

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.

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Ministers Department.

THE POWER OF THE PULPIT.

This is derived from various sources. In the first place, the great subjects which belong specially to the pulpit, the character of God, the work of redemption, the immortality of the soul, contribute essentially to the preacher's power. So also the great interests with which the pulpit is connected, whatever there is affecting in the present condition and future prospects of mankind, whatever there is impressive in the wonders of the cross, whatever there is attractive in the glories of heaven, or appalling in the mysteries of hell—all come under the recognition of the pulpit, and invest it with peculiar power. Therefore, the pulpit addresses itself to the strongest principles of our nature. It wields a sword which enters the heart and pierces even to the dividing asunder of soul and spirit. It is designed to grapple with the conscience, the divinely constituted sovereign of the inner man, and which is mighty even in its fallen state. It makes the most effective appeals to our hopes and to our fears, agitating the guilty with a fearful looking for of judgment and fiery indignation, and leading the righteous to survey as their ultimate dwelling-place a world of light and joy, from which every natural and moral evil is excluded, where scenes of glory meet the eye at every step, and where bright and boundless prospects are spread out before the immortal mind.

In addition to this, the pulpit derives efficiency from the special appointment of God. It is his chosen instrument for the conversion of the world. By preaching, he is pleased to save them that believe. Hence he who is appointed to this high station, and who fulfills his trust, is invested with an energy divine, an anction from the Holy One. He wields weapons that are of ethereal temper, bright from the armory of heaven, massive, round, and mighty through God. But, however great the power which the pulpit derives from the sources we have named, it should still be remembered, that every station in life is affected more or less by the persons who occupy it. No man can depend on the adventitious circumstances of his situation. The office he fills will be essentially modified by his own character. The office of a Christian minister is not an exception to this rule. Moral obliquity will not be sanctified, nor mental imbecility elevated, by a high and sacred station. On the contrary, every man will sink his office to his own level.

The power of the pulpit depends, therefore, essentially upon the minister himself. If he wishes to come forth to the people in the fulness of the blessing of the gospel of Christ, much, of course, will depend on his immediate preparations. If he enters the pulpit expecting a miraculous supply of thought and knowledge, he will be disappointed. He may smite the rock, but no refreshing waters will gush forth. Much depends on the freshness and vigor with which he enters the pulpit. Too often the labors of the previous day and a sleepless Saturday night entirely unfit the minister for the exercises of the Sabbath. His energies are exhausted, his mind is jaded, and then every thing drags heavily. His bodily presence is weak, and his speech contemptible. Much depends on the interest he feels in his profession. There is in this respect a wide difference among ministers. With many of our most able men there is an evident want of interest in the exercises of the pulpit. Their time, and learning, and intellectual powers are appropriated to other purposes; and comparatively little attention is given to the preparation of a sermon. Preaching is regarded not as a prominent and vital part of their profession, but too often as an unwelcome and cumbersome appendage. Hence, as might be expected, they are inefficient in the pulpit. "The moment," said an eminent divine, "we permit ourselves to think lightly of the Christian ministry, our right arm is withered. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm, though what in other professions is enthusiasm, is in ours, the dictate of sobriety and truth."

The power of the pulpit is affected by the minister's general deportment in so

ciety. He is in danger of lowering his office by an undue regard to popular favor, bowing and cringing, to secure friends, like the artful politician. Nothing is more unworthy of him. He is bound, indeed, to be courteous and affable among the people; but low arts and fawning sycophancy are a degradation to the ministerial character. Nor can any man succeed by a clandestine policy. A minister least and last of all. He is a public character; every eye is upon him, and detection is inevitable. Whatever he says or does in darkness, will be heard in the light, and proclaimed upon the house-tops. Artifice in him is, therefore, the most folly. Besides, it is what he ought to see there is no need of it. He is an ambassador of heaven, sent by God himself, to proclaim peace on earth and good-will toward man; and if he is faithful to his trust, he has nothing to fear. He may indeed have enemies, but the pious and the judicious will be his steady friends; and what is still more desirable, he will receive the approbation of his own conscience and the smiles of Heaven.—*Amos.*

Doctrinal.

WHAT IS SANCTIFICATION?

It is a principle of grace savingly wrought, whereby the heart becomes holy, and is made after God's own heart. A sanctified person bears not only God's name, but image. For the opening the nature of sanctification, I shall lay down these seven positions.

1. Sanctification is a supernatural thing; it is divinely infused. We are naturally polluted, and to cleanse, God takes to be his prerogative. "I will sanctify you," "Weeds grow of themselves. Flowers are planted." Sanctification is a flower of the Spirit's planting, therefore it is called, "The sanctification of the Spirit." 1 Pet. i, 2.

2. Sanctification is an internal thing; it lies chiefly in the heart. It is called the "hidden man of the heart." The dew was the "heart," the sap is in the root; the region of grace consists only in the heart; but sanctification is deeply rooted in the soul. "In the hidden part thou shalt make me to know thy will."

3. Sanctification is an extensive thing; it spreads into the whole man. "The very God of peace sanctify you wholly." As original corruption had depraved all the faculties, the whole heart is sick; the whole heart is "no part" sound, as if the whole mass of blood were corrupted, so sanctification goes over the whole soul. After the fall, there was ignorance in the mind; now in sanctification, we are "right in the mind." After the fall, the will was depraved; there was not only impotency to good, but obstinacy; now in sanctification, there is a blessed piousness in the will, a duty symbolized and comforted with the Word of God. After the fall, the affections were misapplied on wrong objects; in sanctification, they are turned into a sweet order and harmony:—the grief placed on sin, the love on God—the joy on heaven. Thus sanctification spreads itself as far as original corruption; it goes over the whole soul—"the God of peace sanctify you wholly." He is not a sanctified person who is good only in some part, but who is all over sanctified, therefore in scripture grace is called "a new man." Not a new eye or a new nose, but a new man. "A good Christian, he may be sanctified but in part yet in every part."

4. Sanctification is an intense actual thing; it is "perfect in spirit." Sanctification is not a dead form, but it is infused into the soul. We call water hot when it is so in the third or fourth degree; he is holy, whose religion is heated to some degree, and his heart boils over in love to God.

5. Sanctification is a beautiful thing; it makes God and angels fall in love with us. "It is the beauty of holiness." As the sun is to the world, so is sanctification to the soul; beautifying and bespangling it to the glory of God. That which makes God glorious, must needs make us so. Holiness is the most sparkling jewel in the soul; sanctification and glory differ only in degree;—sanctification is glory in the seed, and glory is sanctification in the flower. Holiness is the pure essence of happiness.

6. Sanctification is an abiding thing. "His seed remaineth in him." He who is truly sanctified, cannot fall from that state. Indeed, seeming holiness may be lost, colors may wash off, sanctification may suffer an eclipse. "Thou hast left thy first love;" but true sanctification is a blossom of eternity. "The anointing which he have received of him abideth in you." He who is truly sanctified, can no more fall away, than the angels which are fixed in their heavenly orbits.

7. Sanctification is a progressive thing; it is growing; it is compared to seed which grows,—first the blade springs up,—then the ear,—then the ripe corn in the ear; such as are already sanctified, may be more sanctified. Justification doth not admit of degrees; a believer cannot be more elected or justified than he is, but he may be more sanctified than he is; sanctification is still increasing, like the morning sun, which grows brighter to the full meridian. Knowledge is said to increase, & faith to increase. A Christian is continually adding a cubit to his spiritual stature. It is not with us as it was with Christ, who received the Spirit without measure; Christ could not be more holy than he was. But we have the Spirit only in measure, and may be still more augmenting our grace; as Apelles, when he had drawn a picture, he would be still mending it with his pencil. The image of God is drawn but imperfectly in us, therefore we must be still mending it, and drawing it in more lively colors; sanctification is progressive; if it doth not grow, it is because it doth not live. Thus you see the nature of sanctification.—*Thomas Watson.*

Religious Miscellany.

BREATHINGS AFTER HOLINESS.

My God, give me not merely to abstain from that which is evil, but to abhor it—not merely that in my conversation and demeanour I might maintain the most strict and guarded decorum, but that in my heart, I might be enabled to maintain an eternal purity—glorifying the Lord with my soul and spirit, as well as body, which are the Lord's.

Sanctify, O Lord, and elevate my family regards, that I may consult for their real and permanent, and not for a mere counterfeit good to them in the deceitful and fleeting interests of time; lest after all I shall be found to have given them not a loaf, but a stone, not an egg, but a scorpion, not a fish, but a serpent.

Let me, O God, in all events, and in all circumstances, sanctify thy Sabbath; let no unimpaired necessity lead me to break in upon their sacredness. Incline me, O God, to make thy Sabbath at all times, a day of rest, and a day of holiness. On the first day of the year, would purpose and resolve for a higher path of observance than heretofore—though more in the way of sanctifying than of multiplying thy services. Give me in particular, to be more spiritual in my secret prayers, more attentive in church, more earnest, and, O thou Father of all grace, to be more successful with my children.—*Dr. Chalmers.*

CHERISH IT.

That thought of your unprofitableness in the service of your Lord. Do not dismiss the thought as soon as it enters your mind, because it makes you unhappy. It is best that we should be "unhappy" where we are wrong. If you will call to remembrance your neglects and omissions of duty, unimproved privileges, and opportunities for usefulness, the waste of time, talents and possessions; you may have what you need, and what is more sweet and salutary—the tear of repentance. Your heart may be refreshed by the Saviour's grace, and you may be strengthened to serve and honor him as you have never yet done. You may, as yet, have done little, in comparison with what you might have done, for Christ's cause. "Will you now 'redeem the time'?"

Cherish that thought of speaking a kind word to a fellow-man who is ready to perish. It is such a thought as the Spirit puts into the hearts of believers. No you let it pass away, the fellow-sinner may go on undiminished and be lost forever. Stop not to parley with indolence or unbelief, or procrastination; but keep the thought in mind until it matures into a purpose, and when a purpose is formed, go at once and execute it. Many thoughts of doing such good arise in the hearts of Christians; but alas! how few of them are cherished until the good work is done. Fear that many are so well satisfied with themselves for having resolved to do good, or having thought of it, that they rest there, and in reality, accomplish no more than if the suggestion for good had never entered their minds. Were a thousandth part of the beneficence accomplished of which Christians think, and which (with the divine blessing) they might accomplish, who can tell with what accelerated impulse the great work of the world's salvation would move forward?

Cherish the spirit of prayer. At times you have unusual freedom in prayer.—Your heart is drawn out. You seem to be permitted to come very near to God. Your desires are warm, and they flow out in love and submission. Your faith is unusually strong, and you scarcely know how to cease from prayer. Well, you need not cease. The injunction is "pray without ceasing." You cannot be the whole time in the closet, or prayer-room; but you can, while at your daily labor, while engaged in conversation, or

in whatever duty engaged be continually lifting up your heart to God. His ear will hear the desire "unuttered or expressed." If you have lost the spirit of prayer, seek it immediately. If you have it, cherish it as far more precious than gold or precious stones.

Cherish a meek and humble frame of mind. None is more becoming—none so full of peace. You may easily lose it—A little pride, hasty and angry words, or an ambitious desire, may dispel that heavenly temper, and leave your soul in wretchedness. The indulgence of a little censoriousness, or an unforgiving spirit, will speedily empty your heart of meekness, humility and peace.

Cherish Love to the Saviour, and confidence in him. Cherish them by sitting at his feet to learn, and by diligence in doing his will. By constant looking to him for strength, and for every grace.—By committing your soul to his keeping from day to day.

Do not think that Christian graces can grow without cultivation. Neglect them, and the sun will scorch them—thorns will spring up and choke them, or the birds of the air will devour them. Cherish them, and when the showers of grace, and the light and heat of the "Sun of Righteousness" descend, they will bring forth fruit to the Saviour's praise.—*New York Evangelist.*

ACT FROM RIGHT PRINCIPLE.

It is highly important, to maintain the practical exhibition of right principles of action. The occasions are of continual occurrence which call for the exercise of integrity in various forms, whether of truth, fidelity to engagements, or honesty, strictly and largely understood. What deficiencies in this direction are current among men of the world, is too well known; and it is a direction in which they are particularly observant of professors of religion. I may add that in this respect professors are not likely peculiarly to excel. Principles of this sort are so blended with their interest in the most tangible form, so enforced by former habit, and sanctioned by prevailing example, that the entire renunciation of them may be expected to require an effort. But the effort is demanded, and should be made.

A shuffling, evasive, double faced manner of transacting business; a method of saying what you do not seriously mean, and of not doing what you have said; a habit of lying from your word, or failing in it; of taking advantage where you can, and being strictly honest only when you cannot help it; these and many such things should be thrown to the utmost distance from the dealings of every Christian.—A principle of high and sustained honour, a strict and unbending integrity, should be your invariable guide, and should not only be your guide in fact, but in appearance. Let every man be convinced that you are of most scrupulous integrity, that every transaction is not only straightforward, but transparent; that no pressure of adverse circumstances will lead you to an evasion, or a meanness; that he may trust you with property to any amount, and that your word is as valid as an oath, and as firm as your bond. It is not merely to the more considerable transactions of business that I apply this remark; it is capable of an important application to the very smallest, and to those who buy, or borrow, as well as to those who sell. These are things which worldly people know must spring from the power of religion, and they will make our profession appeal to the heart.

Active Christian.

SPIRITUAL DECLENSION.

A serious cause of declension in spirits, is, the irregularity of church members in their attendance upon the public means of grace. There is nothing redundant or unnecessary in that system of operations which God has instituted for the edification of his church, and the perfecting of the saints. All the appointments of Jehovah are wise and important; and among these, the duty of assembling ourselves together for public worship and mutual improvement, occupies a very prominent place. It is made the solemn duty of the preacher to instruct his people; to feed them with knowledge and with understanding; to warn, rebuke, exhort and entreat with all long-suffering and doctrine, that he may present every man perfect in Christ; and thus be enabled to give up his account at last, with joy and not with grief. But how are the people to be benefited by all this labor, and patience, and faithfulness on the part of the minister, unless they attend regularly upon his ministrations. He may break the bread of life most abundantly, and supply full measures of "the sincere milk of the word, that they may grow thereby"—and yet on every hand he may hear the doleful exclamation, "O, my leanness! my leanness!" The richest provision for our spiritual wants will avail us nothing, unless we come and partake of it.

This inconsistency on the part of christian professors, in their attendance upon the public means of grace, exerts also, an unhappy influence upon the mind of the minister himself. It not only produces the chilling effect which vacant seats necessarily occasion, but it cripples all his energies in the preparation of his discourses. He discovers that a particular kind of truth is necessary for certain classes of his hearers, and he addresses himself assiduously to the task of furnishing the required aliment for his famishing flock; and after much labor, and prayer, and study, he consoles himself with the hope that he has at length, by the divine blessing, succeeded in adapting truth to the exigencies of his people. But judge of his disappointment and regret, when he comes to open the storehouse of knowledge, and pour out the fulness of the treasures of truth, to find that the very persons for whom this preparation was especially designed, and who above all others most deeply need it, are not present to enjoy it. With such difficulties in his way, how can the man of God prosecute his preparations for the pulpit with any degree of interest or energy? How can he know but that his best endeavors will be rendered unavailing by this instability of his people? The deplorable result of repeated failures of this kind, is, that the preacher is led to adopt a sort of generalization in the arrangement of his discourses, which very rarely fails to render his performance, in the end, prosy and unprofitable. And as each cannot in this way receive his portion of meat in due season, the most obvious leanness and barrenness will inevitably follow.—*T. C. Teasdale.*

A LUKE-WARM RELIGION.

Though you should profess the best religion that ever came from heaven, it will not save you; nay, it will condemn you with peculiar aggravations if you are lukewarm in it. This spirit of indifference diffused through it turns it all into deadly poison. Your religious duties are abominable to God, while the vigor of your spirits is not exerted in them. Your prayers are insults, and he will answer them as such by terrible things in "righteousness." And do any of you hope to be saved by such a religion? I tell you from the God of truth, it will be so far from saving you, that it will certainly ruin you forever; continue as you are till the last, and you will be as certainly damned to all eternity, as Judas, or Beelzebub, or any ghost in hell. But alas!

How common, how fashionable, is this lukewarm religion! This is the prevailing, epidemic sin of our age and country; and it is well if it has not the same fatal effect upon us as it had upon Laodicea; Laodicea lost its liberty, its religion, and its all. Therefore let us hear and fear, and do no more so wickedly. We have thousands of Christians, such as they are; as many Christians as white men; but alas! they are generally of the Laodicean stamp; they are neither cold nor hot. But it is our first concern to know how it is with ourselves; therefore let this inquiry go round this congregation: are you not such lukewarm Christians? Is there any fire and life in your devotions? Or are not all your active powers engrossed by other pursuits? Impartially make the inquiry, for infinitely more depends upon it than upon your temporal life.—*Davies.*

SIGNS OF A REVIVAL.

1. One sign of a revival is a deep sense of sinfulness in the people of God. Dr. Porter, in his articles on revivals in New Jersey, at the beginning of the present century, says that the first indication of the return of the Holy Spirit was, that the professing people of God were brought into great distress. Many of them had such a sense of their sinfulness, that they were even led to renounce their hope and come to Christ as impenitent sinners.—They were filled with deeper anguish than they were at their first conversion. When there the great searchings of heart among the professing people of God, they will find abundant cause for deep humiliation and self-abasement. Their secret sins, ingratitude, pride, and unbelief seen in the light of God's law, appear hideous monsters. It cuts them to the quick, that they, being of the house of God's friends, have wounded him. Every husband weeps apart, every wife weeps apart, and every heart knows its own bitterness.—When this state of things exists in a church, it is a sign of a revival. The cloud as large as a man's hand has already risen out of the sea; it promises a great rain.

2. Another sign of a revival is an awakened spirit of prayer. In a time of stupidity, prayer is restrained before God; the wise and foolish virgins slumber together; the closet is forsaken, the family altar thrown down, and the prayer meeting thinly attended. Sometimes the first intimation of the gathering cloud is the thronged prayer-meeting. The stereotyped prayer is thrown away, and the heart-prayer is substituted in its place.

Formalism gives way to spiritual life; the confessions made are those of the heart; the soul thirsts for God, the living God, and intercessions are made with groanings that cannot be uttered. The cry is, "O Lord, revive thy work." It wrestles in prayer, even until the breaking of the day; it will not let the angel of the covenant go until he blesses. This spirit of importunate prayer is a sure precursor of a revival.

3. Another sign of a revival is an anxious solicitude for the salvation of the impenitent. When Christians have little feeling for themselves, they have no great solicitude for others. But let their feelings be quickened, and they brought to walk in newness of life, and they will not slumber over the impenitent with whom they are surrounded. They will make them the subjects of prayer, and will seek opportunities to bring Gospel truths to bear upon their minds. They will warn them to flee from the wrath to come, and beseech them by the meekness and gentleness of Christ. If they see any indications of the Spirit's movement upon an impenitent mind, they caution against diversion of attention, and press home truth with renewed energy; and they are untiring in their efforts to bring them to Christ. When any considerable number in a church are thus awakened to prayer and effort, we hear a sound of an abundance of rain.

4. Sometimes God comes in his sovereignty and awakens the impenitent without the Church. When God commences a work, he always does it in such a way as to make it manifest that he is its author. If the Church will slumber amidst the loud calls to duty, he will let her sleep on. If the professional people of God will not help the impenitent, help will be sent from some other quarter. Sometimes a slumbering church is awakened by the cry of distress without. The first sound that strikes the ears of a slumbering church is, "What shall I do to be saved?" This cry fills them with wonder and amazement, and also with shame and confusion of face. Now they are filled with mourning and confession. God sometimes takes this method to bring a back-sliding church again to the cross.—*Boston Recorder.*

EVANESCENCE OF EARTHLY THINGS.

All sublunary things, are exposed to perpetual vicissitudes. How often, and how soon, have the faint echoes of reason slept in silence, or been converted into the clamors of obliquity! The same lips, almost with the same breath, cry hosanna, and crucify. Have not riches confessed their notorious treachery, a thousand and a thousand times? Either melting away, like snow in our hands, by insensible degrees, or escaping, like a winged prisoner from its cage, with a precipitate flight. Have we not known the bridegroom's closet, the antichamber to the tomb; and heard the voice, which so lately pronounced the sparkling pair husband and wife, proclaim an overlasting divorce, and seal the decree with that solemn asseveration, "ashes to ashes, dust to dust!" Our friends, though the medicine of life; our health, though the balm of nature, are a most precarious possession. How soon may the first become a corpse in our arms, and how easily is the last destroyed in its vigor.—You have seen, no doubt, a set of pretty painted birds, perching on your trees, or sporting in your meadows. You were pleased with the lovely visitants, that brought beauty on their wings, and melody in their throats. But could you ensure the continuance of this agreeable entertainment? No, truly. At the least disturbing noise, at the least terrifying appearance, they start from their seats; they mount the skies, and are gone in an instant—are gone forever. Would you choose to have a happiness, which bears date with their arrival, and expires at their departure? If you could not be content with a portion, enjoyable only through such a fortuitous term, not of years, but of moments, O! take up with nothing earthly; set your affections on things above; there, alone, is "no variableness or shadow of turning."—*Hervey.*

BENEVOLENCE IN RECEIVING.

The only certain source of happiness is benevolent action. Hence we more surely promote our own happiness by conferring favors on others, than by receiving them ourselves. Here "it is more blessed to give than to receive."

On the same principle, however, we may often more surely promote the happiness of another by cheerfully accepting an offered favor, than by conferring one, for by cheerfully accepting we allow him the pleasure and blessedness of giving.—Here then, though to us it may be less blessed, it is sometimes more benevolent in us to receive than to give.

It is hence quite important that we should not only study to confer favors opportunistically, but that we should also study to receive them properly. Many a kind spirit has been wounded, by an unthinking or rude rejection of its proposed good offices.—*Christian Observer.*

REAL GREATNESS.

tical eminence and professional ade and die with all things earthly. of character is really permanent. ver of excellence is wrought in- soul itself, belongs to both worlds. bodness does not attach itself mere life, it points to another world. al and professional fame cannot rever, but a conscience void of of- before God and man, is an inheri- or eternity. Religion, then, is a ry, an almost indispensable ele- in any great human character. is no living without it.—Religion is that connects man with his Crea- holds him to his throne. If that all sundered, all broken, he floats a worthless atom in the universe, per attractions all gone, its destiny ed, and its whole future, nothing rkness desolation and death. A ith no sense of religious duty is he the Scriptures describe—in so ut terrific a manner—as “living a God in the world.” Such a man of his proper being, out of the of his duties, out of the circle of all piness, and away, far, far away he purposes of his creation.”— Webster.

Alabama Baptist Advocate.

FRIDAY, MAY 13, 1849.

SOUTHERN BAPTIST CONVENTION.

D THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
NORSHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.
B. B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern Foreign Mission Board
BUCKLEY, Marion, Perry County, Ala.
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Corresponding Secretary Southern Baptist Publication Society.
SMITH, Charleston, S. C.
Sponsoring Secretary Southern Baptist Publication Society

TERMS.

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TO PUBLISHERS.

literary Institutions of Alabama—the im- circle of our Paper—are, perhaps, to those her State in the South or South-West; ll afford us pleasure to bring to their no- NEW WORKS, of merit with which we avored—Literary or Theological. We his place two highly flourishing Female ies; and a College for young gentlemen, Theological Department attached to it: ich may render it the interest of publish- lize us with their best works.

SOUTHERN BAPTIST TRIENNIAL CON- VENTION.

thing connected with the meeting of the present year has been thrown into on fusion; and it would be difficult for patient and forbearing to refrain from if he but knew who is particularly at At one time, we were informed that the holding the Convention had been clann- Nashville to Charleston, on the author- President. Scarcely had we announ- er we received intelligence from the ore, that the former statement was erro- and that it would be absolutely held in e; and, actually before we had time to e correction, here came a third commu- by Telegraph, that the Convention met ville on the 2nd of May, and adjourned eston on the 23d inst. This is a most ing instance of vacillation and change, men, charged with the weightiest on- a whole christian denomination; and it can not fail to be greatly detrimental terests involved. But who is to blame? Tennessee Baptist insists that the whole asment has grown out of the “maneuver- the President, Dr. Johnson; and many e doubt not, will concur in this nt. Nor shall we deny that much of the e matter is justly attributable to his acts; e he is exclusively to blame is not quite e. Evidently, Dr. Johnson was too pre- in proposing to change the place of the tion, without the previous concurrence or both of the Boards; but, the brethren ville, who were not less familiar than he e requisitions of the Constitution in such ere, as we think, equally hasty in acce- the proposition, in the absence of such e. Dr. Johnson, had no authority up- a promise the Convention in 1852, as lition of the change; and the brethren e had no right to receive such a prom- a single individual. However he may eired it, Dr. Johnson should not have ead a correspondence on the subject of a t so late a period; and the brethren of e should have promptly declined the t at such a time. While, therefore, un- he circumstances of the case—for our e brethren were in possession of many egments beside the letter of Dr. Johnson

which are not generally known—while we say, under all the circumstances of the case, they are much excusable for their own agency in this matter; nevertheless, they are evidently too much involved to think of attaching all the fault to the President. Whatever Dr. Johnson did, or proposed to do in the premise, was proposed at their own option; and it does seem to us, that they should have understood, upon the first suggestion of the subject, that it was wholly impracticable and unwise to attempt such change at so late a moment. We doubt not, however that all parties acted with the purest intentions for the glory of God and the advancement of his cause; and, therefore, bearing in mind that all, even the best and wisest of men are liable to err, we should be disposed to pass over what can not now be remedied, and endeavor by diligence and zeal to supply, in future, what may be lacking from the present oversight.

The Convention met in Nashville on the 2nd inst. There were but six delegates in attendance from beyond the limits of the State. After organizing, but little was done, save to prepare and publish a Circular explanatory of the causes of the change, and formally adjourn to Charleston on the 23d. It is to be hoped, that, notwithstanding all the confusion, which has attended the meeting, the representation will be considerable, & that the spirit of wisdom and goodness may direct the deliberations. Below we publish the Circular of the meeting in Nashville.

CIRCULAR.

To the Delegates of the Southern Baptist Convention, appointed to be held in Nashville, May 2d, 1849.

BELOVED BRETHREN:

A portion of the delegates to this body have, assembled according to the original appointment. We find the members present few in number, and that they come mainly from a limited territory immediately contiguous to Nashville, and that there are no representatives of either of the Boards, nor reports from the Agents and Managers of our affairs, nor business prepared for our action. We have therefore thought best to adjourn to meet at Charleston, on Wednesday, May 23d, 1849.

It is deemed due to you that an explanation of the prominent circumstances, which have contributed to this state of affairs, should be made in this public manner.

About the middle of March, letters began to be received in Nashville from all quarters of the South, expressive of apprehension in relation to Cholera, and intimating that there would be on this account a very meagre attendance, if any from abroad at the Convention. The answers given by the brethren here were uniformly, that though there had been a few scattering cases of that disease, there was and would be no danger in attending the Convention, and that no one ought to be deterred from coming.

A letter from the President of the Convention, (Dr. Johnson) dated April 3d, was received here about the 10th, proposing a removal of the Convention to Charleston to meet on the 23d of May, with the understanding that the next session, in 1852, should be held in Nashville. The impression was made on the minds of the brethren here, by that communication, that all that was necessary to give effect and authority to his proposition was the consent of the first church in Nashville. Accordingly, a number of the Brethren here were assembled, and consulted on the subject. They considered that apprehensions whether just or not, existed extensively, and prevailed to such a degree as to preclude the idea of a full Convention—that, by insisting on the Convention's being held here, they might prevent an effective meeting of the body at all this year, without accomplishing any desirable result for Nashville; and though, for many reasons, exceedingly regretting the disappointment, they determined to agree to the proposition of Dr. Johnson. His letter was accordingly published, together with the assent of the church here to the plan proposed; and the news was circulated as immediately and extensively as possible.

Subsequently to this a letter dated April 19, was received from Dr. Johnson, stating that the Boards had not consented to the plan proposed in his letter of the 3d; and that consequently the meeting would have to take place as originally arranged. This produced an announcement in the Tennessee Baptist of the 26th, that the Convention would still meet in Nashville. But it was then too late to correct the misapprehensions, and obtain the presence of the delegates from a distance. Some of them had started on their route, and meeting the announcement of the change, returned home; others received it before setting out, and staid at home; while a few received the second announcement, that the Convention would meet in Nashville and accordingly present with us. But we are not prepared to transact the business of the Convention.

This state of affairs is confusing and embarrassing, and we fear it may damp the zeal of some of the friends of our enterprise, but it has grown mainly out of circumstances beyond human control, and which no wisdom could have foreseen or provided against. That all parties concerned were actuated by the most sincere and ardent desire for the best interests of the great cause, is sufficiently obvious. It becomes us now to endeavor by mutual sacrifices and exertions to avert as much as possible the evils to which we are exposed. We strongly hope that there will be a full meeting at Charleston, and that the spirit of the Almighty may be present with the Delegates who may assemble there.

By Order of the Convention.

R. B. C. HOWELL,

Acting President.

Nashville, May 3d, 1849.

A Motion by Rev. T. B. Ripley, was adopted that a Committee be appointed to prepare resolutions upon which Addresses are to be made

by members, on Thursday evening.

Messrs. Freeman, Baker, Clopton were appointed said Committee.

Mr. Frost, of Ky., offered the following:

“WHEREAS: The apprehension abroad of the prevalence of the Cholera in Nashville, has prevented the attendance of a large number of delegates of the Southern Baptist Triennial Convention, especially of the Boards of Officers of that body—

Resolved, That when the Convention adjourns, it shall adjourn to meet in Charleston, S. C., May 23, 1849”—which was unanimously adopted.

Adjourned until to-morrow morning, 9 o'clock.

MINUTES OF THE CONVENTION.

We are requested by the Publisher to say that the Minutes of the Alabama Baptist State Convention are at length ready for delivery. Their delay has been unfortunately great; but the cause of which he will doubtless be able to explain if demanded.

MACAULAY'S HISTORY OF ENGLAND.

We would call a special attention to the handsome Notice of this celebrated work in another place. It will be read with interest and pleasure, and we doubt not what is said of the elegant and graphic style of the author, many will be strongly disposed to attribute also to that of his Reviewer, especially those who may guess correctly of his real cognomen. We have not had the good fortune to get hold of this famous History, but our brother B. has inspired an ardent desire to do so as early as possible.

A CARD.

The publication of the ALABAMA BAPTIST having been discontinued, it becomes highly necessary that the indistinctness of the Office should be immediately settled up. Accounts have been sent to all those in arrears, and it is hoped and earnestly requested that each one will liquidate the amount of his dues without delay. The money is greatly needed. Should an error be detected in any one's account, we shall take pleasure in rectifying it. Please forward by mail to the undersigned, to whom all letters relating to the late Alabama Baptist should be addressed.

J. J. BRADFORD.

MAKON, ALA., May 16, 1849.

BAPTIST CHURCH—SELMA.

CONCERT.

On Friday night, the 25th inst., a Concert will be given by the pupils of the Dallas Academy, for the benefit of the Baptist denomination in Selma.

The entire proceeds of the occasion will be applied to the single object of completing the Baptist church, now being erected in this place.

The members of the Baptist church, in this and the neighboring counties, are hereby notified of this occurrence, under the full expectation that many of them will make it convenient to attend that they may aid their brethren, in completing their house of worship.

L. B. JOHNSON.

Selma, May 7th, 1849.

We do hope the above Concert may be well attended, and that its object may be liberally patronized.—Ed.

ORDINATION.

“Rev. Henry Breaker, of Key West, Florida, was ordained to the work of the christian ministry in the St. Francis Street Baptist Church, Mobile, on the 6th inst.

The Ordination Sermon was delivered by Rev. T. G. Keen, Pastor of the church; Prayer by Rev. Mr. Spencer; Charge and Right-hand of Fellowship by Rev. Wm. C. Duncan, of New Orleans; Hymn & Benediction by the Candidate.”

HOWARD COLLEGE EXHIBITION.

In all literary institutions, it is usual to devote apart of Friday—the afternoon—of each week to exercises in Composition and Declamation. These occasions, in Howard College are always open to the friends and patrons of the institution, when, indeed the Faculty would even be pleased to welcome their visits. Friday, the 11th inst., however, being about the middle of Spring Term, our citizens were generally invited to witness the exhibition of the young gentlemen in this department of their scholastic exercises, and among the thronging multitude by whom the spacious Chapel was early filled, we took our place in a convenient position; for we felt a deep personal interest in the pleasures of the occasion, and we are glad that we did so.

The number of original compositions read, and of the selected speeches delivered was considerable; and we dare say, all who were present went away fully satisfied of the industry and application of the young gentlemen—with a solitary exception, and of the fidelity and care with which they had been trained by their able instructors. Prof. Goodhue, we understand has the principal charge of this department, and his decided success abundantly evidences that he is by no means inadequate to the task of giving the finest polish to the rich materials furnished to his hands; and, should no disaster occur to his promising class of young orators, he will ultimately send forth a number who will reflect honor alike upon their preceptor, the College and their native State.

The exercises of the afternoon were concluded by a highly gratifying address from the Rev. Thomas Chilton, President of the Baptist State Convention of Ala., portions of which at least, we should be pleased to transfer to our columns.

The Howard College well deserves the confidence which she enjoys in Alabama, and espe-

cially of the Baptist denomination. May she be still more prosperous.

EDUCATION IN MASSACHUSETTS.

The State of Massachusetts, considered in respect of her natural resources, is greatly inferior to most of the States of the Union. With a population only about equal to that of North Carolina, and territorial limits slightly above one sixth of those of Alabama, she is almost wholly destitute of minerals, navigable rivers, productive soils, and the endless facilities of wealth enjoyed by her sister States. “Granite is her best mineral, and ice is the only pearl to be found in her waters.” And yet there is no state in the Union whose educational advantages are to be compared to those of Massachusetts. In the last “Report of the Secretary of the Board of Education,” it is stated that in this State there are four Colleges and sixty-seven incorporated Academies, besides Theological Seminaries. The number of public free schools supported by the government of this State is nearly four thousand, containing an aggregate of about one hundred and eighty thousand scholars. The amount of money raised the past year for the support of these schools, including the board and salary of teachers, fuel &c., was about eight hundred thousand dollars. Added to this, she has a school for idiots at an annual expense of about twenty-five hundred dollars; a “school for the instruction, reformation and employment of juvenile offenders,” at a cost of about one hundred thousand dollars; and six Normal Schools, for the training of teachers, at an annual cost of about sixty-five hundred dollars. The amount invested, in this State, in public school-houses, is said to be not less than two millions seven hundred and fifty thousand dollars—of which two millions two hundred thousand dollars have been raised within the last ten years. These public schools are furnished with apparatus to near twenty-five thousand dollars, and their libraries with about one hundred thousand volumes. What will the good people of Alabama, with their extended territory, their beautiful rivers, their endless mineral resources, think of this statement of facts? What will our brethren think of it, who find so great difficulty in the endowment of a single College? Let us awake to the interests of our State, and to the glory of God.

COLLEGES.

There are now in the United States 132 Colleges, with, perhaps, 25,000 members, including Professors, under graduates, and those in preparatory departments. Of this number, 14 are Roman Catholic, devoted to the education of a Catholic priesthood. The whole number of graduates the past year was perhaps all of 2000. Several of these Colleges are endowed with immense capital, as the old Harvard, for example, which, independently of the College grounds and buildings, amounts to \$789,254 64. The library of the Brown University numbers 26 thousand volumes. The Free Academy of New York, opened on the 15th of January past is one of the most magnificent College establishments on the continent. It is estimated that one thousand pupils can find accommodation within its spacious walls. The building is three stories high, exclusive of the basement and hall, and was erected at an expense of near fifty thousand dollars. Tuition in this College is gratuitous to the youths of the city, whether rich or poor; but it requires a fine grade of scholarship to enter it.

REV. A. G. McCRAW.

We have just learned that our excellent brother, Rev. A. G. McCraw, now on his way, as a delegate, to attend the S. B. Triennial Convention at Charleston, contemplates spending the summer in a tour with his lady through the Eastern and Northern States, and as he may occasionally fall in with those to whom he has been hitherto a personal stranger, we have thought it not amiss to say that such as may extend to him the hospitalities of a christian, will certainly bestow them upon one of the most tenderly cherished and highly esteemed ministers of the Baptist denomination of Alabama. Brother McCraw has long resided in this vicinity. His acquaintance is very extensive; and, we venture to assert, that never a tongue was heard to utter his name except in the best connexion. He will now carry with him the kindest wishes of every living man that knows him, and he will need nothing to recommend him to those who have not known him hitherto, save the manliness of his own bearings, as an honorable gentleman, and a devoted christian, a minister of Jesus Christ.

We shall hope to furnish our readers with frequent communications from his pen, during this tour.

TRACTS FOR CHURCHES.

Mr. E. H. Fletcher, of New York City, is about to publish a series of tracts, under this general head, designed to embody a “distinct and systematic exposition of Baptist views and usages, in relation to the proper constitution and administration of a Christian Church.” The list of subjects extends to thirty-one, and the tracts will appear at intervals of about one month, and at the price of six cents for a single copy, and two dollars for the whole series. The names of the writers are familiar to the denomination, and a useful contribution to our practical denominational may be expected. We give below a list of subjects, followed by a list of writers, copied from the circular of the publisher:—

1. The Christian Church as a Local Society. 2. The Christian Church as a Spiritual Unity. 3. The Christian Ministry. 4. The Office and Duties of Deacons. 5. The Independence of a Church. 6. The Associational Relations of Churches. 7. Baptism a Positive Institution. 8. The History of Baptism. 9. Baptism in the Import of the Command. 10. Baptism in its

Relation to the Kingdom of Christ. Baptism in its Relation to Church Privileges. 13. Practical Results of Infant Baptism. 14. Design and Uses of the Lord's Supper. 15. Limitations of the Lord's Supper. 16. The Duty of Churches in Relation to the Raising Ministry. 17. Duty of Churches in Relation to their Pastors. 18. The Discipline of Covetousness. 19. The Church as a Missionary Organization. 20. Relations of Churches to Moral and Beneficial Societies. 21. Philosophy and Obligations of Benevolence. 22. Claims of Home Missions. 23. Claims of Foreign Missions. 24. Claims of the Bible Cause. 25. Claims of the Tract Cause. 26. Importance of Early Religious Education. 27. Uses and Abuses of Creeds. 28. Religious Decorum. 29. Domestic Amusements. 30. History and Claims of Baptist Literature. 31. The Believers Walk with Jesus.

The following are among the authors from whose pen these Tracts will proceed:—

Francis Wayland, Wm. H. Wyckoff, Pharellus Church, Edmund Turner, Stephen Remington, E. E. L. Taylor, Wm. R. Williams, William Hague, Orrin B. Judd, John Dowling, George W. Eaton, S. S. Cutting, B. M. Hill, W. W. Everts, J. S. Backus, George B. Ide, Edward Lathrop.

PAPERS IN NEW YORK CITY.

It will be a matter of news to our readers to learn that in the single city of New York there are published one hundred and fifty eight newspapers and periodicals, with an annual issue of 69 millions 247 thousand and 864 copies as follows:

13 Daily papers, issuing yearly,	39,218,400
9 Semi-Weekly, “	3,374,800
9 Weekly, Orthodox religious “	3,845,400
7 “ Liberal Rom. Cath. “	1,066,000
6 “ Sunday “	2,182,000
44 “ Miscellaneous “	12,589,200
16 Monthly Religious “	3,496,200
4 “ Miscellaneous “	915,000
10 Religious Magazines “	657,160
24 Miscellaneous Magazines “	1,600,284
4 Religious Quarterly “	23,200
9 Literary “	111,020
1 Semi-annually “	200,000

To print this vast number of sheets requires 117 thousand and 95 reams of paper at an expense of six hundred thousand dollars. What a world of intelligence emanates from this one point in our common country!

CAPTIOUSNESS AND PROVIDENCE.

“The wrath of man shall praise him, and the remainder of wrath shall be restrained.” How forcibly are we often reminded of this expression in contemplating the history of individuals and of churches—carefully remarking the signal interposition of divine Providence overruling the captiousness and follies of his people so as to promote the glory of his great Name! A striking illustration of this truth is furnished by Dr. Dowling in a recent Sketch of the Oliver St. Baptist Church, New York, published in the Memorial. He says: “This Church may be traced, in its early origin, to a dispute in the First Church, on a matter so trivial as the question whether hymns sung in public worship should be given out, two lines at a time; or should be sung continuously from books, as is now very generally the custom! Extraordinary as such a cause of dispute appears to us, it was over-ruled by God to the establishment of a Second Baptist Church in the City of New York.”

REV. DANIEL SHARP, D. D.

The May No. of the Baptist Memorial contains a brief but handsome “Biographical Sketch” of this venerable and distinguished minister of Jesus Christ, accompanying which is a Steel Engraving, said to be a very correct representation of the Dr.'s personal appearance. From the sketch of his life, before us, we gather that Dr. Sharp is now in his 66th year, has been a baptist 43 years, and a baptist minister 42. He studied theology under the late lamented Dr. Staughton, settled as a pastor in Boston more than 37 years ago, where he continues beloved and revered by all who know him. “His eye is not yet dim, nor his natural strength abated. He is blessed with an uncommonly strong constitution, and carries into his pulpit ministrations from Sabbath to Sabbath all the vigor of his youth, with the wisdom and experience of mature years.”

GOOD NEWS FROM A FAR COUNTRY.

A letter from our beloved brother, Rev. A. J. Battle, of No. Ca., under date of April 28th, mentions a gracious refreshing in the town of Murfreesboro, in which six members of his family were converted to God, and baptized on the preceding sabbath. To God be all the glory.

LET HIM BE HONORED FOR THAT.

We never see a young man, nor an old one either, regardless of the good opinions of the female sex, especially of a mother, a sister, or a wife, but we set him down for some bad end at last. On the contrary, whatever his other weaknesses may be, we never hear or read of an instance of uniformly high respect for the feelings and wishes of a pious female, and above all, of a pious wife, but we instinctively incline to reverence the man, and to enroll his name among the truly great. With these feelings we take pleasure in recording the following incident of Senator Houston, of Texas. Being asked, recently at a large party given by Mr. Speaker Winthrop, why he did not attend places of public amusement, as he used to do; he replied: “I make it a point, never to visit a place where my lady, if she were with me, would be unwilling to go. I knew it would give her pain, as a Christian, to attend such places, and I will not go myself where I cannot take my wife.”— Let him be honored for that.

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HAYNES' BAPTIST CYCLOPEDIA: or DICTIONARY of Baptist Biography, Bibliography, Antiquities, History, Chronology, Theology, Polity and Literature.

This is the title of a new work just issuing from the press in Charleston under the editorial management of Thomas Wilson Haynes. Its character and design are sufficiently illustrated in its title. Mr. Haynes is known to many of our readers as the former conductor of the Southern Baptist. He is a man of decided talents, and of great industry; but how he may succeed in the present enterprise, is to us as yet exceedingly problematical. We fear he will find the amount of his labor overbalancing the remuneration which it receives. We wish otherwise, for his work will be a desideratum, to biblical students at least, and such as may wish to push investigations far into the details of baptist history, especially of the “Baptistal Controversy.” The work is to be issued “in 24 Monthly Parts, each Part to contain not less than 48 pages,” large imperial Octavo; and when completed will make a volume of 1200 pages. The first twelve parts will be sent to subscribers for \$3.00 in advance; and the whole will be furnished at \$5.00. We wish our brother success. The first Part sent to us, was so badly tangled by the binder that we cannot unravel it.

MISSIONARY REPORT.

The attention of our brethren, particularly of Bethel Association, is invited to the interesting report of their missionary, Elder J. Reeves, found in another place. The destitution which he is called to supply is great, and he is the very man for the field; active, experienced and pious. It is hoped the Board of the Association will be adequately sustained in their work, by the hearty and efficient co-operation of the churches. Let them not forget the time and place of the next meeting of their Board, at Spring Hill, and let them not forget also, that it will depend upon their warm action whether the missionary labors of brother Reeves shall be continued. May the good Lord own and prosper our brother in his labor of love.

PUBLICANS AND HARLOTS ENTER IN BEFORE YOU.

The current history of the times is replete with facts strikingly illustrative of the omnipotence of truth and of the heaven-like influence of correct principles. No one, we dare say, will read the following extract from the N. Y. Herald, without feeling that all things are possible with God. The writer says: “On the Five Points, the Sodom and Gomorrah of New York, there is now a flourishing temperance society, at least flourishing for that depraved and dissolute section. Let the stranger, who is unused to the scenes of infamy, debauchery and crime, but stop at one of the meetings of this society. Humanity in all its conditions is there to be seen, and the mind is brought to a strain of deep reflection, whether the beholder is dreaming or looking upon the wasted and attenuated forms of what were once the pride of their household, and the favorite daughter or son of a long since heart-broken mother.

As the hour draws near to commence the ceremonies of the meeting, the stoop is crowded with those, who through curiosity, or for the promotion of the cause are attracted thither. In a dimly lighted room the congregation meets, and their very appearance causes the heart to sicken, at the thought that it is possible for humanity to fall to such a depth of degradation; After the miserable influences of the poisonous draught are discussed, the invitation is given for those who wish to throw it aside to enter their names upon a book provided for the purpose. A female advances; her garments are tattered and torn; and her countenance is flushed with wine. She wends her way slowly up and pledges herself to abstain from its use. Her face is furrowed with the weight of years, and her once black and glossy hair has become grey in the walks of infamy.

Is there hope for the reformation of her who for years has not heard aught but the midnight yell of the inebriate? But, there is another of tender years. She approaches more cautiously. Not yet does she show that her life of shame has been of long duration; but there is a recklessness about her mien that forbids a hope of success. Her hood drawn tightly around her face, her features are hardly visible, but as she draws nearer to the glaring lamp, there are to be seen traces of beauty still, and her words bespeak for her that she had the gentle maternal hand to guide her and direct her mind, and instill those principles which adorn and render beautiful the sex. That watchful guardian and protector of the tender plant withered and died when she was young, leaving thus the orphan who now stands to pledge herself to a better life. Thrown upon the cold and heartless charity of the world when so young, she wandered from the paths of virtue, but it may be that the day star of prosperity and happiness are now rising before her.”

AN IDOL.—“Sir,” said a lady to Mr. Romaine, “I like the doctrine you preach, and think I can give up every thing but one.” “What is that, madam?” “Cards, sir.” “You think you could not be happy without them?” “No, sir, I could not.” “Then, madam, they are your god, and to them you must look for salvation.” This pointed and faithful reply is said to have issued in her conversion.

PROPHETCY FULFILLED.—It is an extraordinary fact, and worthy of notice, that the exact day when Pius IX. yielded, as he said, to the mysterious disposal of Providence, and fled from the Papal chair, completed the period assigned by the most distinguished Bible expositors of the prophecies, in reference to the end of the Papal Dynasty, which commenced with giving to Boniface VIII. the title of Universal Bishop.—*Christian Intelligencer.*

GREAT QUESTION IN ENGLAND.—The questions at issue between the State and ministers and the Non-conformists are the great conflict in England. A correspondent of the Puritan, speaking of this conflict, says:—"Never before was it so calm, earnest, decided, nor sustained by such intellectual power. The question of a separation between the Church and State, has gained a very powerful hold on the public mind, and has also become the question of the age. Though the members of the established Church have on their side the influence of long established laws and customs, vast wealth, a powerful aristocracy and a learned ministry, they cannot resist the advancing force of truth. That is invincible. It will prevail. This is already indicated by the apprehensions and alarm which are felt by the friends of the Established Church, and the efforts they are making for reform."

BAPTISTS IN TENNESSEE.—The Tennessee Baptist says, within this state are 19 Associations—about 465 churches; 260 ordained ministers, and 60 licensed preachers; individuals baptized within the year, about 3000, and the whole number of communicants, about 36,000, of which portion, West Tennessee has one third.

Of the Anti-mission Baptists, there are 16 Associations; 240 churches; about 120 ordained ministers, and 14 licensed preachers; baptized within the year, 178 persons, whole number of members about 9,500, next to Georgia in point of strength.

DOMESTIC MISSIONS.

Receipts from the 30th of April to the 14th May, 1849.

Rec'd of J. C. Keeney, Agent for Missions, by Dr. Gorce, \$670 00
Of Daniel Rhast, (by R. Graham,) subscription to Rev. McVey, 10 00

\$680 00

FOREIGN BOARD.

Of Mrs. Mary Rhast, by R. Graham, subscription to Rev. McVey, \$5 00

FOR THE JOURNAL.

Of Rev. Jno. S. Ford, 4 vol., 81 00
Of C. Heard, 4 vol., 1 00

\$2 00
W. HORNBUCKLE, Treas.

LETTERS RECEIVED.

Bro. Bradley Nall is informed that his letter and money are in hand. There was a mistake in the books of 1847, which, although we had no hand in the error, we have corrected in our books. He will find his receipts right, and while we thank him for present aid, we hope he will send us additional help.

Bro. James Goggans has our sincere thanks for the spirit and interest with which he has begun to assist us. Hope our good brother will let us hear from him frequently. Due entries are made and papers forwarded.

Bro. James Robertson will accept our hearty acknowledgements of his timely aid and good wishes. Hope our brother will send us a few names from his place. Will he try? He will find his receipt in another place.

Bro. Daniel Ivey has our thanks for assistance. Hope to hear from him frequently. Will he send us one more name?

Bro. Abner Williams is informed that his letter is before us. Thank him for information. The paper was intended for the person he mentioned, gratuitously to whom we shall write soon.

Bro. Edmund King has our gratitude for his very interesting communication, and for his aid in our cause. Proper distribution of his money has been made; and we hope our brother will give us his influence in the circulation of our paper.

Hon. Wm. P. Chilton will perceive that his letter is in hand. Many thanks for the contents, and hope to hear from him often. We have few friends like minded with him; and may he always be prosperous and happy.

Col. S. P. Storer will understand that his communication is before us. All directions are attended to as ordered. Wish many good things to the persons of whom he writes, and especially their safe return.

Rev. J. H. Taylor will accept our hearty thanks for the interest he has taken in our cause. May the good One prosper our dear brother. We shall be happy to hear from him frequently. Hope he will send us additional aid from his region.

Rev. H. E. Talliaferro has gratified us greatly by his handsome and pleasant letter. Hope our brother will write us often. Where are the subscribers from his region? We expect them

Communications.

MACAULAY'S HISTORY OF ENGLAND.

No sooner had this long looked for history made its appearance in England, than it was caught up by our enterprising and ever ready booksellers, and no less than three editions are now to be found in our bookstores; yet even this seems scarcely sufficient to supply the demand. Macaulay's vigorous style and thoroughly English feeling, have made him a great favorite at home; while his liberal views, and life-like pictures of men and manners, have rendered him equally popular on this side the water. The work before us would possess no ordinary degree of excellence, did it merely sustain the high reputation of its author.

It is entitled "The History of England from the Accession of James II.," and is introduced by a rapid, comprehensive, and highly interesting sketch of England; her history, progress, condition—social, political, and religious—from the invasion of the Romans. We have lively pictures of the firm and politic reign of the great queen; the feeble and contemptible government of the childish, pedantic James I.; the short and melancholy career of Charles I., who, though a tyrant, and the son and father of tyrants, possessed so much that was accomplished and amiable, as a scholar and a gentleman, and met the hard fate that terminated his unhappy life, with such christian and kingly dignity, that, in spite of our better judgment, we are half-tempted to join those who termed him "the blessed martyr;" the severe, grim ascendancy of the saints; the stern, wise, powerful, rule of the Protector; the careless, unequal, half-tyrannical, half-lenient, reign of the reckless and wicked, but good humored Charles II. With this series of interesting scenes, sketched in Macaulay's happiest manner is ushered in the great drama in which James II. and the many who as his victims, dupes, tools, and opponents, played parts so conspicuous, and so varied.

To the public mind, now more than at any period of the world, accustomed to question the right, and scrutinize the motives of rulers; to trace great revolutions to other and more powerful causes than mere physical force; to admire the struggles and applaud the victories of liberty—no period possesses more interest than that through which England passed, from the accession of James II. to that of the Georges. Other periods may be more brilliant in conquests, more prolific in writers, richer in scientific discoveries; but no age and no country can boast a more ardent devotion to civil and religious freedom, or nobler sacrifices in its support. Every act of tyranny roused a stern, uncompromising spirit of resistance; which often trampled on, but never subdued, betrayed its workings, sometimes by violent outbreaks, sometimes by the deep murmur of a decided and outraged people. The sacred spark of liberty glowed in almost every English heart; and occasionally burst into a flame, which neither the iniquitous courts of justice, the Tower, the scaffold, nor the stake, could quench. This period possessed peculiar interest for the American reader. In it he discerns the presence of that power, which finally wrought out our own glorious Revolution. The same spirit that refused to acknowledge the dispensing power, resisted the stamp act—the same obstinate and blind resistance to popular feeling lost James his crown, and George the Third his colonies.

One of the most striking features of this work is the extraordinary dramatic interest of the narrative. This arises from two of Macaulay's most distinguished characteristics—a sustained and spirited style, and vivid illustration of character. His characters are not the stereotype personages who have so long stalked through the pages of history, in all the dulness of historical gravity; but living men and women. We feel for them the interest of acquaintances—praise them and condemn them, laugh at them and weep with them, love them and hate them. And it must be confessed, our author is by no means sparing in the latter feeling. If, like Dr. Johnson, he "loves a good hater," his affection for his reader must be something more genuine than the usual matter of course passion of authors. Whatever he dislikes, his reader detests. Even "the virtuous Crammer," who Shakespeare has taught us to pity and to love, Macaulay makes us hate.

There is something peculiarly happy in his manner of bringing his characters on the stage. Their introduction is neither with the formality of history, nor the affectation and suddenness of romance; but they come in like real persons—and always at precisely the right time, and in the right manner. And being once in, though the reader, in the hurry and excitement of Macaulay's vigorous style, frequently loses sight of them, he never forgets them. We read this work as we read the Arabian Nights in childhood, Paradise Lost in manhood, and the Vicar of Wakefield through life. We would no sooner think of deserting the lovely Mary of Modena, or the stout and loyal seven Bishops, or even the gay and dissolute Charles, than the gentle Ophelia, or the unfortunate Jewess—the brave, the beautiful, the high-souled Rebecca—or the noble and mis-guided Othello.

Macaulay's reputation as the most popular and brilliant of modern essayists, and the assurance his readers feel, that he himself possessed in an eminent degree, that rare combination of talents and powers, so eloquently enumerated in his masterly sketch of what the historian should be, have raised both expectation and curiosity in regard to this long promised work. Much and well deserved praise has been bestowed on Macaulay's method. He delineates manners, customs, habits &c.—or, in his own words, writes "the history of the people, as well as the history of the government." Mr. Macaulay, however, is not the first who has made use of this im-

provement. Goldsmith long ago ventured upon it; and though sneered at as puerile, and assailed as inaccurate, his histories still continue to delight the people—who must be allowed to know when they are pleased, if unable to tell why. Scott, in his Tales of a Grandfather, has produced one of the most charming histories in our language; and perhaps even his pure and fascinating style adds less interest, than the detail of incidents and traits of character, which more formal historiographers consider beneath the dignity of the historic pen. So cautious have historians been of compromising their dignity, that in spite of ourselves we have come to consider the persons who figure in history, as quite distinct and different from the ordinary race of mortals; and when we do occasionally catch a glimpse of something like human feeling, we feel an exquisite pleasure, a delightful surprise. When Macaulay shows us Sir Isaac Newton, a silent member of the House of Commons—Halifax, waving his hat and shouting at the acquittal of the Bishops—William of Orange, writing confidential letters to his friend Bentinck, about his children and his hunting—Mary, wondering that when she should be queen, her husband would not be king;—we feel that the statues which have so long stood cold and lifeless amid the admiration and criticism of the world, have suddenly stepped down from their pedestals, and are mingling in the busy hubbub of every-day life.

If stepping aside from the beaten track of ordinary history, to cull a flower of incident or anecdote, be a fault, it is the fault of Milton's episode on his blindness—it snatches a grace beyond the reach of correctness. Plutarch and Boswell have both written biographies. Plutarch and Boswell! Who would think of comparing them! Yet not farther does the great philosopher and biographer of the ancients transcend the modern Lilliputian we have placed by his side, than does Boswell's book, surpass Plutarch's. Boswell's disdained nothing that would interest his reader; and though despised by his contemporaries, and even by the man whom he contributed so largely to immortalize, has produced a work which must endure with the English language. This method of writing history gives to it a life and zest before unknown. It will do more towards correcting the pernicious habit of indiscriminate romance-reading, than all the anathemas ever promulgated against novels. Give to our children histories, which are not the mere dull detail of dates and reigns, but which tell what their fathers did and said—how they thought and felt—what houses they lived in, and what vehicles they rode in—what they loved, and what they hated; mingled with the gorgeous array of kings and courts, knights and ladies—the tumult of battle—the enthusiasm of martyrs—and they will not ask for fiction. Truth will seem stranger than fiction—history more fascinating than romance.

We have lengthened these remarks far beyond what we intended; as our design was merely to call the attention of our readers to this new and valuable work. Its perusal has afforded us so much pleasure, that though endeavoring, as became us in our capacity of critic, to "keep thro' it" "we sharpened, else inspection." We can hardly "hint a fault or hesitate dislike." Our author excels and seems to delight in depicting character; and frequently individuals remotely connected with the subject, are introduced merely to be described—and sometimes shade after shade, and color after color, are added, till the picture looks more like a caricature than a resemblance. The occasional celebration of the achievements, genealogy, and connections of some noble family of England, may, like Homer's Catalogue of Ships, sound most musical to a subject of the "Queen of the Ocean," but falls rather heavily on a republican ear. Mr. Macaulay's epithets are often severe and abusive. We very much doubt whether any thing was ever gained by harsh language and hard names; but we can very readily excuse these, when, as with Macaulay, they are always employed on the right side. Virtue, liberty, religion, find in him a sure and warm support. There is no favor to royal criminals—no compromise with vice. The high moral and religious tone pervading his writings, is the noblest feature of his style; and in the extensive circulation, and increasing popularity of his works, must produce much good. Judging from the plan of the author, and the progress of the published portion, we suppose the work will be very large. The present volumes close with the accession of William and Mary. The conclusion will be anxiously and eagerly looked for.

Sumter County, 1849.

For the Alabama Baptist Advocate.

MAY 3, 1849.

Dear Bro. Chambliss,—

By request of the Board of the Bethel Association, I forward you, for publication, my first report of the Associational year. At their first meeting, they requested a continuation of my services, in the field of their operations, which is truly an interesting part of God's moral vineyard, in which missionary labor, if properly performed, with the blessing of God, will do a vast amount of good. Confiding in his promise, that our labor should not be in vain in the Lord, I complied with their request. Since which time I have been regularly engaged in the duties of my station. I rode 92 days, preached 76 sermons, delivered 9 exhortations, visited 106 families, travelled 1063 miles, baptized 2, and aided in the ordination of one deacon. My meetings on sabbath have been well attended, on week days, with some exceptions, but thinly attended; on all occasions a becoming attention has been paid to the word, often many have come forward with tearful eyes requesting prayer. Many of the family meetings were quite interesting, and I believe much good may be effected by visiting families and conversing familiarly with them on the subject of religion, expounding the scriptures and uniting with them at a throne of grace.

Suppose the pastors of our churches try what effect such a course would have upon their congregations. The churches generally, in Clark county, where I have been travelling, complain of coldness and barrenness; many of our dear friends who make no pretension to religion, manifest an awful indifference to the "vast concerns of eternity," while there are a few inquiring the way to Zion. Beloved brother, I mention these things to show the great necessity, that exists of our being diligent in business, fervent in spirit serving the Lord. All who love Jesus and wish well to our Zion, should search the scriptures not only to see what the Lord has done for us, (for truly he has done great things for us,) but with this question before us, "Lord what wilt thou have us to do?" Yea, we should inquire, whether we are spending our time and occupying our talents, as we should—who are looking for our Lord, and hope to hear him say, "well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." I am persuaded, if a man of the prophetic Jeremiah's spirit were to travel through our Association, he would say as the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people." Permit me further to say, I was with the Board at their last meeting, and they desired me to continue in the service of the Association one more quarter. Although their funds do not justify the measure, they promise to make up the deficiency themselves, if the means are not otherwise provided. The next meeting of the Board will be at the Spring Hill church, at the district meeting, on Saturday before the 5th Lord's day in July next, at which time we hope the churches will send up their contributions to aid the Board in keeping a missionary in the field. If all would unite in this work the burden would be very light: forty cents apiece for each white member would keep a missionary in the field a year. Dear Brother, pray that I may be enabled to fill the highly responsible station, to which I am now called in that way, which will best promote the declarative glory of God and advance the cause of religion on earth. May the Lord abundantly bless you and give great success to all your laudable efforts to do good.

Yours in Christian love,

J. REEVES.

MISSIONARY INTELLIGENCE.

DOM. MISSIONS.

The following communication from Bro. Huckins, formerly one of the missionaries of the Board, now agent for Baylor University, Texas, will be read with interest. He has travelled extensively in that State during the last year. He has made careful observations on the progress and present state of the cause. It will be seen that an incalculable amount of good has been accomplished already, and in no new State, perhaps, has there ever been a foundation laid so broad and deep upon which to build interests that are to bless the State and the world.—At almost every important point, there is a church of more or less promise.

ANDERSON, GRIMES COUNTY, Texas, Jan. 7th. 1849.

Dear Bro.—I have labored with all your missionaries, and visited nearly all their fields during the last six months.—My intercourse with them has been sweet to my own soul, and I trust it has, to some extent, been comforting to their spirits.

I am at this time in the sphere of Bro. Creath's labors, to wit: Polk, Walker, Grimes and Montgomery counties. In view of the change which has been effected in this field since I explored it a little more than two years ago, I am compelled to exclaim, "what hath God wrought!" Then I was under the necessity of hunting a Baptist—now I meet them at every point. Then the Pedobaptist influence predominated—now if the Baptist does not predominate, it is second to no other, and is increasing with rapidity and energy. Brother Creath is a most laborious, zealous and self-sacrificing missionary. He is a man of great faith. And that faith has removed mountains from his field. He has shared great mercies and afflictions. In all he has shown that he fears God, and desires, above all things, to do his will.

Polk county is a field rich in promise. The church there is composed of active members. Montgomery is an important field, slow of producing, but will produce nobly when the soil is fully prepared.—The church at Anderson, Grimes Co., is made up of excellent and intelligent members, liberal and ready for every good work. Situate in a most excellent community.

Washington county has five churches. Revivals of religion have taken place in Independence and New Year's Creek churches. In this county great attention is paid to the cause of education; about 600 children have attended school the last year. The ablest minister in the State should be located in this county.

Brother Chandler is making a slow, but permanent and happy impression in Fayette and Colorado counties. He is an excellent preacher and remarkable for his discretion. His influence is destined to become strong and salutary.

The fruits of brother Taliaferro's labors are beginning to appear in Bastrop and Williamson counties. This district is rapidly filling up with emigrants: especially on the Bushy and San Gabriel rivers. On the latter the population has pushed back the Indians and buffaloes seventy-five miles during the last two years.

I left that region about eight weeks since. At that time a deeper religious impression was being felt at Austin and vicinity than ever before. Brother T. is a young man of brilliant mind, a warm heart, and is untiring in his efforts to do good. He needs a word of caution occasionally from your pen, with regard to the reception of members; that his zeal do not transcend the limits of prudence, and upon the necessity of cultivating proper habits of voice. He is a precious young brother; and with proper training is destined to become a star of no common splendor.

Lockharts, St. Marks, Sequin and New Brunfels, present a very interesting field with a very large population, most of whom are poor. This is occupied by brother Wells, a sound and discreet man.

Gonzales, De Witt and Lavaca counties are supplied by brother Ellis—a Texas raised preacher, a working man and lover of good books, is abundant and successful in labors. Gonzales presents as fine an example of piety, christian activity and liberality as I have found anywhere. Their Sabbath school is superior to any I have found in the State. If the Lord shall continue that brother in his present field, he will place his moral mark deep on Western Texas.

Wharton, Matagorda and Brazoria counties comprise the region occupied by brother Noah Hill. He is a remarkable man, not for his learning, the depth of his reasoning, nor the beauty of his diction, but for the tremendous power with which he enforces the claims of the gospel. He goes right to the heart and conscience; and speaks as if he saw the flames of hell flashing out right at his feet, and as though heaven itself was within calling distance.

I know of no man in Texas who can equal him in this respect. And if the Sabbath school, the family altars reared in the families of his church, the religious feeling evinced by the members, or their christian liberality, are fruits by which we are to judge, they show that they have a holy man for a pastor.

His field is quite too large for him.—Another laborer should be sent there.—Brazoria county is superior to any in the State. No doubt, a young man of good preaching talents could be sustained there.

In Houston the church is united and devoted to their pastor. He is sacredly devoted to his work. Wherever he goes he sheds a heavenly influence. He is a blessing to Texas.

Galveston is still without a shepherd.—My heart bleeds for that church.

Brother Witt attended our convention. His location at San Augustine was unfortunate. In recommending that point, I was governed more by the judgment of others in whom I had confidence, than by personal knowledge. I am happy to be informed that Marshall is to be his future location. His experience, intelligence and sound judgement, fit him for a general missionary in Northern and Eastern Texas, in which department, I think he could be more useful than by a confinement to any particular locality. The population there is already large and rapidly increasing. But our denomination needs in that section of the State, the guiding influence of wise and discreet minds. Here almost every form of error is rife. This is the theatre on which almost every species of ism and error has been exhibited. Why is it so? While in Middle and Western Texas, a majority of the churches present a sample of order, union and love. The answer is plain.—A majority of the churches in Western and Middle Texas have been planted and watered by your missionaries. In the east and north, the churches have been established by men acting on their own responsibility, and some of unsound doctrine. It will require ten years of hard labor to set things right there. In my judgment the greater part of your efforts in future for our State should be expended in Eastern Texas. Wherever your missionaries have labored, I find my agency successful and so vice versa.

I have occasion to thank God we have some most excellent ministers who are not under appointment of your Board.—They are zealous in their Master's cause.

JAS. HUCKINS.

MISSIONARIES RETURNING.—Mr. and Mrs. Bronson, missionaries of the American Baptist Missionary Union at Assam, and Mr. and Mrs. Haswell of Burmah, are probably on the way to this country, on account of ill health.

WILL the Lord loveth he Chasteneth.

THE ATHLET.—Amid the sublime scenery of the Alps, a wretch had the hardihood to write over against his name, in the Album kept for visitors, "An Athlete." It caught the eye of a minister who followed, when he at once wrote under it, "If an Athlete, a fool, if not, a liar."

MISSIONS TO THE JEWS.—There are fifty six missionaries to the Jews, in different parts of the world. Thirty-one of these are from England, twelve from Scotland, four from Ireland, and the rest from America. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

OUR MOTHERS.—Around the idea of one's mother, the mind naturally clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or her oppositions; but when death has stilled her monitory voices and nothing but calm memory remain, to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by rude storms, raises up her head, and smiles amidst her tears.

The Pope has announced his intention of conferring a Cardinal's hat on the Archbishop of Paris.

The Hon. and Rev. Baptist Noel preached again on Sunday morning, in the National Scotch Free church, Regent Square, for the Rev. Dr. James Hamilton.

MORTUARY.

DIED.—On Tuesday morning, the 8th inst., at Greensboro, Alabama, ELA AUGUSTA, only daughter, of the Rev. C. F. Sturgis, aged about fourteen months. The writer of this article had frequent opportunities of seeing her during her illness, which was of several weeks duration—and strange as the thought may appear, he feels confident, that even at her tender age she exhibited a patience under deep affliction, which nothing but divine grace could afford. Indeed, the innocence and rare loveliness of her countenance all the time indicated, that she was not for earth—but for heaven! That her spirit, was too delicate and refined, to be left amid the rough scenes of this wilderness world; but that God had formed it, for the society of angels, and the quiet rest of his kingdom on high.

During all her illness, she was an attentive observer, of all that was passing around her; but was I believe, never heard to weep, or seen to manifest the slightest impatience. Separation from such a child, is a heavy earthly affliction—but surrounded as are the bereaved Father and Mother, by sympathising friends—and supported as they are by the comforts of religion, in bidding adieu to their only daughter, they are enabled to say in deep submission to God, who gives and takes away, "It is the Lord—let him do what seemeth him good."

C.

Greensboro, May 10th. 1849.

P. S. The "Christian Index" will please copy the above.

RECEIPT LIST.

Receipts for the Alabama Baptist.

NAME.	AMT.	Vol.	No.
W. W. Mattison,	\$4 00	6	52
A. Holmes,	60	6	52
J. P. May,	2 50	6	52
Wm. Gamble,	3 00	6	52
Brander Brown,	4 00	6	52
Isaac Gay,	9 00	6	52
Lewis Simmons,	1 75	6	52
S. R. Pate,	1 50	6	52
Jno. McInnis,	1 50	6	52
S. J. Anderson,	1 75	6	52
C. J. Kirren,	3 63	6	52
Dr. J. Thomas,	2 88	6	52
Wm. Sloan,	65	6	52

Receipts for the Alabama Baptist Advocate.

NAME.	AMT.	Vol.	No.
Robt. P. Lide,	\$3 00	1	58
Rev. J. O. B. Dargan,	8 00	2	58
S. H. Powelkes,	8 00	1	52
M. W. Oliver,	3 00	1	52
Dr. J. Thomas,	2 15	1	57
J. G. Robertson,	3 00	1	57
L. C. Tuit,	8 00	1	52
Jan. Goggans,	6 50	2	11
J. W. Suttle,	5 00	2	11
Rev. J. H. Taylor,	5 00	2	11
John McClendon,	3 00	2	34
E. King,	1 75	1	28
Mrs. S. C. Snedecor,	3 00	1	52
J. C. Cole,	2 00	1	52
Dani. Ivy,	3 00	2	13
Bradley Nall,	3 00	2	13

SHELBY SPRINGS.

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

The attention of those who are seeking a gay, but quiet, well-ordered and healthy abode during the sultry summer months, is invited to this delightful location. It combines the various attractions of natural beauty of site, extent and comfort of accommodations, variety of medicinal waters, and pleasant society, beyond any other resort in Alabama. The Billiard room, Bowling saloon, Bar, and Confectionary part of the establishment, will be in charge of a person skilled in his business. In addition, a fashionable mantua maker and Tailor, and a fancy dry goods store will minister to the wants and convenience of visitors.

A Band of Music will be in attendance.

A four passenger coach will run regularly during the season from Selma to the Springs, leaving Selma every Thursday morning, and often if necessary.

Board at the low rates of last season. Drafts on Mobile taken for bills over fifty dollars.

A. W. SPAIGHT,

Trustee for M. M. George.

May 16, 1849.

