidedly against Universalism, as a doctrine of the Bible; if it is taught there they would rely upon the proof they find there. It is well known, however, that the German preachers and professors are to a great extent unqualified infidels, bearing the name of Neologists and Rationalists. Out of the United States, Universalism is hardly known in the Christian world, still less believed.—Congregational Journal.

THE SABBATH.—We have it from an undoubted source that more than thirty Railroad Companies in this country do not run their cars on the Sabbath, and that twelve of them have stopped during the past year.—Jour. of Com.

RELIGIOUS CONGREGATIONS IN PHILADELPHIA.—It appears by Bywater's Philadelphia Business Directory, that there are the following number of places of religious worship in Philadelphia, viz: Baptist Churches, 19 Methodist Protestant, 6 Christian, 1 Ministers, 3 Colored, 12 Moravian, 1 Disciples of Christ, 1 New Jerusalem, 1 Dutch Reformed, 1 Presbyterian, O. S., 12 Episcopal, 21 " N. S., 12 Free Quakers, 4 " Reformed, 4 Orthodox, 4 " Ass. Ref., 2 Hicksite, 2 " Associate, 4 Congregational, 3 " Cumberland, 1 Jewish Synagogue, 2 Roman Catholic, 12 Lutheran, German, 2 Unitarian, 2 " English, 2 Universalist, 2 Methodist Episcopal, 21

PATRICK HENRY'S LEGACY.—The following is the closing paragraph of the will of Patrick Henry: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the CHRISTIAN RELIGION. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

SECULAR INTELLIGENCE.

WHICH IS THE FOOL?—Soon after the publication of Mr. Kittredge's first address on temperance, a gentleman residing in the western parts N. York, procured a copy, and sat down in his family to read it. He read to himself, without saying a word till he had finished it, when he exclaimed, "This man is a fool, or I am."

He then commenced reading it again, and read it through in the same manner; and when he got through he exclaimed again, "This man is a fool, or I am."

He then read it through a third time in the same way, and when he had finished the last sentence, exclaimed, "I am a fool," and never drank a drop of ardent spirits afterwards.

ANOTHER BIG EGG.—There seems to be a generous rivalry rising among the hens in this neighborhood. A short time since we mentioned the large egg laid in Newton. We have now before us another remarkable one. It weighs 3 3/4 ounces; lengthwise it measures 7 3/4 inches, and is 6 inches around, and was the product of a Chinese hen of rather small size, owned by Mr. Macomber of Jamaica Plains.—American Traveller.

ARTESIAN WELLS are more common in the South, than is perhaps imagined here. A writer in the Charleston Evening News states that they exist in hundreds in Green, Dallas, Wilcox, Perry, Spaulter, and Marengo counties, Alabama, and in Mississippi, Louisiana, and Arkansas. They vary in depth from 300 to 800 feet. In Alabama the water is invariably found on passing through a certain rock, which sinks or dips slowly to the South-west. Several have been undertaken in South Carolina, near Charleston, at various times, but have been unsuccessful and were abandoned. One is in progress now, which has reached a great depth, the object being to supply the city with water. Boring for water in this country has not been generally as successful as in France, for the reason that in the latter region scientific men are always consulted before such speculations are finally resolved on.—Es. paper.

REJECTED.—The Virginia and Tennessee Railroad, bill was rejected in the Virginia House of Delegates on Tuesday by a vote of 60 to 65.

GET MARRIED.—The following statistics are embodied in the Massachusetts registry of births, marriages, and deaths, for the last year:—

Of the deaths, 490 were unmarried males, at an average age of 35; unmarried females 517, at an average age of 41 1-2; married males 1,421, at an average age of 54 1-2; married females, 1,522 at an average age of 43 1-2; widowers 326, average age 74, widows 763, average age 72.

Here is a strong argument for matrimony. Married men have a much longer lease of life than those unmarried. So of married females. This is the experience of all Christendom.

A PRESENT FROM THE POPE.—The Secretary of the State of Massachusetts, in his annual report to the Legislature, acknowledges the receipt of six beautiful "medals in gold, silver and bronze," a present from Pius IX. in return for valuable books transmitted to him by Mr. Vattemare, in the name of the State of Massachusetts, "particularly the volumes of the geological survey."

CHINESE REFORM.—The provincial and criminal judge of Kwangtung has issued a special edict strictly forbidding the drowning of female children, which he says, is every common at Canton. He denounces it as "against all morality and civilization," and says, that "it disturbs the harmony of Heaven."

ENORMOUS CHEESE.—A cheese weighing 1474 lbs. 13 feet in circumference, about 4 1-4 in diameter, and 18 inches thick, has been imported into London. It was made from the milk of 700 cows, by Messrs. Austin and Stone, farmers of Austingburg, Ohio, and lately obtained the prize at New York.

MOBILE RAIL ROAD.—It will be seen by the following letter from Gov. Gayle to the Mobile and Ohio Railroad Company, that the bill granting the the right of way to the company has passed both houses of Congress:

WASHINGTON, March 3, 1849.
DEAR SIR:—After many unsuccessful efforts to take up the bill granting the right of way to the Mobile and Ohio Railroad Company, out of its order, I succeeded last night at 12 o'clock in having it passed. It only wants the signature of the President. With high respect, your obedient servant,
JOHN GAYLE.

SIDNEY SMITH, ESQ.
RUSSIA.—The Navy of Russia consists of nearly three hundred ships—some of them 80, and a few of 120 guns. The Emperor takes great interest in the Marine, and is multiplying rapidly the number of war steamers.

The Army exceeds in numbers, that of any power in Europe. The regular force, which, in 1841, was nearly 1,000,000, has been reduced to 700,000; of these 160 to 150,000 are employed on the frontier of the Caucasus. 50,000 constitutes the Imperial Guard at St. Petersburg, and the rest are stationed among the Interior Governments of this vast Empire.

THE NOBILITY OF RUSSIA consists of some ten or twelve grades; the highest in rank are the dependants of the ancient Princes, of the Dukedom prior to the Empire, and those who are created by the Emperor, in consideration of eminent public service; then Counts; then an inferior grade of Princes. All officers of the Army who reach the grade of Colonel, are considered as ennobled, but society, as the higher circles are called, consists only of the first four or five grades. Many of the Nobility have immense estates, including often ten thousand serfs, with more land than they can cultivate.

WABASH COLLEGE.—From the Catalogue of this growing Institution, it appears that it now numbers 148 students, to wit: Seniors, 8; Juniors, 6; Sophomores, 13. Freshmen, 11; Partial Course, 7; Preparatory Department, 104. The Faculty consists of a President, a Lecturer on Agriculture, and four Professors.

SOMETHING NEW.—A writer in the National Intelligencer mentions the invention of horse skates, by means of which, in the cold latitudes, an ordinary horse has been known to travel as much as an hundred miles in the short space of three hours, without apparent fatigue. A full set, he says, of these marvelous skates, bedecked in the Norwegian style, has been deposited in the Patent office.

NO LICENSES IN BOSTON.—The subject of granting licenses was brought before the Mayor and Aldermen on the 5th inst.; and after a protracted discussion, in which his Honor, the Mayor, defended the views set forth in his Inaugural Address, with as much ability as the case admits, the Board of Aldermen unanimously voted against Licenses—the vote of his Honor being the only one in favor!

PANAMA COTTON.—The Mobile Tribune has received from Panama, a sample of wild cotton procured from a tree on the top of a mountain some four leagues from Panama. The tree was about twenty-five feet high and thirty feet across, near the top. The body, four feet from the ground, measured four inches in diameter. The sample of cotton, although carried for some time in the pocket, and of course materially injured in appearance, is nevertheless, of a fine silky texture. The editor of the Tribune intends to plant the seed.

The House of the Presbyterian Board of Publications in Philadelphia, with a large quantity of books, was destroyed by fire early in January. The property was insured.

Hymenial.

MARRIED.—On the night of the 22nd inst., at the First Presbyterian Church, by Rev. Mr. Forrest, Mr. PARKER J. HOLLAND, of this city, to Miss SUSAN C., eldest daughter of James B. Colburn, of Claiborne Ala.—Charleston Courier.

MORTUARY.

DIED.—At the residence of her father in the city of Wetumpka, on the 22d ult., Mrs. MARTHA A. DAWSON, consort of Wm. Dawson. Mrs. D. was a native of Georgia, born in DeKalb county, on the 4th of August, 1839. She was the daughter of W. G. and N. McWilliams, and was 18 years 7 months and 18 days old at her death. Had been married not quite one year when the fell monster, death, laid his cold hand upon her tender and beautiful form and features, and severed her earthly connexions. But her pious parents and husband, with the whole train of her relations, and friends, received from her, during her last sickness, the brightest assurances of her everlasting happiness. She had been prior to this, the subject of strong religious feelings and it is believed indulged a good hope in the Saviour; and now when the trying hour came, she was strong in the faith and said she regretted to leave her husband and relatives, but that she was going home and had no fears of death. Her last exercise was to sing the first of that beautiful hymn, "Jesus my all to heaven is gone." &c., with the chorus, "Glorious Hallelujah." As she expired she requested her Father to raise her up and then fell asleep in Jesus without a groan. Let us bow to the heavenly summons as she is the gaiver, and be prepared to follow. What a warning to the young is this dispensation: only a few weeks ago, and health bloomed upon her face and promised the harvest of many long years, but the frost of death came and blasted the fruit in the bud. Truly, "All flesh is grass and the glory of man as the flower of the field; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

P. S. The Columbus Enquirer will please copy. J. D. W.

RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAMES.	Am't.	Vol.	No.
Thomas Lang,	\$3 00	6	53
P. H. Parham,	10 00	6	52
John Lickert,	4 00	6	52
Shurley Owen,	4 00	6	52
James McCrary,	6 15	6	52
Joseph Booth,	20 00	6	52
Mrs. C. Smith,	2 50	6	52
S. W. Quarles,	1 00	6	52
A. B. Goch,	4 50	6	52
Rev. P. F. Harris,	1 25	6	52
Joshua A. Foster,	1 50	6	52
John Luke,	6 50	6	52
Dr. W. H. Gunning,	2 50	6	52
Henry M. Gowan,	1 70	6	52
Dr. C. Jewett,	3 00	6	52
Mrs. H. P. Morris,	2 63	6	52
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M. M. Keith,	8 00	6	52
Jacob Kinard,	30 60	6	52
Dr. O. L. Shivers,	5 75	6	52
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J. H. Ferguson,	2 50	6	52
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Dr. E. Robinson,	6 00	6	52
Thomas Carter,	1 10	6	52
Rev. J. Bankston,	4 00	6	52
Samuel Hodges,	6 00	6	52
J. R. Shumake,	46 50	6	52
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Mrs. M. A. Ashley,	70 60	6	52
Wm. Gregory,	5 00	5	7
R. Thigpen,	2 75	6	52
James Scott,	4 50	6	52
Mrs. S. E. Harris,	4 85	6	52
T. A. Burkin,	50 60	6	52
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Receipts for the Alabama Baptist Advocate.			
NAMES.	Am't.	Vol.	No.
Thomas Craig,	\$3 00	1	52
J. G. Holcomb,	15 15	1	52
Dr. L. B. Lane,	3 00	1	52
Miss A. M. Shreve,	1 50	1	52
Miller, Furness and Brattle,	3 00	1	52
R. G. Edwards,	1 00	1	17
Thomas Lang,	3 00	1	52
Rev. E. B. Teague,	3 00	1	52
F. H. Dubnas,	60 10	1	10
Thomas Wright,	3 00	1	52
W. W. Ward,	7 50	1	52
Shannon Lee,	3 00	1	52
J. Egan,	3 00	1	52
Rev. A. T. M. Hardy,	3 00	1	52
J. D. Pritchett,	3 00	1	52
J. B. Gullett,	5 00	1	52
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