

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."—1 Corinthians, xiii, 6.

JOHN G. MARKHAM, Publisher.

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) APRIL 27, 1849.

[NUMBER 10.]

Ministers Department.

SUPPORT OF THE MINISTRY.

[Continued.]

Tell us not of the hardness of the times, and the poverty of the churches. If there were an actual inability to sustain the ministry, then were we absolved from obligation to do so; but, if no such inability exists, then it is manifest, that the measure of our responsibility is justly proportioned to the measure of our capacity. What are the facts of the case? Are our modern churches—the mass of whose members collectively, have an annual income, ranging from five hundred to twenty thousand dollars—really less able to sustain their ministry than were the churches of the apostolic times, in the midst of their infancy, suffering often the confiscation of their goods, and the hunting down of their own persons, like partridges upon the mountain tops? Have our Baptist churches, especially, less ability to do so, than have the churches of our Methodist brethren, the mass of whose ministers, almost without exception, are adequately supported in the work of the Lord? If the churches, as bodies, are unable to maintain their pastors in the legitimate duties of their office, how is it possible that those pastors shall thus support themselves, or shall be thus supported by their individual families? Where, in fact, were the justice, the reason, the religion in devolving upon the families of the ministry the sole responsibility of supporting the pastors of the churches? "Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the uncircumcised triumph!"

That the times are hard, we allow, and "men should be just before they are generous;" and this is the precise point upon which we would strenuously insist. But what do we understand by the terms "justice" and "generosity?" What relations do they contemplate? They imply higher and lower degrees of obligation—more and less sacred and solemn duties. Shall we then institute a comparison between the high behests of heaven, and the paltry and imaginary wants of human life, and call the latter "justice," and the former "generosity?" Is this the natural order of things, and the proper application of words? Verily, this was a remarkable instance of "setting man as God, in the place of God!" To us it is evident, that the first duty which a man owes is to the deity, and to the demands of his cause. Besides this, all other claims are inferior and subordinate. No laws of the land, nor any regulation of mortal, is competent to transgress this sentiment, and to sanctify the observance of the latter to the neglect of the former. To "be just before we are generous," is to render first to God that which belongs to God—which he imperatively demands; and to render next to Cæsar that which belongs to Cæsar.

The pertinency of this observation will be specially manifest, if we remember that the wealth of the churches belongs to the deity of right, and that every individual member holds his respective portion, simply as a steward. What, if your pastor should call upon you, with good and sufficient securities? He would, perhaps, be told, he could have your ready means at eight per cent per annum. This you would insist is the proper value of borrowed money—that it is just, and equitable, and lawful in Alabama. Nor would he be permitted to expend any portion of this principal or interest in riotous living, or in useless extravagance. At the appointed hour the whole would be strictly demanded, according to the specific or implied terms of the contract; and, if he should refuse payment, he would be instantly held to account, both before the church and before the laws of the land. All this, we concede, is perfectly right. But it is worthy of serious consideration, whether "out of our own mouths we shall not be condemned." Shall we not be held to account for the Lord's money in our hands? Will he demand less than eight per cent annually, which we contend is just and equitable? Will he allow a useless expenditure in us, which we forbade in the case of our fellow man? Was it criminal in him to re-

fuse payment, and is it otherwise in us to do so? Did we hold him amenable before the law of the church for a wrong against us, which we habitually practise against God himself? "Therefore, thou art inexcusable, O man, whosever thou art, that judgest in this matter: for where in thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things."*

* Rom. ii: 1.

Doctrinal.

INFLUENCE OF THE HOLY SPIRIT.

The Christian is represented as unspeakably indebted to the Holy Spirit, whose benevolent agency is to him the source of unutterable good. When the subject is mentioned in a general way, the Holy Spirit's influence is described as of the utmost importance. When the sacred writers descend to particulars, and enumerate distinctly the various blessings bestowed by the Holy Spirit, they mention numerous most precious mercies.

The whole renewal of man is ascribed to his influence. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of men, but of God."

The different parts of the new creation are traced to his agency. He enlightens the mind. "Thou gavest thy good Spirit to instruct them." "We have received the Spirit, which is of God, that we might know the things that are freely given to us of God." Repentance is ascribed to divine influence. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son." To divine influence is faith also ascribed. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Hope and love are described as the product of the Spirit's power. "That ye may abound in hope, through the power of the Holy Ghost." "The love of God is shed abroad in our hearts, by the Holy Ghost given unto us." "God hath sent forth the Spirit of his Son in your hearts, crying, Abba, Father." The Spirit is further represented as the Author of holiness in its most extensive sense, including the mortification of sin, and exercise of Christian graces and duties. "If ye through the Spirit, do mortify the deeds of the body, ye shall live." "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of God." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." That blessed Spirit who thus meets for immortal life all who come to Jesus, is represented as assisting them in prayer. "We have access by one Spirit unto the Father." "The Spirit also helpeth our infirmities." He helps them to persevere. "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." To promote spiritual comfort also appears peculiarly his office. "The Lord Jesus said, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.'"

Besides other passages in which the work of the Holy Spirit is peculiarly mentioned, the Scriptures contain multitudes in which the necessity of divine influence is declared, or its benefits described in a more general way, as benefits bestowed by God. "We as his workmanship, created by him in Christ Jesus unto good works." "God worketh in you both to will and to do of his good pleasure." "The very God of peace sanctify you wholly; the God of all grace make you perfect, stablish, strengthen, settle you." "The God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." "Without me ye can do nothing."

If a partaker of the Savior's love, surely you now acknowledge "by the grace of God I am what I am." The subject presents an important view of the Christian character. The representation given of the Christian as the temple of God, or of the Holy Spirit, is of a peculiarly pleasing solemn, and awakening nature. The temple was a place solemnly set apart for God; was favored with his special presence; and, as far as any place on earth could be so, was described as his abode. How important therefore, is this representation of a real Christian! the temple of God—redeemed from the world, and solemnly consecrated to the worship and service of the Most High—Holiness to the Lord is inscribed upon this temple, and God, by his Spirit, there taking up his abode.

This is a description of the Christian character which cannot possibly comport with a life of worldliness, ambition, sensu-

ality, or pride.

As reasonably and as truly might a temple of Dagon, or of Moloch, or of Juggernaut, be called a temple of Jehovah, as a mere nominal Christian be esteemed the temple of God's Holy Spirit. On the Christian's heart this view should have an impressive and awakening tendency. "Am I the temple of God, and shall I not cherish those dispositions which he approves, and seek those graces that should dwell in his temple? Shall I not apply to him for aid, and strive with all my power to banish from this temple those polluting lusts that would fain intrude, and offend its blessed inhabitants? Should pride, or ambition, or selfishness, or covetousness, or malice, or envy, or rancor, or revenge, or love to the world, be cherished in my heart, I should then harbor in this temple the detestable brood of hell. And am I indeed the temple of God? O what manner of person ought I to be, in all holy conversation and godliness!"—Pike.

Religious Miscellany.

PROFESSION OF CHRISTIANITY.

In order to a man's being properly said to make a profession of Christianity, there must undoubtedly be a profession of all that is necessary to his being a Christian, or of so much as belongs to the essence of Christianity. Whatsoever is essential to Christianity itself, the profession of that is essential in the profession of Christianity. The profession must be the thing professed. For a man to profess Christianity, is for him to declare he has it. And therefore so much as belongs to the true denomination of a thing; so much is essential to a true declaration of that thing. If we take only a part of Christianity, and leave out a part which is essential to it, what we take is not Christianity; because something of the essence of it is wanting. So if we profess only a part, and leave out a part that is essential, that which we profess is not Christianity. Thus in order to a profession of Christianity, we must profess that we believe that Jesus is the Messiah; for this reason, because such a belief is essential to Christianity. And we must profess, either expressly or implicitly, that Jesus satisfied for our sins, and other essential doctrines of the gospel, because a belief of these things also are essential to Christianity. But there are other things as essential to religion, as an orthodox belief, which is therefore as necessary that we should profess, in order to our being truly said to profess Christianity. Thus it is essential to Christianity that we repent of our sins, that we be convinced of our own sinfulness, that we are sensible we have justly exposed ourselves to God's wrath; that our hearts renounce all sin that we do with our own hands, embrace Christ as our only Savior, that we love him above all, and are willing for his sake to forsake all, and that we give up ourselves to be entirely and for ever his, &c. Such things as these as much belong to the essence of Christianity, as the belief of any of the doctrines of the gospel; and therefore the profession of them as much belongs to a Christian profession. Not that in order to persons being professing Christians, it is necessary that there should be an explicit profession of every individual thing that belongs to Christian grace or virtue; but certainly, there must be a profession, either express or implicit, of what is of the essence of religion. And as to those things that Christians should express in their profession, we ought to be guided by the precepts of God's word, or by scripture examples of public professions of religion, which Gods people have made from time to time.—Edwards.

PRACTICE AND EXPERIENCE.

There is a sort of external religious practice, without inward experience; which in the sight of God is esteemed good for nothing. And there is what is called experience, without practice, being neither accompanied, nor followed with a Christian behavior; and this is worse than nothing. Many persons seem to have very wrong notions of Christian experience, and spiritual discoveries. Whenever a person finds a heart to treat God as God, at the time he has the trial, and finds his disposition effectual in the experiment, that is the most proper, and most distinguishing experience. And to have at such a time that sense of divine things, that apprehension of the truth, importance, and excellency of the things of religion, which then sways and prevails, and governs his heart and hands; this is the most excellent spiritual light, and these are the most distinguishing discoveries. Religion consists much in holy affection; but those exercises of affection which are most distinguishing of true religion, are these practical exercises.—Friendship between early friends consists much in affection; but yet those strong exercises of affection, that actually carry them through fire and water for each other, are the highest evidences of true friendship.—J.

PONDER THE PATH OF THY FEET.

"Ponder the path of thy feet, and all thy ways shall be established." Who weighs, who calculates, who connects and separates, before he believes and judges, before he esteems and acts? The least probability persuades us; the least object, that sparkles in our eyes, dazzles us; the least appearance of pleasure excites, fascinates, and fixes us. We determine questions on which our eternal destiny depends, with a levity and precipitancy, which we should be ashamed of in cases of the least importance in temporal affairs. Accordingly, the manner in which we act, perfectly agrees with the inattention with which we determine the reason of acting. We generally spend life in a way very unbecoming intelligent beings, to whom God has given a power of reflecting; and more like creatures destitute of intelligence, and wholly incapable of reflection.

In order to obey the precept of the Wise Man, we should collect our thoughts every morning, and never begin a day without a cool examination of the whole business of it. We should recollect ourselves every night, and never finish a day, without examining deliberately how we have employed it. Before we go out of our houses, each should ask himself, Whither am I going? In what company shall I be? What temptations shall assault me? When we return to our houses, each should ask himself, Where have I been? What has my conversation in company been? Did I avail myself of every opportunity of doing good?

My brethren, how invincible soever our depravity may appear, how deeply rooted soever it may be, how powerful soever tyrannical habits may be over us, we should make rapid advances in the road of virtue, were we often to enter into ourselves, on the contrary, while we act, and determine, and give ourselves up without reflection and examination, it is impossible our conduct should answer our calling.

My brethren, the best direction we can follow for the establishment of our ways, is frequently to set the judgment which we shall one day form of them against which we now form. Let us often think of our death-bed. Let us often realize that terrible moment, which will close time, and open eternity. Let us often put this question to ourselves, What judgment shall I form of that kind of life which I now lead, when a burning fever consumes my blood, when unsuccessful remedies, when useless cares, when a pale physician, when a weeping family, when all around, shall announce to me the approach of death? what should I then think of those continual dissipations which consume the most of my time; what of these anxious fears, which fill all the capacity of my soul; what of these criminal pleasures, which inflame me? what judgment shall I make of all these things, in that terrible day, when the powers of the heavens shall be shaken, when the foundations of the earth shall shake, when the earth shall reel to and fro like a drunkard, when the elements shall melt with fervent heat, when the white throne shall appear, when the judge shall sit, and the books be opened, in which all my actions, words, and thoughts are registered.—Saurin.

A GREAT CHANGE.

About Eighty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity. Voltaire, in all his multifarious, much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopedists attacked Christianity in a more grave manner. Gibbon and Hume did the same; and a host of novelists, writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Barruel asserts, 'Ecrasez l'infame,' at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible societies, and other associations to do good; while all ranks, from the noble to the slave, unite to promote the same object. Who that loves God or man can behold the present state of things without thanks to God?

WORTHY EXAMPLE.

The late Mr. Charles Lyman, of Troy, New York, combined the excellencies of a faithful, unassuming, consistent Christian, in an eminent degree. He was treasurer of the Tract Society of Troy and Rensselaer county, for thirty-three years till his death, aged 54; watched its infant progress; enlisted earnestly in the monthly distribution; and in the last two or three weeks of his life, when reduced to great weakness, his almost constant employment was to select tracts adapted to the peculiar circumstances of those for whom he felt a particular concern, carefully arranging them in separate parcels, with a word or two from his own pen, and directing them to those for whom

they were intended with his own dying hand. When urged to desist a little while on account of his increasing feebleness, he frequently declined, replying, that he was 'only doing up his work;' or, 'It is all that is left for me now to do; I can't walk, and I can't talk, and this surely will not hurt me.' At last he became so weak, that he accepted the aid of a daughter of a dear friend in completing all the parcels he had designed to send, when 'he was not, for God took him.' Scarcely less faithful and persevering were his labors for Sabbath-schools, the Bible cause, Home and Foreign missions, and to stimulate Christians in every labor of love, and by all means to win the sinner from the error of his way. We praise God for such Christian examples, and pray him to raise up others of like spirit, and make all surviving Christians faithful unto death.—American Messenger.

"WHY STAND YE ALL THE DAY IDLE?"

We were created to work; activity is our native element. But having sinned, our moral powers are palsied, and "we are like them that dream." We have not, however, escaped from the divine government; Christ's searching eye still surveys us; and as he beholds the children of men, for whom he died in anguish, with the offers of pardon in their hands, and the solemn realities of death and eternity but a step before them, sleeping away their probationary existence, he comes with the startling inquiry, "Why stand ye all the day idle?" This is the voice of our Saviour, addressed to each one of us, arousing to activity,—not in worldly business, for in this we are sufficiently active, often too much absorbed,—but in the work of God and the soul's salvation. And while so busy in securing that which must perish with the using, why are we so sluggish in a work whose fruits are immortal? Can we not be made to see our inconsistency, and awake?

Are not our obligations strong enough to incite us to effort? God has given us all our powers and capacities. He has, therefore, an absolute right to them, and to all the services we are thereby capable of putting forth; and shall we refuse to employ them as our beneficent Creator designed? Is not the loveliness of Christ's character attractive enough to draw forth all the activities of the soul? Were not his sufferings in our behalf stupendous enough to awaken our gratitude, and thus win us to obedience? What could he have done more? He laid down his life for us. Are not the rewards of salvation from sin and woe everlasting, and elevation to a crown that fadeth not away, great enough to move our moral susceptibilities? He has offered us himself as our undying portion, and what could he have offered more? Can we continue to slumber under all this pressure of motives?—N. E. Puritan.

HOME FOR THE PROSECUTED PORTUGUESE.

We received some two or three weeks ago a circular from the American Protestant Society for which we had not room. The substance of it will be found in the following:

Arrangements have been entered into by which the 600 Protestant Portuguese driven from the Island of Madeira on account of their religion, part of whom have been stopping in New York city for several months past, are to remove to a place in the State of Illinois, about midway between Springfield and Jacksonville, on the Mercedia and Springfield railroad, and there be employed by the American Hemp Company. Those of the refugees now here will proceed immediately to their new location, while those still remaining at Trinidad will embark with the least possible delay for New Orleans, and thence go up the Mississippi. Said company has agreed to furnish the refugees with houses, and everything necessary for their comfort, for one year without charge. Besides this, the company have engaged to give every family of the colony, in all one hundred and thirty-one families, ten acres of land in fee and unincumbered, on which a house can be built, where they can have a permanent home. These ten acre lots are to be on the same tract of land, contiguous to each other. The expense of transporting this large number of emigrants to Illinois, is to be borne by the American Protestant Society, and will necessarily be large. We trust there will be no lack of funds for this truly benevolent enterprise.—N. Y. Recorder.

A PASSION FOR SOULS.

Desire is one thing, and desire inflamed to a passion and displaying itself in action to achieve its appropriate object, is quite another. We all desire money, but few of us, we trust, have the passion of the miser. We are ambitious, but the passion has not become all-absorbing, as in the case of Cæsar and Napoleon. So also, we desire the conversion of sinners; but in how few of us does this desire ac-

quire the majesty and efficiency of a ruling passion, transporting us beyond ourselves, and carrying with it all the impulses of our nature.

Eminent success in promoting conversions, is always attended by this state of mind.

There are cases where Christians live habitually watchful and prayerful, doing only what they deem to be right, who nevertheless have no experience of those transports of love to Christ and to souls which are so glowingly depicted in 2 Cor. v. 14, 15. The fact that men are dead in sin, and under the wrath of God, seems never to have taken strong hold upon them, as a basis of instant and vigorous action, "to save them with fear, pulling them out of the fire." They do not realize the heaven-wide difference between a saint and sinner; and are never stirred up by the motives of terror and of wrath, to persuade, men to be reconciled to God. The pains of the second death, the amazing love of Christ in dying for sinners, the perishing need we all stand in of regeneration, and the dreadful exposure of the impenitent to the pains of an eternal hell, are all most orthodoxly written in their creeds, but are never wrought into their hearts as the basis of all-controlling passion. Hence, their spirit is tame, their influence circumscribed, their efforts irresolute and ineffective, and the fruit of the new life in them cannot be said to "abound."

The effective force of Christianity for the conquest of the world, therefore, cannot be calculated by numbers, but depends upon the spirit by which the converts are actuated. A few men of genuine passion, burning with apostolic fire, will shake thrones, agitate kingdoms, and carry victorious war even to the gate of their enemies; while two hundred millions of such as now compose Protestant Christendom can hardly be said to make an equal impression. The force of a moving body must be estimated more by its velocity than its magnitude. A man of genuine passion breaks through every obstacle, and rushes to the goal of his wishes by infallible instincts. The little Church organized by the Son of God and endowed with the Spirit's gifts was a perfect thunderbolt upon the conscience of a sleeping world. What was imprisonment, confiscation and sanguinary death, to those men of passion—of passion kindled at the altar of God and baptized in fire, ye, of a passion nourished in the fire, and rendered intense by the influences of three worlds? • • • • •

The real basis of all true revivals, and all power to do good in the church, is to have our desire for the conversion of sinners an all-absorbing passion. Parents must feel so deeply for their impenitent children, husbands for their wives and wives for their husbands, neighbor for neighbor, and friend for friend; that they cannot rest, till Christ be formed within them. Their eyes must be held waking, in their earnest pleading with God in behalf of those for whom Christ died. Every successful movement in the church, of every age and nation, has taken its date from precisely this state of things. While John the Baptist contented himself with the austere virtues of the desert life, his piety did not tend towards propagation. But as soon as his heart began to burn in the cause of human reform, to yearn over the surrounding desolation, and to impel him to preach the baptism of repentance, then came out to him all Judea and Jerusalem and the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

What, also, could the apostles do for the conversion of the world, while they remained hid in the private dwellings of Jerusalem for fear of the Jews? Did not success take its date from that spirit of active zeal, which was poured out upon them on the day of Pentecost? From that moment their timidity was commuted into courage, and the feeblest of them was not afraid to die in the work of man's salvation. Clothed with thunder, their words fell like a bolt from heaven, which no malice could quench and no resistances divert from its course. Passion made them eloquent; passion rendered voice, gesture, look, demeanor, action, all instinct with energy, and gave them a resistless power in bearing away the thronged audience of the synagogue or temple, of the market or the forum. The love of Christ transported them above the fear of danger or of death; and the fishermen of Galilee became more than a match for the legalized wickedness of all nations. The world in arms could not resist the spirit and wisdom by which they spoke.

This is what we want, brethren, passion, fire. Learning, money, worldly influence, an orthodox creed, and many other things we have in a respectable degree, but the passion to concentrate all upon the conversion of sinners, is lamentably deficient among us.—Rev. P. Church, D. D. in American Pulpit.

PERPETUAL COMPLAINING.—Perpetual complaints, to use the simile of an old writer, "are like unto a new cart, which creaks and cries, even whilst it has no burden but

own wheels; whereas, that which is used, and well oiled, goes silently with a heavy load."

Alabama Baptist Advocate.

FRIDAY, APRIL 27, 1849.

SOUTHERN BAPTIST CONVENTION.
THOMAS, Richmond, Virginia.
Treasurer of Foreign Mission Board.
MEEDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.
JAMES B. TAYLOR, Richmond, Virginia.
Corresponding Secretary of the Southern Foreign Mission Board.
HORNBUCKLE, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
ROBERT HOLMAN, Marion, Perry County, Ala.
Corresponding Secretary Domestic Mission Board.
A. M. FORDRETER, Charleston, S. C.
Corresponding Secretary Southern Baptist Publication Society.
C. SMITH, Charleston, S. C.
Treasurer Southern Baptist Publication Society.

TERMS.

The terms of the Alabama Baptist Advocate henceforth stand as follows: A single subscriber \$3.00, in advance. Any present subscriber forwarding an additional new name, and paying \$3.00, in advance, shall have two copies for year. Any two new subscribers, paying \$3.00, in like manner, shall have two copies for year.

TO PUBLISHERS.

The Literary Institutions of Alabama—the intimate circle of our Paper—are, perhaps, not prior, either in grade or in numbers, to those of any other State in the South or South-West. It will afford us pleasure to bring to their notice any new works, of merit with which we are favored—Literary, or Theological. We are in this place two highly flourishing Female seminaries, and a College for young gentlemen, and a Theological Department attached to it, of which may render it the interest of publishers to oblige us with their best works.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

CHANGE OF MEETING.

The annual meeting of the Southern Baptist Publication Society will be held in connection with the Georgia Convention, held at Athens, Ga. Friday before the 21 Sabbath in May—instead of being in connection with the Triennial Convention at Nashville, on Wednesday before the 1st Sabbath in May as stated in our previous notices.—Southern Baptist.

SOUTHERN BAPTIST CONVENTION.

We have just received the Tennessee Baptist of the 12th inst., announcing upon the authority of a letter of Dr. Johnson, the President, that place of holding the Southern Baptist Convention has been changed from Nashville, Charleston, So. Ca. This intelligence can be received without regret, albeit, we are pained to think our Nashville brethren have staken the purport and intention of the Dr's letter. If he had intended a change absolutely, he should have said so. It is remarkable, that he had previously communicated that fact to the Secretaries of the two Boards, at this place and at Richmond. That Bro. Taylor was not informed of such a movement, is inferred from the silence of all the papers on the subject; and that Bro. Holman is ignorant of it, it is evident, since he has actually gone to attend the Convention at Asheville. We have the Richmond, Charleston, and Penfield papers, a full week later than the Tennessee Baptist, and yet they make no mention of such change. This is the more worthy of consideration as the Southern Baptist, specially announces, that the time and place of holding the S. B. P. Society has been changed, to be held at Athens, Ga., &c., "instead of being connected with the Triennial Convention at Nashville." &c. It is, therefore, certain that our Charleston friends do not anticipate having a Convention with them this season.

How Dr. Howell, to whom the letter of Dr. Johnson was addressed, and who has published it into this mistake, we are utterly unable to conceive. That it was a mistake, we cannot bear to think, for the reasons we have already signed, and from the tenor of the letter itself; and we the more regret it, as it must materially affect the interest of the meeting, if, indeed, it does not entirely frustrate the appointment, and occasion a total failure. Many of the delegates are now on their way to Nashville, and could not receive intelligence of the change, if it is really made, so as to prepare to go to Charleston; and yet they will be prevented from going to Nashville by the news which they will every here meet on the way, assuring them of the change. Neither at Nashville nor at Charleston can we now expect a full attendance. This is lamentable. That it may be seen what Dr. Johnson said on the subject, we subjoin his letter, entirely, only remarking that it appears to us to have been merely as an advisory communication.

EDGEFIELD, COURT HOUSE, S. C., April 3, 1849.

DR. HOWELL:

My Dear Brother:—The papers bring us sad tidings of the presence and ravages of cholera in New Orleans, and also at Nashville. The fact is, that some of us have concluded that we must go to Nashville on 2nd May, to attend the S. B. Convention. And the brethren of Charleston, of this State have offered me the hospitality of that city for the meeting.

They propose to make an exchange with you. Let them have the meeting now to prevent disappointment, and you have it three years hence, when your rail-road will be completed. Should the increase of cholera forbid the meeting with you this year, there is no way of getting another by constitutional provision, but by an extra call. Such a call I am authorized to make with the approbation of any one of the Boards of the Convention. Now if you should at once say that the meeting is in all probability likely to be prevented at Nashville this year, and recommend its being held elsewhere, I can write to one or both Boards, giving the information, and proposing to their approbation an extra call in Charleston, on Wednesday, 23rd of May. We should have ample time for my circular to give the necessary information through the papers, and then we should have a full meeting this year, and three years hence a full meeting in Nashville. Such is the panic on this side of the mountains, that I am persuaded you will have but few of us to be with you in May. I am very anxious when we go to the West, that we go in large numbers to get acquainted with you all there. With much affection and regard, I am your bro in Christ.

WILLIAM B. JOHNSON.

REV. JAMES H. DEVOTIE.

It will be gratifying to the friends of Howard College to learn that the services of Rev. James H. DeVotie have been secured in behalf of this institution. Bro. DeVotie is one of the best preachers in the State, and, perhaps, the best agent—active, energetic, and persevering. He has been intimately associated with everything relating to the College from its origin, and will be able to give all needed information on the subject; and it is to be hoped, that as he is making a heavy personal sacrifice in waiting upon the brethren at their houses for the purpose, and as his church and congregation are denying themselves the pleasure of his ministry at home, that he may do so, the friends of the institution will not be backward in affording to him all encouragement in the great enterprise in which he is engaged. Brethren! let us come up to the work in good earnest. We have put our hands to the plough, and we cannot look back. We have begun to build, and should finish. Whatever necessity there was why we commenced this enterprise at first, the same still demands its consummation. It were no less impolitic than unwise to suspend a good cause in medio. Having already made investments in laying the foundation, let us not incur the reproach of being unable to finish the superstructure. Hitherto you have shown yourselves ready to every good work, and we shall expect a like zeal in the present case.

IS THAT RIGHT?

Thanks to our brethren of the Editorial corps for the courtesy which they have shown us, upon assuming our place among them. We hope always to merit their regards, by a due and faithful observance of the duties devolved upon us, in that part of the Lord's vineyard in which our lot is cast. Nevertheless, we have somewhat to complain of. Some of our contemporaries have more than once quoted from our columns, and instead of the *Ala. Bapt. Advocate*, have credited the *Ala. Baptist*. Is that right? We hope it will be remembered that there is no such paper as the *Alabama Baptist*.

THE POWER OF KINDNESS.

The leading article in the last No. of the "Memorial" relates to the life and labors of the Rev. John Stanford, D. D., who died in the City of N. York, Jan'y 13th, 1834, aged 81 years. He was eminently a good man, and bestowed much attention upon the religious reform of the more destitute and outcast of society. His ministerial labors were to a large extent devoted to the State Prison, the Alms House, the Orphan Asylum, the Blindwell, the City Hospital, the Lunatic Asylum, the Debtors' Prison, and the House of Refuge for Juvenile Delinquents—all of which he visited every week on successive days; and by the amiability and kindness of his deportment, he gained such a hold upon the affections of even the most desperate criminals, that on one occasion, when the convicts of the State Prison at Greenwich village raised a formidable revolt, which set at defiance the authority of the officers, sustained by the armed guard of the Prison and a strong military force of the city, he penetrated into the midst of those exasperated wretches, and almost instantly induced them to give up their heady purpose, and thus quelled the insurrection.

MINISTERS, CHURCHES, BAPTISMS.

The "monthly report" of the New York Chronicle, for April, states, among other interesting facts, the death of four ministers; the ordination of six, and the pastoral settlement of twenty-four; the burning of one meeting house, and the dedication of four new ones; the organization of ten churches, and the baptism of 1,023 persons. This report of baptisms, however, the Editor remarks, extends through a period of several months, but constitutes only a small portion of the baptisms administered during that time throughout the country. "From the drop, we see what is in the bucket."

LOUISVILLE FRIENDSHIP BAPTIST ASSOCIATION.

The kindness of a friend has placed us in the receipt of the last Minutes of this body of Mississippi Baptists. It numbers 27 churches; 12 ordained and 4 licentiate ministers; and 1058 members, of whom 253 were baptized the past year. She is deeply interested in the cause of domestic missions. May she be abundantly successful.

HARMONIOUS.

By the words of the law shall no flesh be justified. Gal. 2: 16.

Was not Abraham, our father, justified by works? James, 2: 24.

It is one thing to justify a man's person; and quite another to justify his profession. The former of these passages relates to our standing, as sinners, before God; the latter, to our standing, as Christians, before men. No sinner can be justified by works; and no Christian without them. Let us illustrate this observation.

That no sinner can be justified by works is apparent, from the extent of the law over every faculty he may possess, and that, through the entire period of his existence. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thy neighbor as thyself." And, "cursed is every one that continueth not in all things written in the book of the law to do them." Now, it is self-evident, that no subsequent act of obedience to a violated law, which thus taxes every possible ability we may possess—mental, bodily and spiritual—and that during our entire existence, can atone for the sins that are past. Upon that supposition, we can render no more obedience to the law, in any one given instance, than it claims for the passing moment. It were as easy to imagine that the righteousness of today, would atone for the sins of tomorrow, as that the good works of yesterday, and this remark applies to every expedient by which men might desire to expiate their past offences—whether the observance of the statutes of the land, the ceremonies of the church, or the punctilios of the closet. "But now the righteousness of God, without the law is manifested, being witnessed" (or approved) "by the law and the prophets—even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe—being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,—to declare, I say, at this time his righteousness, that God might be just and the justifier of every one that believeth in Jesus." It is, therefore, clear that a man is justified by faith, and not by the works of the law.

It is, however, not less apparent that no Christian can justify his profession without works. His outward conduct is the principal evidence of the work of grace within; and wherever there is a vital principle of godliness within, it will discover itself in a suitable outward deportment. It were a moral impossibility, that one should possess a principle of piety, and yet act contrary thereto. We might as readily expect to gather grapes of thorns, or figs of thistles, as to find a real Christian living in the habitual neglect of known duties. Although good works will not make a Christian, yet a Christian will not forbear to observe them. What should we think of his principle of commercial honesty, who should habitually evade the payment of his just debt; or of his principle of veracity, who should, ever and anon, be guilty of prevarication and falsehood? So in like manner, the apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." Wherever there is in the heart a principle of love and obedience to God, it will manifest itself by a prompt, literal and uniform observance of all the known will of God; and wherever there is a principle of love to our fellow men, it will lead to the performance of all those duties which our relations to them require—whether the forgiveness of injuries, or the making of restitution for the injuries we have done to others, or the fulfillment of those offices of kindness and aid, which their helplessness and miseries demand. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed, and be ye filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit? Even so faith, if it hath not works is dead, being alone. For as the body without the Spirit is dead, so faith without works is dead also."

THE INDIANS ARE TOO SUPERSTITIOUS.

The following extract forcibly illustrates the necessity of sending the gospel to the Indians. Surely if the Spirit of Paul was stirred within him as he beheld the ignorance and superstition of the inhabitants of a single city, we ought not to be unconcerned when we behold all the Pagan nations of the earth enveloped in the mists of thick darkness. The writer says:

"When I closed, an elderly man, whose spiritual pride seemed to be wounded by some of my remarks, stepped into the circle and prepared himself for a speech. After the usual ceremony of shaking hands, he proceeded to say, 'When I was a small boy, and afterwards when I grew up, I heard about God, and have known him all my life. We Omahas have not forgotten God. We often give things to him. We give him tobacco. We give him food. We give him horses. Whenever it enters our minds that anything would be pleasing to God, we take a long pole and put it on the end of it, and then raise it up in the air. We also pray to God to show us a good road. And when our young men go and hunt, the first thing they do is to put up a lodge, and cook some food, which they give to God, and say, 'Here, God is your victuals.' I am glad to hear what you have told us about the straight road, and will try to remember it.'"

BOSTON COMMON SCHOOLS.—The metropolis of New England has fifteen public school-houses, which cost \$476,748, averaging \$31,780.

DESTRUCTIVE FIRE IN EUTAW.

We regret to learn, that this beautiful town has suffered severely from fire. About midnight, on Monday the 23d inst., a fire broke out in a Ten-Pin Alley, on the north side of the Public Square, and consumed four or five buildings. The flames were arrested by blowing up two buildings, with gunpowder.

It is worthy of notice, that this fire, like the conflagration in Marion, two years ago, originated in a TEN-PIN ALLEY!!

SUICIDE.

Our excellent brother N. H. having kindly furnished us with the name of the unfortunate young man of whom he wrote some weeks past, we proceed to lay before our readers the particulars of this melancholy case. He says:

"On the 20th of February, Mr. Solomon Camp, residing near the line of Shelby and Bibb counties, borrowed a rifle, as though he would go hunting. Went over to the house of a neighbor, where he remained until near night, and after leaving for home walked about one hundred and fifty yards and shot himself. The family who heard the report of the gun, not imagining anything serious, did not think to seek after him; and the first discovery was made by a small boy, who immediately gave the alarm. A jury of inquest was called, and after examination pronounced that he came to his end by suicide. The ball entered the body just in front of the left shoulder and came out just under and behind the right shoulder blade, killing him instantly, as there was no appearance of the slightest movement after he fell.

Mr. Camp was a young man of fair standing among all his acquaintances, so far as the writer knows. He had served as a volunteer in the Mexican war, and on his return was warmly greeted by all his friends. Of the cause of the melancholy end, there is nothing known, except, that he was previously heard to say that some one had put forth a slanderous report against his reputation, and that he would sooner die than live under it. Of this report he uniformly protested the falsity; but its end was fatal. He has left a bereaved mother and many other connections to mourn the sad catastrophe of his death; and we may, in conclusion, be indulged in remarking the guiltiness and danger of permitting ourselves to speak of others to their prejudice. If the bible is true, that "God will render to every man according to the fruit of his doings," they will be held to a dreadful account, whose unbridled tongues first led to the melancholy end of this dear young man. N. H.

CONTROVERSY SETTLED.

Under the head of "Communications" will be found in to-day's paper an interesting report of an advisory council, invited by the Tuscaloosa and North River Associations, to aid in the adjustment of an old standing difficulty between those bodies. The history of this difficulty, as we understand it, is briefly as follows:

Some fifteen years ago, or more, a minister by the name of Andrews, dissenting from the doctrines of grace, as held by the Tuscaloosa and other neighboring Associations, and from the practice of strict communion, as observed by the denomination generally, withdrew his connection from all the churches of those bodies; and in company with others embraced in the faction, organized a number of new churches upon the open communion scheme. In process of time several hundreds were added to these churches by baptism, and the whole ultimately formed into the North River Association. They were strongly Arminian in their notions, and were denied the fellowship of the Tuscaloosa and other regular Baptist Associations and churches of the State; and some of these latter went so far as to publish them in their minutes as schismatics and heretics. At length, however, the North River began to suspect herself in an error, and to desire a restoration to her brethren of the Tuscaloosa. This was opposed except upon two conditions:—first, that those who had withdrawn from the churches should, every man, return to his respective church and be restored in the usual form; and secondly, that those who had been baptized by the seceders should submit to re-baptism. With these requisitions the members of the North River Association were unwilling to comply; and it should be added, that many individuals of the Tuscaloosa Association were not less unwilling to insist upon them. Here the controversy arose—the Tuscaloosa, on the one hand, urging the above conditions; and the North River, on the other opposing the demand as unreasonable and improper. How the matter has been finally adjusted will be seen in the report; and if some of our readers may, perhaps, be disposed to object to a few things involved in the settlement of the difficulty, they will nevertheless, universally rejoice in the prospect of future amity and peace between those bodies. In all cases where the bible is silent in respect of forms, "if we cannot have the best things we might desire, we should be content with the next best thing to it, that we can get."

In relation to the whole subject we will just add, that it is gratifying to know that the North River has adopted an abstract of principles upon which many of our Associations have been organized. In this she has shown a disposition to return to, and maintain the faith of the great body of baptists.

COURTEOUS NOTICE.—The Episcopal Recorder of Philadelphia says, in an able article, "The American Tract Society has penetrated into every section of our country, and cheered and strengthened the hearts and the hands of the missionaries in foreign lands. It has aided the church and blessed the world. The day of judgment will disclose the proofs of its power for good."

RE-BAPTISM.

The subject of re-baptism has elicited considerable discussion in some places. Whatever view we may be disposed to take of it, we shall find it replete with difficulty. Many wise and good men differ in relation to it; and if this does nothing more, it clearly shows that nothing very definite can be found in the bible on the subject. For our individual part, we are much disposed to allow the force of what a contemporary says; that,

"Serious baptism, by whomsoever administered, should be considered as valid baptism. It is not important, or at least, not half so important who or what manner of man the baptizer is, as the baptized. If he be a serious believer, and accepts of the baptism as valid, that is enough, whatever the character of the administrator is. We cannot look into the heart. Half of the baptisms ever administered, may, for ought we know, have been administered by wicked, unconverted men. As to an ordained minister being necessary to the performance of such an ordinance, he shows but a narrow mind who so believes. That such an administrator is desirable, that under him, it is most likely to be serious, that it is more decent and orderly, when such an one can be procured for the service, is certainly true. But it is not necessary, and he who holds it necessary, must be consistent, go the whole length of the apostolical succession. The baptism of Williams was done in as serious and proper a manner as it could be done, in the outcast, exiled state of his church at the time."—Christian Watchman.

DOMESTIC MISSIONS.

Rec'd of Jno. McGill, Va., by J. B. Taylor,	\$50 00
Of Taylorsville Church,	23 75
Of Rev. Reynolds,	19 45
Of Jno. Hallas on J. C. Keeneys subscription, by Wm. Pileps,	20 00
Of Sunday persons in North Alabama, by Rev. R. C. Burison,	12 00
Of Mrs. J. A. Barron, (Marion, Ala.)	100 00
Of Montgomery, Ala., by Rev. R. Holman,	20 00
Of Jno. C. Foster, Alabama,	10 00
Of Mrs. Mary E. Foster,	2 50
Of Joshua H. Foster,	5 00
Of Reubin Blaky, Ala., by J. H. DeVotie,	50 00
Of C. H. Cleveland,	20 00
Of S. R. Pate, Sumter Co., Ala. by J. J. Bradford,	10 00
Of Baptist Church, Columbus, Ga., by Benj. Slivers, Tres.,	45 00
Of S. March, Norfolk, Va.,	12 00
	\$400 00

FOR FOREIGN MISSIONS.

Of Alabama Association, by L. C. Tutt,	\$31 50
Of Benton Church, (Ala.)	11 75
" " for China Missions,	1 00
Of S. R. Pate, Sumter Co., Ala., by J. J. Bradford,	75 00
	\$119 25

FOR INDIAN MISSIONS.

Rec'd of Mrs. Mary E. Foster, (Ala.)	2 50
W. HORNBUCKLE, Tres.	
B. D. M. S. B. Convention.	
April 23, 1849.	

LETTERS RECEIVED.

Bro. B. P. Ferrell has again placed us under obligation for his continued interest in our cause. Thanks to our good brother. The plan of payment will be all right. Hope to hear from him frequently.

Bro. John Calfer has our thanks for his timely aid in the vicinity of Sylacauga. We hope to receive many subscribers from that region.—Will our brother let us hear from him again? All entries are right.

Bro. John A. Norwood's letter and money are in hand. Thanks to him for this additional manifestation of his deep interest in our behalf. Hope to hear from him very often.

Bro. E. Y. Vanhook will accept of our gratitude for his handsome and refreshing letter. We love such expressions of fraternal regard. His interest in our paper is also grateful to our feelings. His receipts are all correct, and the papers forwarded. Hope he will send us many additional subscribers.

Rev. E. B. Peague has our thanks for all that was contained in his letter. He will recognize a part of it in another place. The balance we shall use on our leisure.

Bro. W. Milton's letter is in hand. He will find the receipt to which he refers in the fourth No. of our paper. All is right. Hope he will send us additional subscribers from his place.

How to AVOID ANXIETY.—Payson, on his dying bed, said to his daughter, "You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hands. 'Cast all your cares on him for he careth for you.' But if you merely go, and say that you cast your care upon him, you will come away with the load on your shoulders."

THE INDIANS.—The accounts from the Cherokee Mission give an animating view of the work of God among the Indians of this tribe. Precious seasons of inquiry on the part of sinners desiring to know "the way of salvation," and of the baptism of converts, are reported.

Communications.

For the Alabama Baptist Advocate.

TUSCALOOSA, April 12, 1849.
Dear Brother:—As Secretary of a Council which assembled April 7th, 1849, at Pleasant Grove Church, Fayette county, Ala., I am instructed to send you the following papers with a request for publication. The Council was delegated from the Columbus and Aberdeen Associations, in consequence of a suggestion from the Tuscaloosa Association; and its object was to inquire into and attempt the reconciliation of a difficulty, arising out of doctrine, which existed between the latter body and the North River Association. The result of their labors is the following Report, which was adopted unanimously by the Council, and assented to, as individuals, by the brethren present from the two Associations concerned.

"The Committee to whom were referred the matters in controversy between the Tuscaloosa and North River Associations beg leave to make the following Report:

The difficulty now existing between the two bodies arose in the Salem church on doctrinal grounds; and it is probable that it was widened by extreme and unguarded statements on both sides. The Articles of Faith held by the Salem church, and on which the Tuscaloosa Association was constituted, appear entirely accordant with those of regular associated Baptists throughout this region; and no discrepancy has been discovered between the doctrines and principles now held by the Tuscaloosa Association and those promulgated at its organization.

While the scriptures of the Old and New Testaments are the only authoritative standard of doctrine and rule of duty, it is still deemed expedient to have summary statements or abstracts of principles for the sake of distinctness; and we disapprove of the conduct of the Salem church in voting out her articles of faith. We also disapprove of some leading points in the views adopted by the majority of seceding bodies, as set forth in the articles published at the organization of the North River Association, and explained in their first circular of 1835; especially the 5th and 10th articles, and what relates to the doctrines of Election and Effectual Calling. We find, however, that the North River Association has now adopted such articles as may generally be assented to by the denomination; and, in the discussions which have been publicly held at this meeting the speakers have made such declarations as to show that the two bodies so nearly harmonize in doctrine that they may stand together on a common platform.

For the honor of the Redeemer's Kingdom we deem it important that the independence and eternal rights of the churches should be scrupulously guarded. As in other cases of this kind, so in this case, there have been departures from the usual methods of Christian correspondence in respect of the reception of members. In the case of members excluded from one body, and received into another without reconciliation to the body that excluded them, we would advise under ordinary circumstances, as the only legitimate course, that such should return to the churches from which they have been separated, and make suitable acknowledgements in order to restoration in the usual way. But this is a peculiar case. The church relations of all parties are now settled, and probably more satisfactorily than any new adjustment could possibly accomplish; and as wounds are now in a condition to be healed by the mutual exercise of charity and forbearance, we think that the two bodies may consistently recognize each other, for all the purposes of a general and friendly Christian intercourse as churches and Associations, without requiring a resort to any course that might renew feelings and excitements which it is the duty and interest of all to allay.

In relation to those received by experience into the churches of the North River Association and baptized by the Ministers of that body since the separation, the committee advise without hesitation that they be received into the churches of the Tuscaloosa Association, when bringing good letters of dismission, without rebaptism.

All of which is respectfully submitted,

JAMES WHITFIELD, Chairman.

The above was unanimously passed by the Council, consisting of the following brethren whose names are signed to it:—Thos. G. Blewitt, Chairman, Lee Comper, Wm. H. Holcombe, J. C. Keeney, Wm. Hood, C. S. McCord, I. T. Tichenor, O. Canfield, Wm. B. F. Yandell, James Whitfield, Wm. Moncrief.

The following resolutions, presented by Bro. Jas. Whitfield, were unanimously adopted; and the Secretary was ordered to send them to you for publication.

"Whereas full explanations have been made during the sessions of this Council in relation to the unhappy difficulty which has existed between the churches composing the Tuscaloosa and North River Associations;

And, whereas the Ministers and Laymen of the two Associations present have expressed the cordial approval of the sentiments and doctrine contained in a sermon delivered on Sabbath last by Rev. B. Manly, D.D. on the subject of *Disciplinary Efficiency consistent with Human Activity*;

And, whereas the delegates in attendance as representatives of both the North River and Tuscaloosa Associations have, in their individual capacity, assented to the conclusions and terms which this Council have arrived at and proposed as a basis of settlement of the difficulty heretofore existing between the two Associations;

Therefore—Resolved—That we congratulate these two bodies upon the prospect of a happy termination and settlement of their long standing difficulties, and earnestly supplicate the great Head of the church to bless them abundantly every good word and work."

I am, with much respect, yours,
BASIL MANLY, Jr.
Secretary of Council

THOUGHTS.

Christians are, according to the scriptures, lovers of truth, and under the influence of the Holy Spirit, which prompts them to activity. These impulses "to do good and to communicate" are strengthened by being indulged. Hence employment, in the Christian life, is the main source of happiness, its contrary, is misery.

If we are idle—have nothing to do, Satan invariably employs us. Idleness is the proverbial source of temptation, vice and ruin. David was not the only lounge who has pierced his soul through with many deep and abiding sorrows. The character must read—"Activity, happiness;" or "Idleness, guilt." Let thy prayer, reader, be, "Lord, what wilt thou have me to do?" and "what thy hand findeth to do, do it with thy might." Does thy heart say, thy command will I do, Lord?

These are fashionable times, and fashionable professors are wont to put in an estoppel to the protests of their more sober or less fashionable brethren, by insinuating that such brethren are without taste. But must taste, whatever taste is worth, take a stronger hold on the heart than the solemn duties of religion? It is remarked—nor does it require a great deal of shrewdness—that fashionable Christians are not generally noted for the high tone of their piety. The things of religion having got due possession of the heart are apt to be rather exclusive.

We sometimes hear it said, that no very marked difference between Christians and unconverted men, is to be expected in these times. I am as much opposed to affectation of sanctity as any one; but the heart of the Christian is under the influence of love to God and man; the heart of the unconverted man is "enmity with God." The tree is known by its fruits. From the abundance of the heart, the hand conveys, the mouth speaks, the hands act. The characterizing circumstances in the two classes must, therefore, differ widely. An enemy may seem a friend when nothing in the nature of a test of deep-seated sentiment, is in agitation between the parties—but a crisis is liable to arise, at any moment, when the "ruling passion" shall distinguish them as widely as night is distinguished from day. Accordingly, whenever the dearest interests of religion have been entrusted to unsanctified vessels, they have been betrayed. Do the churches sufficiently recognize and remember this antagonism? Can any one, in numbers of cases, tell where the world stops and the church begins, without a reference to the "church book?"

MISSIONARY INTELLIGENCE.

SANDWICH ISLANDS.

The work of God has been very signally prospered in these islands of the sea. We extract some interesting passages from the Missionary Herald, the organ of the American Board of Commissioners for Foreign Missions.

HAWAIIAN ISLANDS.—The following remarks on a topic of great interest appear to be candid and discriminating.

"In regard to the piety of Hawaiian church members, we have always told you that there were many of them for whom we have fear that they are not the children of God. Some, we fear, are hypocrites; while others are ignorant and self-deceived. Many of them do not give that unequivocal evidence that they have passed from death unto life, which we greatly desire to see. Our field has tares as well as wheat; and some of them we fear, will grow together until the great harvest day.

Indeed, the mass of our church members are babes in Christ; babes in knowledge, in understanding, in wisdom, in experience, in stability, in strength, in every thing. Many of them have grown up amid the thick darkness and abominations of heathenism. Their minds have become darkened by reason of sin, and their consciences seared. Hence it cannot be expected, that even when truly converted they will be able to withstand temptation, and develop the perfect symmetry of the strong and full grown man in Christ. But we have many living epistles, known and read of all men, the soldiers of the cross, tried and faithful. These are our joy and crown of rejoicing. Every year increases their number; their experience, their strength, and our confidence in them.

Every year furnishes additional evidence that a great and glorious work has been wrought among this people. We believe that God has a church here, built on the foundation of the Apostles and Prophets, and that the gates of hell shall never prevail against it. Thousands have been redeemed from the bondage of sin and death, and made trophies of the rich and sovereign grace of God. Never have our missionaries had more cheering evidence of genuine piety in the churches than at the present time. Our hope and prayer is that God will carry on his own work in these islands, until it is complete; that he will bring forth the headstone thereof, with shoutings, crying, Grace, grace unto us."

ROMANISM.—The efforts of Romanism to gain a strong position in the Islands appear of late to have become more vigorous than ever. What success it will

meet with, remains to be seen.

"For several years, so far as we are able to judge, popery has been on the decline. During the two years now under review, they have been losing both in numbers and influence. Their schools, with few exceptions, have been little more than a name. Many of their converts have forsaken their ranks, while very few have joined them. This fatal error has undoubtedly had some good effect in sifting our churches. How much evil it has produced, or may yet produce, it is impossible to determine. They have recently been reinforced, and their whole number of priests and laymen is thirty-one, one of whom is a Bishop; and it is believed that the amount of funds expended by them to carry forward their work in these Islands, is greatly increased. In this warfare, we do not rely on our numbers or strength, but on the simple promise of our Lord and Master, Our eyes are unto the hills, whence cometh our help; our help cometh from the Lord."

CHINA.

CHINESE TOOLS.—In the Missionary Magazine we find an account by Mr. Lord of a trip up the Ningpo River. He thus speaks of their operations and tools: "Having returned to our boats, we were joined by the ladies in a visit to the brick-works. The Chinese mode of making bricks is not very different from that in the United States, except that it is on a much shorter and smaller scale. Their kilns contain only a few thousand bricks, and are burned in about twenty-four hours. The bricks, however, which they manufacture, are of a very inferior quality. Their mode of moulding tiles is very novel, yet simple and effective. The Chinese are remarkable in nothing more than in the feyness and simplicity of their implements of workmanship. An entire set of carpenter's tools could be strung together and carried without inconvenience in his hand or on his shoulder, and might cost, perhaps from two to five dollars. The same simplicity and cheapness are observed in every branch of mechanical labor. And yet, strange as it may seem, some of the most beautiful manufactures of which the world can boast are found among the Chinese. This, however, is by no means generally true. For by much the greater part of their manufactures are rude and inferior. I have never yet seen any thing among the Chinese, which in the West would be dignified with the name of machinery."

REVIVAL INTELLIGENCE.

For the following summary we are indebted to the industrious Editor of the *Religious Herald*, of Richmond, Va.;

The *Christian Messenger* reports a revival at Rolling Prairie, Ind.; over 30 candidates have been baptized.

The *Watchman of the Prairies* reports a revival at Carthage, Ill.; 12 baptized.

The *Western Christian Journal* reports revivals at Cross Roads, Tomoka, and at the Baptist church, Coshocton Co., Ohio. As the result of a protracted meeting, 21 candidates were baptized, and 7 or 8 more will join. To Jefferson church, in the same neighborhood, about 30 persons were added. Adamsville church, Ohio, has had an addition of 20 members by baptism.

The *Philadelphia Baptist Chronicle* reports a revival at Sharon, Mercer Co., Penn., the result of a protracted meeting, during which 35 members were added to the church by baptism.

The last number of the *N. Y. Baptist Recorder* furnishes considerable revival intelligence, from which we extract the following items:—

CONNECTICUT.—In Suffield, "the revival is still advancing. The Literary Institute located there, is sharing largely in the blessings. Twelve have been recently baptized. In Preston, near the city of Norwich, an interesting work has been in progress since last autumn. Twenty-five have been baptized. In Springfield, 37 have been baptized."

NEW YORK.—Some of the churches in the city are enjoying revivals. Stanton street church has had an addition of 19 members; Sixth street church had an addition of 18 or 20 on Lord's Day, the 4th ultimo.

The Baptist church at Port Richmond, Staten Island, has had an addition of 16 by baptism; and 6 candidates received for baptism. The church at Sing Sing, 12; and 10 others received for baptism.

NEW JERSEY.—The seventh-day Baptist church at Passaicway, has received an addition of 10 members by baptism.

The *Watchman of the Prairies* states that the Baptist church at Rockford, Ill., has received an accession of 59 members by baptism.

The *Christian Chronicle* reports an extensive revival at Erie, Penn. The writer, Elder H. Silliman, says:—"I have already baptized about 40; and a number more have been received for baptism. By next Lord's day we expect to have baptized not less than 50. A considerable number have been received by experience, and some by letter. Fourteen heads of families have been baptized, or received for baptism."

The *N. Y. Baptist Recorder* reports revivals at Pittsboro, N. J.; 22 baptized;

at Woodstown, N. J.; 19 baptized; at Norristown, from 15 to 20 baptized; Sixth street church, New York, 16 baptized during the past month; Danbury, Conn., over 20 baptized; and Bridgeport, Conn., over 20 converted.

We learn from the *Western Christian Journal* that six churches, in the Coshocton Association, Ohio, have had an addition of 120 members by baptism since last fall.

From the same journal we learn that Greentown church, Ohio, has had an addition of 17 members by baptism.

The *Christian Index* reports a revival at Lumpkin, Ga. The meeting was continued for sixteen days; and the most prominent laborer was Elder T. J. Fisher, of Ky., the evangelist, now on a visit to the South. It resulted in the conversion of about 30 persons. The *Index* also reports a meeting at Albany, Ga., during which there were 50 added to the Baptist church.

The *Montreal Baptist Register* reports the baptism of 17 persons at Whitby, Canada, on the 5th ult.

The *Morning Star* reports an addition of 31 members to the Free-will Baptist church, Elgin, Ill., by baptism, and 20 to the Free-will Baptist church at Cherry creek, N. Y.

RELIGIOUS ITEMS.

CLERICAL ANECDOTE.—The Rev. Mr. W. of Bristol county, Mass., related the following anecdote of himself. He wished to address every portion of his flock in a manner to impress them deeply, and accordingly gave notice that he would preach separate sermons to the old, to young men, to young women, and to sinners. At his first sermon, the house was full, but not one aged person was there. At the second, to young men, every lady in the parish was present, and but few for whom it was intended. At the third a few young ladies attended, but the aisles were crowded with young men. And the fourth, addressed to sinners, not a solitary individual was there, except the sexton and the organist. "So," says the good parson, "I found that every body went to Church to hear his neighbor scolded, but no one cared to be spoken of himself."

AN ARTLESS ARGUMENT.—Naimbanna, a black prince arrived in England, from the neighborhood of Sierra Leone, 1791. The gentleman to whose care he was entrusted, took great pains to convince him that the Bible was the word of God, and he received it as such, with great reverence and simplicity. Do we ask what it was that satisfied him on this subject, let us listen to his artless words. "When I found," says he, "all good men minding the Bible, and calling it the word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it, the word of God."

A PRACTICAL QUESTION.—Who is Bishop of New York?—In a package which we recently received from Edinburgh, there came a small parcel directed to the "Rev. Bishop of New York," with a request that we would forward it according to the direction. But to whom, pray, shall we send it? Does it belong to Bishop Hughes? Is Bishop Onderdonk still a bishop, and does it belong to him? Or is it subject to the order of the Standing Committee of the Diocese of New York? With no knowledge whatever of the direction intended, beyond what is determined by the simple address, we turn to our contemporaries of the *Free-man's Journal*, the *Churchman*, and the *Protestant Churchman*, all of whom are learned in questions of Episcopal rights, and beg them to enlighten our darkness.—*N. Y. Recorder*.

SOFT WORDS TURN AWAY WRATH.—When men are provoked, speak gently to them and they will be pacified, as the Ephraimites were by Gideon's mildness; whereas, on like occasion, by Jephtha's roughness they were exasperated, and the consequences were bad. Reason will be better spoken, and a righteous cause better pleaded, with meekness than with passion; hard arguments do but beat with soft words.

PROVIDENCE, R. I.—The contributions to the Society by the churches in Providence, have been steadily increasing for many years, and furnish a pleasing example of united and liberal action. Their subscriptions this year are, from the Congregational churches, \$1,329; Baptist churches, \$811; Episcopal churches, \$640; which, with collections not yet closed, will probably equal in all, if not exceed, \$3,000.

RELIGIOUS CONDITION OF NEWFOUNDLAND.—The London British Banner furnishes some statements respecting a country of whose moral state but little is known—the island of Newfoundland. Its area embraces about 36,000 square miles; being larger than Ireland, and nearly as large as England. The population of the island is about 100,000; chiefly, English, Irish and Scotch, or the descendants of these, who are Protestants and Catholics in equal proportions. The Protestants

are chiefly Episcopalians, or Wesleyan Methodists, with a few Presbyterians, Independents, &c. There is a Roman Catholic Bishop and between 25 and 30 priests; there is an Episcopal Bishop and 33 or 35 clergymen under him, none of whom are regarded as evangelical preachers; there are 14 Methodist ministers, to whom is ascribed the sole honor of "lifting up the standard of truth in that large and valuable colony."

EFFECTS OF GENTLENESS.—Burke wrote as follows to his captious friend Barry, while studying his art at Rome:—"That you have just subjects of indignation always, and of anger often, I do not doubt; who can live in the world without some trial of his patience? But believe me, dear Barry, that the arms with which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a man's spirit, as some may possibly think them, but virtues of a great and noble kind; and such as dignify our nature, as much as they contribute to repose and fortune; for nothing can be so unworthy of a well-composed soul as to pass away life in bickerings and litigations: in snarling and scuffling with every one about us. Again and again, my dear Barry, we must be at peace with our species, if not for their sakes, yet very much for our own."

MISTAKE CORRECTED.—AN ANECDOTE.—The following anecdote, lately related at a public meeting in Philadelphia, for the advancement of ministerial education, will be interesting to our readers.

The late Dr. Jonathan Goings, some years ago, attended an Association, where some of the brethren remonstrated with spiritual information or with any considerable love for study; and as might have been expected, they were warm opponents of written sermons, insisting on the far superior advantages of an extemporaneous address. The good Doctor's views did not coincide with theirs, and his arguments against them were not withheld. After the contest was over, Dr. G. was pressed to preach; which he did, and delivered his sermon with great freedom, without a note before him, and with a very marked effect on the audience. When he came out of pulpit, the brethren swarmed around him, and said, "Well, brother Goings, what do you say now? If this sermon had been written; you could not have preached it in this way, nor could we all feel as we do now." "Indeed!" said the Doctor, with a very quiet, but arch tone, "and yet, I can assure you, that every word of this sermon was written some years ago, and this is the forty-seventh time I have preached it! The brethren had nothing further to say.—*Baptist Memorial*.

A PIOUS SEA CAPTAIN IN RAVENNA, Ohio, stated before a public meeting, that a Bible given him by the missionaries at the Sandwich Islands, was the means of his conversion. He bore testimony to the influence of the Gospel on the character of these islands.

ROMANISM AND OLD FELLOWS.—An Irish Old Fellow was recently buried in Rochester N. Y., from a Roman Catholic church. The priest refused to proceed with the funeral rites while the Old Fellows with their regalia were present, and they left the church.

PROGRESS OF THE JEWS.—The Sultan of Turkey has lately given permission to the Jews to build a synagogue, or as they prefer to call it, a temple, on Mount Zion.

THE BIBLE IN TEXAS.—The Managers of the Fayette County Bible Society, resolved several months since to use their best endeavors to place the Bible or a copy of the New Testament in the hands of every destitute adult and child who can read, in the county.—"We trust they will be aided in accomplishing the noble purpose, contemplated in this resolution."

SECULAR INTELLIGENCE.

GENERAL DIRECTION FOR MAKING CAKE.—Do not use the hand to make cake, but a wooden spoon or spat. Earthen is the best to make cake in.

In recipes where milk is used, never mix sweet and sour milk as it makes cake heavy, even when either alone would not do it. Butter in the least degree strong, spoils cake.

Try whether cake is done by piercing it with a broom splinter, and if nothing adheres, it is done.

An oven to bake cake well, must have a good heat at the bottom, and not be too hot on the top, or the cake will be heavy.

Cake that is to be frosted should be baked in pans with perpendicular instead of slanting sides. Line them with buttered paper, the salt soaked out of the butter. If the oven proves too hot, cover

the top with paper before it hardens, or the cake will be heavy.

The best way to put in fruit, is to sprinkle flour over it, then put in a layer of cake at the bottom, half an inch thick, then a layer of fruit, taking care that it does not touch the sides of the pan, and thus dry up; then a little more cake, then another layer of fruit, and thus till the cake is three inches thick (not more), and let the top layer be cake.

Always dissolve saleratus, or sal volatile, in hot water, as milk does not perfectly dissolve it, and thus there will be yellow specks made.

Ladies are very fond of keeping their door knobs, spoons, plates, &c., in brilliant order. Now, if, instead of water and chalk and such preparations, ladies will use champagne and rotten stone, a far brighter, quicker, and more durable polish can be obtained than in any other way. Champagne is the article used for producing the exquisite polish of daguerreotype plates, and nothing has yet been found to equal it.

TO REMOVE GREASE SPOTS FROM WOOLLEN CLOTHES.—Make a thin paste of flour and water, and lay it on the tarnished places. It should remain sufficiently long to become perfectly dry, when upon brushing it off with a stiff brush, the spot will have disappeared. If any remains of it are observable, the operation should be repeated. This is a very cheap and efficacious method of removing blemishes from clothes that have become soiled. The oily substance which accumulates so abundantly on the collars of coats and other garments, in consequence of the oleaginous quality of the hair, may be removed by this means, and the cloth re-dressed with all its primitive brilliancy and gloss. We have tried many experiments for removing grease spots from woollens, but none so expeditious and successful as the above.

HOW TO MANAGE A KICKING COW.—Take a piece of rope about three feet in length, and tie the two ends together, so as to form a loop. Double up by bending the fore-leg of the milking side of the cow, and slip the loop over her knee, by this means she will necessarily have to stand on three legs and will not be able to kick.

APPLES IN JELLY.—Pare some small sized apples, and core them without cutting them open; then put them with some lemons, in water to cover them.—Let them boil slowly, until so tender as to pass a straw through them; then take them out carefully without breaking.—Make a syrup of half a pound of white sugar to a pound of the apples. Cut the lemons in slices and put them and the apples into the syrup, boil them very slowly, until the apples are clear; then take them out in a deep glass dish; put to the syrup an ounce of isinglass dissolved; let it boil up; lay a slice of lemon on each apple; then strain the syrup over them. This is a very ornamental dish.

SYLABUB.—Take the juice of a large lemon and the yellow skin, pared very thin; a glass of brandy; two glasses of white wine, and a quarter of a pound of pounded sugar. Put these ingredients into a pan, and let them stand one night; the next day add a pint of thick cream and the whites of two eggs. Whip the whole well. Serve in jelly glasses.

BENEVOLENCE OF THE SANDWICH ISLANDERS.—Mr. Chamberlain writes, that the people have contributed for benevolent purposes, during the last two years, \$7,405.62 in money, and \$4,176.62 in produce. About one half has been expended in the erection of meeting houses, and the balance appropriated to the support of scholars, teachers, and assistant preachers.

SEVEN DAYS WITHOUT FOOD.—The late English newspapers relate an extraordinary case of endurance, under ground, for seven days, without food or drink. A miner at Plymouth, lost his light and missed his way, in coming out the level of the mine, and for seven days was unable to find his way out. A party of his fellow miners went in search of him, and at length found him in an old vein which was past working. His feet were blistered by walking to and fro, in endeavoring to escape from his confinement; and he was nearly exhausted; but it was believed he would recover.

PARIS IN THE UNITED STATES.—The Metropolitan Catholic Almanac gives the following statistics of the Pope's church in the U. States:—Dioceses and archdioceses, 30; archbishops, 3; bishops, 24; priests, 919. Total number of bishops and clergy, 946. Churches, 907; other stations at which the clergy officiate, 592; increase of churches, 95. Clerical students, 217; ecclesiastical seminaries, 22; religious houses for females, 53; religious houses for males, 10; colleges, 25; female academies; 74; orphan asylums, hospitals, and other charitable institutions, 95.

FOURTEEN DAYS LATER.

The Niagara has arrived. She left Liverpool on the 24th ult. The news is important.

Austria has made a great movement towards liberalism. A new constitution has been published. It guarantees the equality of all sects, freedom of education and the press, the establishment of a public educational system, the right of petition and of forming associations for lawful purposes, and freedom from arbitrary arrest. Internal customs are abolished. There is to be no distinction in rights between any of the nations constituting the Empire. All restraint on personal movements is abolished. Feudal subjection no longer exists.

Italy is yet highly excited. The Pope is still at Gnetta. The Roman Assembly has abolished all privileged institutions, suppressed the ecclesiastical tribunals, established at Rome Courts of Appeal and voted by acclamation, a decree abolishing the holy office. On the 1st ult., it was announced that preparation had been made for a war with Austria, which was deemed inevitable. The Pope has protested against the decree consecrating ecclesiastical property. Certain Bishop and Archbishops have been arrested in Rome for attempting to excite the people to revolt against the republic.

France continues firm under the desperate efforts of the Socialists to get up a new revolution.

The Duxist Armistice has been renewed for three months.

Russia is putting her entire army on a war footing.

A Madrid paper says, that absurd, ridiculous and incredible as it may appear, 5,000 Spanish troops, with 24 pieces of artillery, under command of Baron de Meer, are preparing to attack the liberty of the Roman people.

WILLIAM 2d, King of Holland, died at the Hague on the 10th ult. His eldest son, the Prince of Orange, was proclaimed King.

Hymnical.

MARRIED.—On Thursday the 19th inst., by the Rev. H. Talbird, Rev. Russel Holman, Cor. Sec. D. M. B. S. B. C., to Miss M. L. TARRANT of this place.

RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAME.	AMT.	Vol.	No.
Capt. B. W. Reed,	\$10.00	6	52
Mrs. E. D. Howell,	60	6	53
Franklin Armstrong,	2.45	6	52
Willis White,	5.00	6	21
Mrs. D. B. Jones,	1.00	6	11
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Hardy Foster,	75	6	52
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Cyrus Phillips,	5.00	1	52
John B. May,	5.00	1	52
A. T. May,	1.50	1	15
Joshua Hale,	5.00	1	52
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