

# 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.

### INFLUENCE OF THE MINISTRY.

At the last day, what a throng of witnesses will there be to the effect of John Newton's ministrations! We are now feeling this effect in the hymns of Cowper, in the writings of Buchanan, who owed his religious character to the instrumentality of Newton—writings which are said to have first awakened the missionary spirit of our own Judson; in the works of Dr. Scott, another monument of Newton's fidelity, and a spiritual guide to hundreds of preachers and thousands of laymen; in the words and deeds of Wilberforce, who ascribed a large share of his own usefulness to the example and counsels of the same father. Edmund Burke on his death-bed sent an expression of his thanks to Mr. Wilberforce for writing the "Practical Christianity; a treatise which Burke spent the last two days of his life in perusing, and from which he confessed himself to have derived much profit; a treatise which has reclaimed hundreds of educated men from irreligion, but which would, probably, never have been what it now is had not its author been favored by Newton's advice and sympathy. What shall we predict as the ultimate result of Whitfield's more than eighteen thousand addresses from the pulpit, and of the impulse which he gave to the activity of the whole church, friends and foes, in America and Britain? His power was felt by Hume, Bolingbroke, Foe, Chesterfield, Garrick, Rittenhouse, Franklin, Erskine, and Edwards, by the miners and colliers, and fishermen of England; the paupers and slaves, and Indians of America. "Had Whitfield never been at Cambuslang, Buchanan, humanly speaking, might never have been at Malabar."

### AN EXORBITANT MINISTER.

"I pay him my forty dollars a year, and he is not satisfied with that, but is constantly teasing for something more." Such was the complaint which a communicant in a Dutch Reformed Church in the State of New York, uttered against his pastor. The Rev. Mr. W. was a minister who preached for souls rather than for hire. His stipend he looked upon, not as the end of his pastoral labors, but simply the means of supporting him in it, which aimed at a higher and a holier end. He preached to his people, not to get their money, but to fit them for heaven.

But his Dutch congregation could not comprehend this. They wanted that he should be satisfied with the money they gave him, without teasing them about anything else. They consequently became restive under his faithful preaching, and ultimately discharged him.

A member of the congregation was asked the cause of their dissatisfaction. "Is not Mr. W. a good man, and a good preacher? Is he not laborious, and attentive to his duties? What fault do you find in him?"

"Why, when we pay a man well for preaching," was the answer, "we want that he should be satisfied, and not be teasing us all the time to do something more. I pay him forty dollars, and that is as much as I ought to be asked to do."

"But what more does he ask of you?"

"Why, it is duties, duties, duties, all the time."

"What duties?"

"Why, he says we must pray. I pay him forty dollars a year to do my praying for me, and after all that he has the impudence to tell me I must do my own praying."

We have sometimes feared that there are other congregations, not a thousand miles off, that want a minister for anything else rather than to teach them specifically what they ought to do.

### A SEVERE TEST.

At a meeting of a Scotch Presbytery the preacher in his sermon supposed that the last judgment was come, and that Jesus Christ was now upon the throne of his judgement, calling his ministers to an account. He asked one of them, "What did you preach for?" says he, "Lord there was a paragon in the family of one hundred and fifty pounds a year. I therefore took orders to get the presentation." "Stand then by," says he, "verily thou hast thy reward." He asks another, "What did you preach for?" and he said, "I preached that I might be reckoned a fine orator, and to have applause of men." Says he, "Stand then by; verily thou hast thy reward." A third comes, and he said unto him, "And what did you preach for?" says he, "Lord, thou knowest my heart; I did not seek to please men, and though many infirmities have passed in my ministry, I did it with an upright design to promote thy glory." Thou hast honored me on earth, sit here by me on my throne.

Give thyself wholly to them, that thy profiting may appear to all; for so many that warren entangleth himself with the affairs of this life, that he may please himself, but hath chosen him to be a sinner.

## Doctrinal.

### THE DAY OF JUDGMENT.

It is the final Day; the period of this earthly system; the dying day of this great world: on which its last groans will be heard, its knell sounded through the universe, and its obsequies celebrated with most awful pomp, and supreme, as well as melancholy grandeur.

It is the Day of universal Judgment; on which the personal concerns of angels, and of men, will be brought to the last trial, before the Judge of quick and dead, and irreversibly settled for Eternity.

It is the Day in which the Mystery will be finished. All the wonderful, and perplexing, events of providence towards this world will, at this time, be explained to the full conviction of the assembled Universe; so that God will appear just, when He judges, and clear, when he condemns. The secrets of the human heart, the mazes of Providence, and the wonders of the Divine character, displayed in these events, will be unfolded in such a manner, as to stop every mouth, and murmur, for ever.

It is the Day on which the Catastrophe of this earthly system will arrive. The plot immensely great, and wonderful, comprising innumerable important scenes, and an endless variety of actors, will now be unravelled. The Theatre is a World; the duration of the action is Time, the Actors are all the millions of the race of Adam; the Subject is Redemption; the Hero is the Messiah; the End is the final triumph of Virtue, and the irrevocable overthrow of Sin. The Catastrophe, on this day, will be completed, and disclosed; and all the efforts, windings, and intricacies, find their termination. "It is done," will be proclaimed by the divine Herald to the Universe; and the curtain will be drawn for ever.

It is the Day on which Christ will be glorified. In this world he appeared as a man, humbled, persecuted, suffering, dying, nailed to the cross, and buried in the grave. Now He will descend from Heaven with the Glory of His Father; and will come to be admired by all them that believe, with wonder, and reverence, inexpressible. No more the Babe of Bethlehem; no more a prisoner before a human Judge; no more an expiring victim on the cross; no more a lifeless corpse in the sepulchre; He will sit upon the throne of the Universe, invested with the sceptre of infinite dominion. He will judge both Angels, and men; dispose of all nations at his pleasure; and open, and shut, both Heaven and Hell. Eternity to all beings, will now be suspended on his nod; and life and death, which will know no end, will be conveyed by his voice. All beings will be as nothing before him; and will be justly counted unto him as less than nothing, and vanity. He will speak; and it will be done; he will command; and it will stand for ever.

On this Day He will glorify his Justice, in the sight of the Universe. He will show, beyond denial, to the consciences of impenitent beings, that their ruin was derived from themselves; that their sin is just as evil and odious, as he has declared it to be in the Scriptures; and that it is equitably punished with everlasting destruction from his presence, and the glory of his power.

On this Day He will glorify his Kindness, in the deliverance of all his followers from guilt and perdition. His compassion to this ruined world; his overflowing mercy to them, who believed in him, chose him as their Saviour, and obeyed his voice; will now be manifested with supreme, and eternal splendour. The universe will perceive, that he chose them as his own, with perfect propriety; while they with astonishment and rapture will remember the love, with which he loved them, and gave himself for them, the tenderness, with which he preserved them from temptations, and enemies; the affection, with which he still bears them on his heart; and the Divine promises, which, while they lived in the present world, conveyed to them immortal life, and are now to be fulfilled in a manner, which no eye hath seen, and no mind conceived.

On this Day He will glorify his Omniscience. He will show that from the beginning he hath searched the hearts, and tried the reins of all the children of men. The sins which they have committed, the virtues which they have exercised, the motives by which they have been governed, and the rewards which will constitute an equitable retribution for their various conduct, he will set in the light of his countenance; as objects, intended to be clearly seen, are by ourselves placed in the sun-beams. It will then appear, that he knew all his works from the beginning; and that he knew the hearts of all his creatures, and that he knew the streams of knowledge, whence innumerable streams have flowed, and will forever flow, to his intelligent creatures.

On this Day He will glorify his Immutability. Now he will clearly discover, that he is Jesus Christ; the same yesterday, to-day, and for ever. Truly, the moral immutability of his character, will be found to have been the only language of his Word; of his law, his promises, and his threatenings; of the system of Re-

demption, and of the terms, on which it is proffered to man. Of course, the Universe will distinctly see how wisely his followers trusted in him, and how foolishly sinners have refused to believe his declarations.

Finally, On this Day, He will glorify his Power. The most awful and convincing evidence will be furnished, that He has the keys of Death and of Hades. Heaven, at his command, will open all its infinite blessings to the eternal enjoyment of his children; and the doors of hell, at his bidding, will close on its guilty, and miserable inhabitants. None will be able to stay his hand, or dare to say unto him, What dost thou? From his face the heavens and earth will flee away; and at his word, new heavens, and a new earth, wherein righteousness shall dwell for ever, will spring up in their stead.

This awful Day will come, as a thief, in the night. A thief, comes in the hour of peace and security; when the house is defenceless, and the family buried in sleep. The first notice of his arrival is the sound of his breaking up, or the noise of his ravages. He comes, also, unexpectedly; he comes only to invade, distress, and destroy. In this unexpected, and dreadful manner, will the Day of the Lord come.—Dwight.

## Religious Miscellany.

### PUBLIC WORSHIP.

The ends for which we assemble in the house of God, are two; to worship God, and to listen to religious instructions.

The public worship of God is the chief and most sacred purpose of every religious assembly of Christians. Let it be remembered, that it is not the uttering, or the hearing of certain words, that constitutes the worship of the Almighty. It is the heart that praises or prays. If the heart accompany not the words that are spoken or heard, we offer the sacrifice of fools. By the inattentive thought, and the giddy and wandering eye, we profane the temple of the Lord, and turn the appearance of devotion into insult and mockery.

With regard to religious instruction, attention and reverence are unquestionably due. All religious and moral knowledge comes from God. It is a light from Heaven, first transmitted to man by the original consent of his nature, and afterwards made more distinct by fairer and fuller lustre by the revelation of the Gospel in Jesus Christ. Its brightness may sometimes be stronger, and sometimes weaker, according to the mediums by which it is conveyed. But still, as far as the instructions delivered from the pulpit are illuminated by the ray from Heaven, they are the truths of God, and ought to be received as such. Refinements of vain philosophy or intricate subtleties of theological controversy, are undoubtedly not entitled to such regard. But when the great principles of natural or revealed religion are discussed; when the important doctrines of the Gospel concerning the life and sufferings, and death of our blessed Redeemer are displayed; or useful instructions regarding the regulation of life, and the proper discharge of our several duties, are the subjects brought into view; it is not then the human speaker, but the Divine authority, that is to be regarded.

In the speaker, many imperfections and infirmities may be discovered. The discoveries of the Gospel are represented in Scripture, as a hidden treasure brought to light; but, by the appointment of God, we have this treasure in earthen vessels. It is not the spirit of curiosity that ought to bring us to church. Too often, it is to be feared, we assemble there merely as critics on the preacher, critics on his sentiments, his language, and his delivery. But such are not the dispositions which become us on so serious an occasion. It is with humility, with fairness, and candor, with an intention to improve ourselves in piety and virtue, with a view to make personal application to our own character, that we ought to hear the word of God. When we enter the sacred temple, let us ever consider ourselves as creatures surrounded with darkness, seeking illumination from Heaven; as guilty creatures, imploring forgiveness from our Judge; as frail and mortal creatures, preparing for that eternal habitation into which we know not how soon we are to pass.

If with such sentiments and impressions we join in the worship of God, and the ordinances of religion, we may justly hope that they shall be accompanied to us with the divine blessings. It is the express precept of God, not to forsake the assembling of ourselves together: Gather together the people, men, women, and children, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.—Enter his gates with thanksgiving, and his courts with praise. Give unto the Lord the glory due to his name.—Thus hath God commanded, and he never commanded his people to seek his name in vain. For, where two or three are gathered together in his name, our Lord hath told us that he is in the midst of them. God hath said, that he

loveth the gates of Zion more than all the dwellings of Jacob. The prayer of the upright is his delight. Both in their temporal and spiritual concerns, they may be most expected to prosper, who can say with the Psalmist in the text, Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.—Blair.

### THE PROPHET LIKE UNTO MOSES.—DEUT. XVIII. 15.

Eusebius, treating of the prophecies concerning Christ, produced first this of Moses; and then asked, which of the prophets after Moses, Isaiah for instance, or Jeremiah, or Ezekiel, or Daniel, or any other of the twelve was a lawgiver, and performed things like unto Moses? Moses rescued the Jewish nation from Egyptian superstition and idolatry, and taught them the true theology; Jesus Christ in like manner was the first teacher of true religion and virtue to the Gentiles. Moses confirmed his religion by miracles; and so likewise did Christ. Moses delivered the Jewish nation from Egyptian servitude, and Jesus Christ all mankind from the power of evil demons. Moses promised a holy land, and therein a happy life to those who kept the law; and Jesus Christ a better country, that it is a heavenly, to all righteous souls. Moses fasted forty days; and so likewise did Christ. Moses supplied the people with bread in the wilderness; and our Saviour fed five thousand at one time, and four thousand at another, with a few loaves. Moses went himself, and led the people through the midst of the sea; and Jesus Christ walked on the sea, and enabled Peter to walk likewise. Moses stretched out his hand over the sea, and the Lord caused the sea to go backward; and our Saviour rebuked the wind and the sea, and there was a great calm.—Moses' face shone, when he descended from the mount, and our Saviour's did shine as the sun in his transfiguration.—Moses by his prayers cured Miriam of her leprosy; and Christ with greater power by a word healed several lepers. Moses performed wonders by the finger of God; and Jesus Christ by the finger of God did cast out devils. Moses changed Oshai's name to Joshua; and our Saviour did Simon's to Peter. Moses constituted seventy rulers over the people; and our Saviour appointed seventy disciples. Moses sent forth twelve men to spy out the land; and our Saviour twelve apostles to visit all nations.—Moses gave several excellent moral precepts; and our Saviour carried them to the highest perfection.—Bishop Newton.

### PRIDE AND HUMILITY.

Humility is an essential qualification for enjoying the felicity of the future world. There is nothing that appears more prominent in the character of the bulk of mankind, than pride, which displays itself in a thousand different modes in the intercourse of society. It is uniformly accompanied with haughtiness of demeanor, self-conceit, obstinacy, arrogance, and a whole train of malignant passions and affections. It is the pest of general society, the source of domestic broils and contentions, and greatest curse that can fall on a Christian church, when it insinuates itself into the minds of those whose love to have the pre-eminence." It is a source of torment to its possessor and to all around him; and of all the malignant passions which rankle in the human breast, it is the most inconsistent with the present character and condition of man. It is peculiar to fallen and depraved intelligences, for it is certain, from the very constitution of the moral system, that no emotions of pride or haughtiness are ever felt in the breasts of angels, or any other holy beings; because such affections are incompatible with the principle of love to God and to our fellow creatures.

In opposition to this principle, which predominates in the minds of fallen man, and apostate angels,—humility is a distinguished characteristic of the sons of God, whether on earth or in heaven. Hence we are told that "God resisteth the proud, but giveth grace to the humble;"—that even "a proud look is an abomination in his sight," while he beholds with complacency "the humble and the contrite spirit." Hence we are exhorted "to clothe ourselves with humility;" and "to forbear one another in all lowliness and meekness of mind, and to esteem others better than ourselves." Humility consists in a just sense of our character and condition, both as dependent beings and as apostate creatures, accompanied with a correspondent train of dispositions and affections. However much this disposition has been disordered by humors and other infirmities, when viewed in its true light, it appears congenial to the best feelings of our nature, and to the plainest deductions of reason.—When we consider our condition as creatures, dependent every moment on a Superior Being, for life, and breath, and all things;—when we reflect on the curious organization of our corporeal frame, the thousands of veins, arteries, muscles, bones, lacteals, and lymphatics, which are interwoven through its constitution; the incessant pulsation of the heart in the centre of the system; and the numerous other functions and movements over which we have no control,—when we reflect on our character as guilty and depraved creatures; the presence of him who is of purer eyes than to behold iniquity; and on the numerous dis-

es, pains, sorrows, and physical evils from the war of the elements to which we are subjected,—when we consider, that, ere long, our bodies must crumble into dust, and become the prey of noisome reptiles;—when we reflect on the low station in which we are placed in the scale of intelligent existence,—that we are only like so many atoms of microscopic animalcules when contrasted with the innumerable myriads of bright intelligences that people the empire of God,—and that the globe on which we dwell is but as "the drop of a bucket," when compared with the millions of more resplendent worlds that roll through the vast spaces of creation;—and, in short, when we consider the grandeur of that Omnipotent Being whose presence pervades every region of immensity, and in whose sight "all the inhabitants of the world are as grasshoppers, and are counted to him as less than nothing and vanity."—There is no disposition that appears more conformable to the character and condition of man, than "lowliness of mind," and none more unreasonable and inconsistent with the rank and circumstances in which he is placed, than pride, haughtiness and arrogance.—Dick.

### ADVANCEMENT IN RELIGION.

As the usual mode of admission to our churches, subjects their members to a scrutiny of their conduct, it is considered by many as a kind of ordeal, which being passed with success, remits them from any solicitude about farther improvement. A kind of indelible character is then impressed upon them, which is susceptible of neither increase nor improvement. I do not mean to say that they come deliberately to such a conclusion, or that they are aware of any such opinion being in their mind; but having passed their trials with honour, they insensibly acquire the idea, that now they are professed and acknowledged Christians, that their religion is admitted to be genuine, that they are put amongst the disciples, therefore the same anxiety is no longer necessary. Often and often have we seen, especially in the case of young persons, that the act of joining the church, has in some measure diminished the earnestness with which their minds were formerly directed to the subject of religion. They were growing rapidly as babes in Christ, till the consciousness of being a church member, and acknowledged a Christian, either by generating pride, or relaxing diligence, has paralyzed their piety, arrested their growth, and left them dwarfs in grace forever after.

We should consider that religion is not an abstract thing of times, places, and ceremonies; nor is the religious character formed by any single compliance, however public or however solemn. If it were admitted that regeneration is an instantaneous change, in which the whole character of a child of God is formed at once, this will not apply to membership. Instead of considering our union with the church as the goal of our religious career, where improvement may cease, and progress be stopped, we should view it as but the very starting point from whence we are to forget the things that are behind and press towards the mark for the prize of our high calling. From that moment, we are under more solemn obligations than ever to grow in grace, inasmuch as the means of the growth are increased. Till then, we have been as trees growing in obscurity, without the aid of human culture; but when we associate with a church, we are transplanted into a garden, and the advantage of the gardener's care, and should therefore abound more than ever in all the fruits of righteousness which are by Jesus Christ unto the glory of God.—J. A. James

### MAKING SECRET PRAYER PLEASANT.

1. Be regular in the observance of it. Arrange your affairs with reference to your daily seasons of retirement; and do it with just as much purpose as with reference to your ordinary meals; and if you are very irregular in the latter, with more.

2. Watch over your life and conversation. If you suffer yourself to be betrayed into any irregularity of conduct, or frivolity of conversation, it will press like lead upon your spirits as you enter your closet. There is meaning in the words of the apostle, "Watching thereunto, with much perseverance."

3. Prepare for it by meditation. The mind which has been engrossed in secular business, needs time to recall itself that it may gain a proper attitude to commune with Jehovah. You must labor to secure the conception of a present God. You are alone with a grieving, offended, yet compassionate friend. That friend is He before whom the angels veil their faces. There must be preparation in order to enter suitably in communion with Him.

4. Read in connection with your devotions, a few pages in such works as Baxter's Saint's Rest, Kempis' Imitation of Christ, and above all, devotional portions of the Bible.

5. Let your heart dictate every word you utter in the form of prayer. In other words, do not go to the closet merely to discharge your conscience in relation to the duty; but go there to unburden your soul of its emotions; and while there do not utter words significant of desires you do

not feel: If you have not the emotion which you ought to have, do not mock God by expressions which signify its possession, but meditate and pray for it till it is awakened; and when it comes, utter it.

6. Pray much to Christ. He can be touched with the feelings of our infirmities. He was tempted—tried—in all points as we are, and presents himself before us in a form to meet our sympathies, and invite our most confiding approaches. Why did Stephen, in the hour of his trial, pray, "Lord Jesus, receive my spirit?" There was a volume of instruction in that prayer. It points us to One who, having trod the path of temptation, suffering death, bears towards us the heart of a brother—that can be touched—combined with omnipotence to save.—Christian Alliance.

### DIVINE CHASTISEMENTS.

Parents never chastise their children that they may have the pleasure of hearing them cry, but that they be convinced of having done amiss, and be more cautious in future. Thus God never afflicts his children willingly, that is because he has delight in seeing them in trouble, and distress; but for their profit, to promote their present and future good.—whether the Lord gives to his children the cup of prosperity or of adversity, it flows from love, and is designed for their good. Augustine, in one of his addresses to God, says, "When thou dealest gently with me thou art my Father, and also when thou afflictest me that I may not perish through softness and delicacy."

While God sees it necessary for the good of his children to correct them for their faults; yet his bowels of compassion yearn within him. No parent can feel such sympathy for the feeblest child, as God feels for his children in affliction while under the hand of correction.—"Like as a Father pitieth his children, so the Lord pitieth them that fear him." Ps. 103. We have a striking illustration of the compassion of our heavenly Father toward the penitent child, in the conduct of the father toward his prodigal son.

### MENTAL DEVOTION.

It is to be remarked, that a fulness of mental devotion was the spring and source of our Lord's visible piety. And this state of mind we must acquire. It consists in this, in a habit of turning our thoughts towards God, whenever they are not taken up with some particular engagement.—Every man has some subject or other, to which his thoughts turn, when they are not particularly occupied. In a good christian this subject is God, or what appertains to him. A good christian, walking in his fields, sitting in his chamber, lying upon his bed, is thinking of God. His meditations draw, of their own accord, to that object, and then his thoughts kindle up his devotions; devotion never burns so bright, or so warm, as when it is lighted up from within. The immensity, the stupendous nature of the adorable Being who made, and who supports, every thing about us, his grace, his love, his condescension towards his reasonable and moral creatures, that is, towards men; the good things which he has placed within our reach, the heavenly happiness which he has put it in our power to obtain; the infinite moment of our acting well and right, so as not to miss of the great reward, and not only to miss of our reward, but to sink into perdition; such reflections will not fail of generating devotion, or both. This is mental devotion. Perhaps the difference between a religious and an irreligious character; depends more upon this mental devotion, than upon any other thing. The difference will show itself in men's lives and conversation, in their dealings with mankind, and in the various duties and offices of their station; but it originates, and proceeds from a difference in their internal habits of mind, with respect to God; in the habit of thinking of him in private, and of what relates to him; in cultivating these thoughts, or neglecting them; in inviting them, or driving them from us; forming, or in having formed a habit and custom, as to this point, unobserved and unobservable by others, (because it passes in the mind, which no one can see; but of the most decisive consequence to our spiritual character and immortal interests. This mind was in Christ's deep, fixed, and constant piety. The expressions of it we have seen in all the forms, which could bespeak earnestness and sincerity; but the principle itself in his deep in his divine soul; the expressions likewise were occasional, more or fewer, as occasions called, or opportunities offered; but the principle fixed and constant, uninterrupted, unremitted.—Paley.

### GIVING A TEST OF FIFTY.

His Excellency, Gov. Briggs, the President of the American Baptist Missionary Union, in the course of his address at the annual adjournment of the late meeting of the Union at Philadelphia, said—

"Will you indulge me with one word upon the subject which was discussed this morning, the duty of men to contribute of the in worldly substance to benevolent purposes, whether these purposes are for the missionary, or for relieving the poor, the widow or fatherless; no matter what. Men make mistakes, and ministers sometimes do, by presenting the subject in a manner that is not fully understood. Heaven does not require that a man should give away all of his property, but he must not give away money to the great cause of the Church, in







ness authority for infant baptism in the Bible, but seems scarcely to have made up his mind whether there is any authority or not. Perhaps D'Aubigne and others may find authority in natural if not in revealed religion.—By the way, is it not a little strange that so mature a theologian as the latter should not be think himself that revelation was designed to throw light on nature and not nature on revelation?—that revelation is the fuller and distincter publication of the divine will?—If he should find a resting place with the Baptists—which is not incredible—I presume he will scarcely go farther than the ranks of the open Communions. His book shows a Catholicity that fondly embraces Christians of every name—and it is to be apprehended that, like Robert Hall, his perceptions of truth on this subject may be obscured by the very intensity of a feeling so noble.

**HIS BOOK.** This—entitled "Union of Church and State"—is a hurried but able production, written evidently with but the most distant concern about its influence on the authors reputation as a writer, but with far higher aims. It is, therefore, a book full of sincerity and heart. One of its highest excellencies is the strong line of demarcation between the evangelical and unevangelical schemes and the emblazoning on every page of the great doctrines of grace, which the author strongly and clearly perceives and loves with an apostolic fervor. He has not exhibited these doctrines in the unattractive rigidity of the Scotch School, but in the mild radiance of the gospel.—The style of the book is unfinished, nevertheless it is characterized by that wider, richer, more varied, vocabulary, arising from a better appreciation of ancient learning, for which our trans-Atlantic kinsmen are distinguished above their brethren on this side of the water. I trust I shall be pardoned for this sentence; for though with a very hopeful precocity, we Americans have fully decided, as Mrs. Trollope says, "that the English do not know how to speak English," I believe it is still conceded that they know how to write it.

Upon the whole, the book is full of interest, and I would advise all who wish fully to inform themselves about movements, pregnant, perhaps with the greatest events, to procure it and read it. I venture to say, few of them will be entirely satisfied with a single reading.

T.

NATURAL RELIGION.

There is a great and vast distinction between what might be known of God independently of revelation, and what commonly would be known of Him, without such a communication. The school boy, with a knowledge of the power of figures might perform his sums without the rule to guide him, yet how few would actually accomplish this. Any one who admits the axioms of Euclid, might, without even seeing the book, prove every proposition it contains, yet who would commonly attain to this. How few could afford the requisite time and attention—How few would be disposed.

There is however, this difference between the illustration and the subject. The school boy and the mathematician are at liberty to pursue as far and no farther than they please,—whereas the very nature of religion implies a moral obligation on our part to enquire diligently into the truths she teaches and the duties she requires. Religion in claiming our obedience, claims our attention—undertaking to teach us our duty both to God and man, she requires imperatively, that we take the utmost possible means to seek for her instructions and obey them when known.

We might know, that here is a God, without Revelation, and yet the most of men might hardly arrive at even this truth "That which may be known of God is manifest in them." Indeed, it is not the object of Revelation to teach us this truth. It presupposes from the very first, that we believe in the divine existence. "In the beginning, God created the heavens and the earth"—Who God is, you are supposed to know.

There are some truths, which it is difficult to prove, because they are so plain, you can find no plainer truths to prove them by. All the difficulties of proving the Existence of God, arise from this source. Some persons have indulged a doubting disposition, so far, that they at last even doubted their own existence. To such—to those who refuse the evidence of their own senses and of their very consciousness, there is an end of proving any thing. If the ball of the eye be gone, in vain do the green fields spread themselves out tempting to the sight.

Now a man may as well deny the consciousness of his own existence as his consciousness of the existence of a God. In his own soul, he feels that there is a God. Take man in a moment of calmness,—let him go alone—and he will feel that he is not alone. He feels a sense of responsibility of accountability—of reverence—how come all these feelings without a Being to whom they can refer—God?

It will be said that while we feel all this, how can we be sure that it is not the result of Education, of a knowledge derived from the Bible, of which we are unable to divest ourselves. It is true that men sometimes mistake the feelings produced by education for those which form a part of their nature; but it is also true that men cast aside as the prejudices of Education, the most spontaneous feelings of their own hearts. It is thus only that we can account for the fact that Atheism is confined to civilized communities. Heathens know nothing of it. It was not heard of in antiquity, except in some cases among the Epicureans. But in the lands where Christianity cherishes the religious feelings to the greatest heights of purity and development, men are occasionally found to attribute all religious impressions to education. As if man possessed only the eyes of the Bat, which the effulgence of divine truth dazzled into blindness, and could perceive his religious responsibilities most uniformly on the twilight of heathenism.

If we turn to those nations which Christianity has not penetrated, some idea of a Supreme Being is nearly if not quite universal, and those nations most noted for their wisdom and prosperity are those whose reverence for religion is most remarkable. Is this Education? F.

For the Alabama Baptist Advocate.

NO. I.

*Christ was made under the law, to redeem them that were under the law, and hath redeemed us from the curse of the law, being made a curse for us.—PAUL.*

Law has its origin, in either natural, assumed, or delegated right or authority. All governments are established and administered according to some law derived from one of these rights. Whether derived from a natural, assumed or delegated right or authority, the laws, according to which different kinds of governments are administered, should be adapted to the respective nature of the subjects of those governments. Man in his first creation, as also now, being a free and moral agent, possessing rational faculties, and moral subilities, was a subject of the moral government of God: therefore the laws according to which this government is administered over man, are adapted to him, as being such an agent, possessing such faculties and sensibilities.

In remarking upon that portion of scripture, standing at the head of this article, it is deemed necessary in the first place, to settle the meaning of the law, under which mankind were placed (they being the class of beings alluded to) and whose penalty they had incurred, and under which Christ was made, in order that they might be redeemed and brought from under its curse. In the scriptures are contained various and different kinds of laws, to which different names have been given, expressive of their binding nature, as being a temporary or continual, of a ceremonial or judicial obligation. Some of these laws are as follows, viz: positive precepts—as that given to Adam in the garden, to Noah, requiring him to build the ark, to Abraham, commanding him to offer up as a sacrifice, his son Isaac, &c., all of which were right because commanded of God, and binding only during a limited time; or Judicial, as those given to, and binding on the children of Israel, as a political body, or civil community; ceremonial—as those given to, and binding on the same people, as a National church, religious body, or ecclesiastical community; or moral, as that summarily comprehended in the ten commandments, eternal in its principles, and immutable in its requirements, growing out of the reason and fitness of things and commanded because right of itself, of universal, and perpetual obligation, binding upon all the subjects of God's moral government, the penalty of which is eternal death; or lastly the law of faith—that required by the gospel, as the condition of salvation, on the part of those capable of exercising it.

Besides these different laws, it is assumed by some that there is another called the Adamic law, given to Adam and Eve, having no relation to, or connexion with any other, and restricted in its bearing and existence to their probationary state.

Now, which of these laws was mankind under, from the curse of which, they need to be redeemed, and under which, Christ was made, that they might be redeemed? If the Adamic, then none but the original transgressors, i. e. Adam and Eve, could be redeemed; or at least the violators of any other law could not be redeemed or saved in virtue of the redemption price paid by Christ. This sentiment, the reader will perceive, proceeds upon the assumption, that the satisfaction rendered to the penalty of any certain law, is not available to the deliverance of a transgressor from the penalty of any other law. Those who contend that mankind have been redeemed from the curse of the Adamic law as explained above, by the atonement made by Christ, would do well to consider that their theory destroys the possibility of sinners being saved, who are transgressors of any other law, in virtue of what Christ has done. But to proceed in the inquiry. What law was Christ made under? If the judicial on ceremonial only, then none but the Israelites could be redeemed—those laws not being obligatory upon any other people. If that positive precept, forbidding Adam to eat of the fruit in the garden, then none could be redeemed, but from the penalty of that law, which, it is assumed, was not eternal death. That it was not the law of faith, is too self-evident to say any thing by way of argument.

The Scriptures clearly teach that others, than the original transgressors, and Israelites, shall be redeemed, and delivered from eternal death—some of all nations, and kindreds, and peoples and tongues. Rev. vii. 9. Now as the moral law, is that which is binding upon all people and as some of all kindreds and tongues and peoples shall be saved and redeemed from eternal death, which is the penalty of the moral law, it therefore follows by necessary consequence that this law is that under which man was placed and under which Christ was made, not naturally under, but made under.

Having settled the meaning of the term law, and shown that the moral law is that which man is under, and which Christ was made under, and from whose curse redemption is to be had, by Christ being made a curse for man, I shall in my next, treat upon the subject of this redemption.

C.

REVIVAL INTELLIGENCE.

The Western-Christian Journal reports a revival in the Baptist church, at Pomeroy, Ohio—41 have been baptized, and 2 received for baptism.

The New York Baptist Register reports revivals at Newark, New York. A protracted meeting was held for six weeks, and as the result, 72 members have been added to the church by baptism.

The Christian Index reports the addition of 18 members to Easton church, Geo., by baptism.

The N. Y. Baptist Register reports revivals at Harbor Creek church, Penn., 41 baptized; at Phelps, N. Y., 18 baptized; at Wayne, do., 29 baptized; and at Baldwinville, 10 baptized.

The N. Y. Baptist Recorder reports revivals at West Boylston, Mass., about 50 conversions; at Clifton Park Village, 31 baptized; at New Haven, Conn., Second church, 16 baptized; First church, 10.

The Montreal Baptist Register reports the addition of 89 members, by baptism, to the Baptist church at Hillsborough, New Brunswick; and to the Baptist church at Biltown, 60.

The Puritan states that there are in most or all of the churches in Boston, tokens of the special presence, and in some of them more or less cases of hopeful conversion. In Chelsea, some sixty are reported as indulging recent hopes.

The Vermont Chronicle reports a revival in Norwich, Vt. There are a number of inquiries and hopeful conversions. The interests are increasing. So also in St. Johnsbury in that State. Some 18 or 20 have been hopelessly converted.

In Lebanon, N. H., about fifteen indulge the hope of having passed from death unto life, and more than that number attend meetings of religious inquiry.

In Industry, Me., (the Mirror reports,) about thirty have indulged hopes. And in New Vineyard, in that State, an interesting work is in progress.

Revivals of Religion are in progress in the towns of Paoli, New Albany, and Orleans, Indiana. In one case 60, and in another upwards of 100 members have been added to the church.

The Congregational Church in Shelter Island has experienced a revival, and most of the families on the island have been visited.

Revivals are reported in Berea, Ohio, where some thirty conversions have occurred. At Jackson, Court House, and in Oxford and Marietta, in the same State; and also in New Albany, and in one of the churches in Louisville, Ky.

RELIGIOUS ITEMS.

**BENEFIT OF NEWSPAPERS.**—The celebrated astronomer, Sir John Herschell, says, of all the amusements that can possibly be imagined for a hard-working man, after a day's toil, or in its intervals, there is nothing like reading an entertaining newspaper. It relieves his home of its dullness or sameness, which in nine cases out of ten, is what drives him to the alehouse, to his own ruin and his family's. It transports him into a gay and lively, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment fully as much as if he was ever so drunk; with the great advantage of finding himself the next day with his money in his pocket, or, at least, laid out in real necessities and comforts for himself and family, without a headache. Nay, it accompanies him in his next day's work, and if the paper he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mechanical drudgery of his every day occupation—something he can enjoy while absent, and look forward with pleasure to return to.

**BIBLE DESTINY.**—An investigation has disclosed great destruction of the Bible in counties in constant intercourse with New York city. In Ulster, bordering on the Hudson, 1,104 families out of 5,696 were found without Bibles; in Westchester, 500; in Jefferson county, 960 families; in Oswego, 700.

**NEW BAPTIST CHURCH IN BROOKLYN.**—The "Strong Place Baptist Church," Brooklyn, N. Y., was publicly recognized as a church of Christ on Wednesday evening, April 18. Sermon by Rev. Dr. Dowling. Hand of fellowship by Rev. J. L. Hodge.

**THE UNLUCKY MEMBER.**—There are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue. (one in the first table, and the other in the second table,) and though it were ready to fly out both against God and man if not thus bridled.

**CAUTIONS IN PHILADELPHIA.**—There are 159 places of religious worship in Philadelphia, embracing almost every shade of

belief: 21 are Episcopal, 19 Baptist, 21 Methodist Episcopal, 33 Presbyterian, and 13 Roman Catholic. The Unitarians have one and the Universalists two societies in Philadelphia.

**THE FORTUNE-TELLER BATTERED.**—A German colporteur visited a fortune-teller, and asked her if she understood well her business. She replied, that she had been brought up to it from her childhood, and that her father was well acquainted with it. "Do you know all hidden things?" inquired the colporteur. "Yes, I do," she replied. "Pray tell me, then," said he, "where will you go when you die; to heaven or hell?" This she could not tell, but appeared greatly perplexed. After a long conversation, she bought a Bible and Doddridge's Rise and Progress, and promised to give up fortune-telling.

**A VERY GOOD REASON.**—It will be remembered that at its late meeting, the Synod of the National Reformed Church of France refused to adopt "a profession of faith, as religious basis." M. Fredric Monod soon left her. His example has since been followed by M. Pozzi, of Bergerac. In giving his reasons, he says: "I quit the National Reformed Church of France, in its Synod, during the month of September, refused to confess her Saviour. That I may not bear any part in the responsibility of that refusal—that I may obey the formal injunction of the Master who commands us to confess him before men, if we desire that He should confess us before His Father who is in heaven—hence it is that I cannot remain longer in a Church in which the duty of confessing the name of the Saviour and the inalienable rights of the truth are set at naught."

**INFANT EDUCATION.**—A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already. From the very first smile that gleams over an infant's face, your opportunity begins."

**REV. MR. WILSON, of the Western African Mission, states that the rum introduced there from England and America is doing more to degrade and depopulate Africa, than the slave-trade. He says it makes the missionaries hearts ache to see the cargoes of rum almost daily landed in Freetown, with the American band upon the barrels.**

**BAPTISTS AMONG THE SHAWNEES.** Mr. Baker says:—Amid our afflictions God has given renewed evidence that he has not withdrawn from us his tender mercies. O last Sabbath, notwithstanding the weather was somewhat cold, we had a joyful season. Five decided converts followed their Saviour into the watery grave. Two others were restored, who had once been members, making an addition of seven. One other person submitted himself to the waterbath of the brethren. One member was excluded.

**A LABORIOUS PASTOR.**—Rev. Krebs of New York, says that during the seventeen year of his ministry, he has preached 3000 sermons, and to the people of his present charge 231. This averages 136.12 a year.

SECULAR INTELLIGENCE.

HINTS FOR SPRING.

**BRAMBLES AND BONES.**—Cut down, dig up, burn, destroy, without mercy and without discouragement: repeat the blow as often as they show their heads; and one or more seasons of such war will soon exterminate them.

**PASTURES.**—On many farms, old pastures will be greatly benefited by a dressing of compost made with lime and plaster, with some red clover, blue grass, or timothy seed, and a thorough harrowing in.

**SUBSTITUTE FOR THE POTATO.** Mr. Mason has lately grown a new root called the *allucca*, which can it is thought, replace the potato. It originally came from Peru, and grows perfectly well in the open air.

**READ TO IMPROVE.**—Any young farmer who will make it a practice to read a little every day, from some approved agricultural book or paper, will have something profitable for reflection as he tends the furrows and will find his mind rapidly advancing in useful knowledge connected with his profession.

**CATERPILLARS.**—Now is the time to destroy them in the egg. These have the appearance of a swelling around a smooth portion of a twig, which consists of eggs glued in and coated with varnish. A little practice will make it easy to discover the nest; then with a hooked knife fastened to a pole, cut off the twig and burn it. Not more than four or five will be on a tree.—N. Y. Independent.

**INDIAN CORN.**—Liberal manuring, deep ploughing, thorough harrowing, plenty of stalks to the acre, and cleanly culture, are the only means by which a crop can be procured.

**SALT** your cattle often after turning them to grass. The change from dry feed to green succulent matter, demands this. Ashes mixed with salt should be given to sheep—charcoal and salt to swine.

**PROFITABLE.**—Mr. Humphrey Lakeman, who lives on Ipswich Beach, has a lot of land from which he gathered the past year one hundred bushels of cranberries. They are of the best kind, and sell readily at the rate of two dollars a bushel. Two hundred dollars' worth of cranberries is a very considerable item of the produce of a single farm.

**A LITTLE MILL.**—A flower mill but little larger than the crown of a hat, was exhibited at the Fair of the American Institute, New York, that would grind sixty bushels of wheat per day, and can be had for one hundred and fifty dollars, complete with bolting apparatus. At this rate every farmer might have one and grind his own grain.

**LARGE POULTRY.**—At a show held in England, under the direction of the late Earl Spencer, the following were the dressed weights of some of the poultry exhibited: The best turkey weighed 20 lbs. 3 oz; capon, 7 lbs. 14 1-4 oz; pullet, 6 lbs. 3 1-2 oz; goose, 19 lbs. 2 1-2 oz; couple of ducks, 15 lbs. 10 oz.

**ORCHARD.** Clean the bark of your trees early in spring. Plant out young trees, and in doing so cut off broken and bruised ends of roots and end of tap root. Use a sharp knife and cut upwards, so that the clean face of the cut when in the ground will be downwards, or like the angle of the first cut of a quill on making a pen, when held in the proper position for writing. Dig the holes large and replace the sub-soil with good surface mould, (from the woods if you can get it,) and manure freely, (cold manure.) Many trees require lime and other substances; to succeed well do not let the roots come in immediate contact with the manure, nor bend the roots from their proper position; the hole must be large enough to receive them. Water freely until the tree is established; keep the bark clean and free from insects; trim properly and not unnecessarily, and cut down the tree as soon as you ascertain that the nurseryman has sold you a common quality of fruit.

**EARLY POTATOES.** We feel it a duty to impress upon our readers the necessity of pursuing the plan of early planting for potatoes. The foreign Journals for February, are full of testimony on this subject, and the experience of farmers and others in the vicinity of New York, corroborates that of experimenters abroad. Early plantings, and particularly of the earlier kinds of potatoes, have not suffered as yet from disease, and as many of these kinds are good keepers, the plan should be pursued.

[Maine Cultivator.]

**DEEP AND SHALLOW PLANTING.** C. L. Shepard, of Illinois, planted his corn-field shallow or about an inch deep, except eight rows through the middle, which was planted two or three inches deep.—The shallow corn came up first, and kept the lead through the whole season. The difference was discernable as far as the corn could be seen.

[Albany Cultivator.]

**STRAWBERRIES.** No other valuable fruit can be raised so easily. An acre has produced 100 bushels in a season. If planted early in the spring they will bear a crop the first year. They require good corn-land; a soil deep and strong but not too rich.

**TRANSPLANTING.** If your tree or shrub is dried too much, do not plunge it in water, but moisten the roots, cut away the branches severely, and for the whole tree in the ground for three or four days.

**SOFT SODA.** Two precious to be wasted when there is a garden or even a flower border that needs to be watered.

**CULTURE OF STRAWBERRIES.**—A practical man who writes in the Horticulturalist, says: "Strawberries can be produced in great abundance, and with more ease than any other valuable fruit. With a moderate degree of care and attention, they will yield at the rate of one hundred bushels per acre. They will grow freely on any soil that will give a good crop of corn; and if planted early in spring, will yield a fair crop in June." He says, a common error is to plant them in

worn-out garden soil, or to manure them too highly, which gives vines but no fruit. The best is a good, deep, new soil, not excessively rich.

**CATERPILLAR.**—An English agricultural paper gives the following method of destroying caterpillars, which was accidentally discovered, and is practised by a gardener near Glasgow. A piece of woolen rag had been blown by the wind into a bush, and when taken out was found to be covered by the leaf-devouring insect. Taking the hint, he immediately placed pieces of woolen cloth in every bush in his garden, and found the next day that the caterpillars had universally taken to them for shelter. In this way he destroys many thousands every morning.

Hymenial.

**MARRIED.**—At the residence of Capt. James Martin, in Hayneville, on Thursday night last, by Rev. WILLIAM RICE, Gen. E. W. MARTIN, Attorney at Law, in Conecuh County, to Miss MARY V. S. HUNLEY, of Lowndes.

MORTUARY.

**DIED.**—On the 29th ult., at the residence of her father in Dallas Co., Miss SARAH CATHERINE BERRY, in the 22nd year of her age. Miss Berry was beloved in her life, and lamented in her death. Her personal merits and religious worth had endeared her to the affections of her many acquaintances. Since the autumn of 1844 she had been a member of the Providence Baptist Church of this County, (Dallas) and her spirit and deportment were such as became the disciple of the meek and lowly Jesus. She was, indeed, a model of piety, and her example was not unfelt. But she was doomed to a hasty pilgrimage. In the pride and beauty of womanhood she was summoned away from the cares and bustle of the world to the calmer joys of the paradise above. Her afflictions were more protracted than usual; but they were borne with singular patience and fortitude. She was never heard to utter a complaint, even in the midst of the severest pain. The great absorbing thoughts and desires of her heart were to be prepared for the coming of the blessed Master, to which she frequently exhorted her relatives and friends. But she is not, for God took her. When the appointed hour drew near, she leaned her soul upon the bosom of Christ and breathed her life out sweetly there. "Let me die the death of the death of the righteous and let my last end be like his." Cor.

Of scarlet fever, in DeSoto Parish, La., five, and all the children of W. J. and Mary E. Davis, as follows:—

Dec. 25th, 1848, John Lewis Davis, aged 4 years, 11 months and 25 days, after an illness of 9 days; Dec. 25th, 1848, Henrietta Davis, aged 7 years and 3 mos., after an illness of 2 days; Jan'y 4th, 1849, Mary Ann Davis, aged 2 yrs. 11 mos. and 2 days—after an illness of 8 days; Jan'y 6th, 1849, Elizabeth R. Davis, aged 9 yrs. 2 mos. and 17 days, after an illness of 10 days; Jan'y 6th, 1849, Martha Frances Davis, aged 11 mos. after an illness of 14 hours.

A. W. JACKSON.

RECEIPT LIST.

Receipts for the Alabama Baptist.

NAME.	AMT.	Vol.	No.
V. T. A. Berry,	\$1 10	6	52
D. B. Jackson,	2 30	6	52
F. G. Thomas,	35	6	52
S. M. Norris,	2 30	6	52
J. M. K. Barton,	4 00	6	52
James Larkins,	8 00	6	52
T. W. C. Wingate,	1 50	6	52
J. M. Cantrell,	8 00	6	52
Wyatt S. Pullen,	10 00	6	52
Stephen G. Hubert,	2 00	6	52
Water Chiles, Senr.,	3 00	6	52
Rev. E. Hawthorn,	1 35	6	52
Shias Logan,	5 00	6	52
Thor. G. Mattison,	3 00	6	52
Wm. Gregory,	14 55	6	52
Daniel McWilliams,			

Receipts for the Alabama Baptist Advocate.

NAME.	AMT.	Vol.	No.
John S. Beale,	\$3 00	2	25
Rev. D. P. Everett,	5 00	1	53
Mrs. Mary Horn,			
Wiley Tubb,	7 50	2	13
M. Tubb,			
J. M. Tubb,	8 00	2	12
C. E. Brame,	2 00	1	53
S. Logan,	65	1	53
Wm. Stenorm,	2 00	2	15
T. W. C. Wingate,	2 00	2	15
Rev. Nonh Parker,	2 50	2	15
Lem. S. Havell,	3 00	1	52
T. G. Mattison,	1 00	1	52
Dani. McWilliams,	65	1	11
Alford Callaway,	5 00	2	26
Wm. Drake,			
N. Love,	5 00	2	15
R. McKinley,	8 00	1	53
Maj. W. S. Mice,	8 00	2	25
W. A. Milton,			
Rev. Ben. Hodges,	5 00	2	15
Rev. J. E. McLeod,	2 50	1	53
Rev. G. G. McLendon,	3 00	1	53
Joseph Sailer,	3 00	1	53
Abram Bur,	2 50	1	53
Rev. D. B. W. McVey,	2 00	1	53
Rev. E. E. Kirven,	2 50	2	15
W. C. Jones,			
Chiles McGee,	5 00	1	52
I. Adams,			
Jes. M. Garrison,	1 00	1	17
Jordan Peters,	3 00	1	53
Rev. B. B. Smith,	2 00	2	15
Joseph Bickel,	2 00	2	15
Philip Burr,	3 00	1	52
John J. Lee,	5 00	1	52
J. K. Johnson,	2 50	2	17

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Miss Mary Horn,		1	2
Wiley Tubb }			
M. Tubb,	7 50	2	2
J. M. Tubb,		2	3
C. E. Brame,	5 00	1	1
S. Logan,	63 1		
Wm. Sizemore,	2 00	2	2
T. W. C. Wingate,	3 00	1	2
Rev. Noah Parker,	2 50	2	2
Leml. S. Harvell,	3 00	1	1
T. G. Mattison,	1 00	1	1
Dani. McWilliams,		1	2



times made the test of religious character. You remember that young man, who came to the Saviour and asked him, "Good Master, shall I do to inherit eternal life?" and the Saviour said to him, "Keep my commandments, and you shall abide in me, and my Father shall love you, and I will love you, and I will keep you from sinning." All these things I kept from my youth up. He had kept a strict observance of the Mosaic law, had served all the commandments of God; but the Saviour who could see his heart as we would his face, saw in the dark recesses of that heart, unseen by its possessor, a difficulty which would hinder his course to heaven. What did he do to him? Thou lovest me one thing, Go, sell what thou hast, and give to the poor, and thou shalt have eternal life. Oh, what a moment the character of that young man! Great riches were presented at the purchase of these things. What did he do? He turned away from the Saviour. Yes, he turned his back on that good Master, and went away sorrowful. Oh! could the veil be taken away which separates us from the eternal world, and that we be presented to us, there are any reason to believe that he is not now sorrowful! An occasion may come, when the Being who gave your heart will apply this test to you—difficulty lies concealed in more hearts than you hold on with a tenuous grasp to their life, at the hazard of their souls. They sometimes say, Such a one gives too much, he cannot do it; that poor woman had better take her money for the children's bread, than give it to the Saviour. Oh! how they mistake things. Did you ever know a man or woman overthrown by giving to these purposes? No instance cannot be found; I challenge it to be produced. It is true, for the Throne of glory has declared, that "the liberal soul shall be made fat." "There is that scattereth and increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." Reality will be rewarded. Why, my friends, by order of Providence, we must be so from all motives.—N. Y. Recorder.

## Alabama Baptist Advocate.

FRIDAY, JUNE 15, 1849.

### EVERGREEN ACADEMY.

The annual examination of this Institution held on Thursday and Friday, the 29th and 30th of June.

The classes of this year will be examined on, Arithmetic, Algebra, Geometry, Natural Philosophy, Botany, Human Physiology, English, and Greek History, English Grammar, Geography, Astronomy & Chemistry; accompanied by illustrative Chemical Experiments.

The Scholarship Premium will be awarded in the afternoon of the 2nd day.

Committee, consisting of the following persons have been invited to attend the examination.

Rev. H. A. SMITH,  
Rev. W. A. JONES,  
Mr. L. A. KID,  
" J. JOE,  
Col. J. A. STEWART,  
ALEX. PEERYMAN, Esq.,  
GEN. E. W. MARTIN,  
MAJ. ANDREW JAY,  
MR. J. P. JUDGE,  
" WM. A. ASLEY.

H. R. RUGLEV, Principal.  
Evergreen, Conecuh Co. Ala., May 19, 1849.

### TERMS.

The terms of the Alabama Baptist Advocate henceforth stand as follows: A single subscription, \$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.

Ministers of the Gospel, Agents of benevolent societies, and Post Masters, generally, are invited to act as our Agents.

### A CARD.

The publication of the ALABAMA BAPTIST Advocate discontinued, it becomes highly necessary the indebtedness of the Office should be immediately settled up. Accounts have been sent to me in arrears, and it is hoped and earnestly entreated that each one will liquidate the amount as soon as possible. The money is greatly needed. Should an error be detected in any one of our sheets, we shall take pleasure in rectifying it. We forward by mail to the undersigned, to whom letters relating to the late Alabama Baptist Advocate should be addressed.

J. J. BRADFORD.

ALBANY, ALA., May 16, 1849.

### MINUTES WANTED.

Works of Associations, or others to whom it is convenient, especially in Alabama, will be favored by forwarding to our office a copy of the Minutes of their respective bodies.

### PROTRACTED MEETINGS.

The season of protracted meetings is now reaching we will take pleasure in making announcement of them with which we may be aided. Our brethren will also do us a kindness by communicating to our columns the results of their labors from time to time.

### FOREIGN MISSION BOARD.

Brother Chambliss—  
We allow me to make an appeal on behalf of the Foreign Mission Board, in your valuable paper. The property of calling special attention to this subject, will be seen when it is stated in closing our fiscal report for the last year, that we have received less than the preceding year, by about \$2,500, and less than the preceding year, by nearly \$4,000. An appeal of all our missions, is demanded by the indications of Providence. Shall not our efforts be increased? But at this rate we rather diminish than increase the number of missionaries. Is it so, that the Nor-

thern Baptist Churches can, in one month, raise \$33,000, while all the Southern Baptists have actually paid into the Treasury but \$15,645.62 within the financial year.

I will beg, through you, to call upon the Churches of Alabama to make within their limits an immediate effort to secure funds on behalf of the Board. Many of those to whom God has given wealth, we trust will forward liberal contributions for our use. Funds may be forwarded to the subscriber, or to A. THOMAS, Treasurer, Richmond, Va.

On behalf of the Board.

JAS. B. TAYLOR,  
Cor. Sec. F. M. B. S. B. C.

### THE MORAL LAW.

"The law entered that the offence might abound." Here was the design of the moral law. It was not given as a covenant of works, in the observance of which, a man might be saved; but simply as a means by which the extent and enormity of sin might be illustrated. As in everything else, the mind becomes informed by dwelling on particulars; so "by the specifications of the law is the knowledge of sin." (Rom. iii. 20.) For this reason, the penalty of sin was not repeated in the giving of the moral law, as in the case of the law given to Adam in the garden. Nevertheless, we may remark,

First, The obligations of the moral law are absolute. Their foundation is laid in the relation of beings. It is impossible that intelligent creatures should exist, related to the divine Creator, without being at the same time under obligation to love him, in the manner described in the law; and it were equally impossible that they should exist related to each other, as men and angels, without being under obligation to love each other in that inferior degree which the same law describes.

Secondly, The requisitions of the moral law are reasonable. God could claim nothing, either for himself, or in behalf of his creatures, which right reason did not approve. "What should the Lord require of thee, but that thou should'st love mercy, do justly, and walk humbly with thy God"—But that whatsoever ye would that men should do unto you, ye should do also unto them—but that ye should render unto Caesar the things that are Caesar's; and unto God the things that are God's." Less than this, reason could not demand.

Thirdly, The obligations of the moral law are universal. (1) As to duties. It embraces every positive precept, the reason of which we may not see at first, not less than those requisitions, the reason of which we do see: and because God cannot positively command any thing which his relations to the universe do not authorize him to do, or which it would be wrong and sinful in his creatures to perform, therefore his positive precepts are equally binding with the articles of the decalogue. (2) As to subjects. Every intelligent creature in heaven, earth, or hell, is under the regulations of the moral law. Virtue in heaven, is a conformity to this law; and vice on earth or in the world of spirits, is a disobedience to its requisitions. The infant is born under it; and the heathen, who have not the written law, show by their acts of accusing or else of excusing one another, that the work of the law is written on their hearts. (3) As to the extent of its demands.—The law extends its dominion over every faculty of man and angels. God requires of no being more than he has physical ability to do; but he does require to the utmost of that ability. He lays a law upon every mental and bodily power, and demands, that "thou love him with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Fourthly, The obligations of the moral law are perpetual. The ceremonial and judicial laws of the Jews, originating in the necessities of a temporary existence, and were abolished, the one with the death of Christ, and the other with the dispersion of their nation.—The moral law, on the contrary, originating in the relations of beings, extends unalterably through a duration commensurate with the existence of these relations. In all time, and in all places, it is the rule and measure of right and wrong; and we may as readily imagine, that the necessary distinction between right and wrong shall cease to exist—so that right will be no more right, and wrong will be no more wrong; as that the moral law, the rule of the one, and the measure of the other, should be abrogated. There can be no sin where there is no law; and no condemnation where there is no sin, and by consequence, men will cease to commit sin, and the wicked will cease to be condemned, in the day when God blots out this law from the annals of eternity. Those who are saved, will not, indeed be saved on the ground that they have fulfilled the law; but they will be saved in perfect harmony with the law fulfilled in the person of their substitute; and those who are lost to the latest ages, will be condemned as violators of this law. The devotions of heaven will recognize the claims of the moral law; and this law will constitute the strength of the chain of hell. Like its divine original, it was always holy, just and good; and without variableness or shadow of turning, will remain thus forever.

PARSNIPS FOR HOES.—Parsnips appear to be nearly the only root, good for swine in an uncooked state. Turn a herd of swine into a field containing beets, ruta bagas, carrots, and parsnips, and the question will very soon be settled which they like best, and which consequently is best for them; the parsnips being wholly devoured before the others are touched.

### DELINQUENT PROFESSORS.

It ought to be born in mind, by those who take delight in desecrating upon the delinquencies of professors of religion, that had as the church may be in the range of their particular acquaintance, it is always, at least, a little in advance of the community just around.

MARCUS.

### JUDSON EXAMINATION.

The Annual Examination of the JUDSON FEMALE INSTITUTE will commence on Monday, the 20th day of July, and close on Thursday, the 2nd day of August.

There will be CONCERTS OF MUSIC on Tuesday, Wednesday, and Thursday nights—on the last night, of Sacred Music, in connection with the Exercises of the GRADUATING CLASS and the Conferment of Diplomas.

The friends of education are respectfully invited to attend.

M. P. JEWETT.

JUNE 8, 1849.

### BOARD OF VISITORS.

The following gentlemen have been appointed by the Trustees of the Judson Female Institute, an EXAMINING COMMITTEE to attend the ANNUAL EXAMINATION, commencing on Monday, July 20.

HON. BENI. FITZPATRICK, L. B. LANE, M. D., GEN. T. N. WADE, COL. SETH P. STOKES, REV. D. LEE, HON. WM. R. KING, COL. THOMAS G. BLEWETT, REV. O. WELCH, GEN. N. B. WHITFIELD, REV. P. S. GAYLE, HON. J. E. PALMER, REV. H. TALBIRD, CAPT. J. WALKER MUNDY, REV. A. G. MCGRATH, REV. R. HOLMES, REV. A. W. CHAMBLISS, C. BILLINGSLEY, M. D.,	Autauga County, Marengo County, Mississippi, Wetumpka, Lowndes County, Dallas County, Mississippi, Talladega County, Demopolis, Memphis, Tenn., Mississippi, Montgomery, Louisiana, Perry County, Marion, Marion.
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### NOTICE—PROTRACTED MEETING.

There will be a protracted meeting held with the Baptist Church, at Woodville, commencing on Friday preceding the 3d Lord's day in August. Ministering brethren are affectionately invited to attend.

J. B. VAIDEN, C. CLK.

### FRIENDSHIP.

We have received from a dearly beloved brother, Rev. H. E. Taliaferro, of Talladega, a memento of personal friendship—in the form of a finely polished block of marble, for purposes of our sanctum, bearing the full inscription of his own name, for which we are at a loss how to express the measure of thanks we feel. To us it is always a happiness to have the friendship of good men; but more especially the friendship of such men as Rev. H. E. Taliaferro, whose many virtues have made him a universal favorite among his acquaintances. The present significant token of his esteem—like imperishable and beautiful—is a most acceptable offering, and he will receive the assurance that his name will not be forgotten, since it is also graven on the fleecy tables of the heart. May the joy inspiring smiles of a benignant Heaven rest upon the path-way of our brother and conduct him in triumph to the abodes of its own ineffable bliss.

### SOUTHERN METHODIST STATISTICS.

From the Southern Christian Advocate we learn that there are nineteen Annual Conferences in the Methodist Church covering the Southern States and the Indian territory. The general superintendence of the whole, is in the hands of four Bishops; the regular pastoral and missionary work is entrusted to the care of 1,876 travelling preachers, being an increase during the past year, of 73. The total number of superannuated preachers is 109; and of local preachers 3,029, a decrease of 116, though some of the Conferences give no returns. The total number of members is 491,786, viz: whites 268,250, colored 124,158, Indians 3,475, exhibiting upon the returns of last year, the large increase of 29,233. The Missionary collections of the past year are reported from sixteen of the nine Conferences, and amount to a little upwards of \$65,000. Putting down the Conferences not reported, according to the returns of the previous year, the aggregate Missionary revenue will stand at about \$67,000, an improvement of more than \$4,000 upon the last year's operations.

### REMORSE AND INSANITY.

Mr. Guillon relates the following remarkable case: "The Chevalier de S— had been engaged in a serious affair of honor, in each of which his adversary fell. But the images of his murdered rivals began to haunt him night and day; and at length he fancied he heard nothing but the wailings and upbraidings of seventeen families—one demanding a father, another a brother, and another a husband, &c. Harassed by these imaginary followers, he incarcerated himself in the monastery of La Trappe, but the French Revolution threw open this asylum and turned the Chevalier once more into the world. He was now no longer able to bear the remorse of his own conscience, or, as he imagined, the sight of seventeen murdered men, and therefore put himself to death. It is evident that insanity was the consequence of the remorse, and the cause of the suicide." T. S.

### RELIGION.

Religion, in all her institutions, comes to man, to communities and to the world at large, not as a beggar, but as a benefactor, not to obtain favors, but to confer them—not to be blessed, but to bless.

MARCUS.

### PASTORAL ELECTION.

The Rev. J. B. Jeter of Richmond, Va., has been invited to the Pastoral office of the Second Baptist Church of St. Louis, Mo., and we learn from the Religious Herald the subject under serious advisement. We hope his decision will be adverse to the appointment: for, however St. Louis is a very important location, and the field is already white for the harvest, and however we sincerely wish for our brethren of that city an efficient pastor; still, we should exceedingly regret the removal of Mr. Jeter from his present position, where he, perhaps, renders a more important service to the denomination than he could possibly do at any other point. It were far less difficult to obtain a suitable pastor for the church at St. Louis, than to supply the place which Bro. J. occupies at Richmond, not only in relation to the church; but to the denomination at large, as one of the most prominent officers of the S. B. Convention.

### PRESIDENT TAYLOR'S VIEW OF THE BIBLE.

In a recent interview with a delegation from the American Bible Society, President Taylor gave utterance to the following sentiments—creditable alike to his sound judgment and to the goodness of his heart:

"The Bible is the best of books, and I wish it were in the hands of every one. It is indispensable to the safety and permanence of our institutions; a free government cannot exist without religion and morals; and there cannot be morals without religion, nor religion without a Bible. Especially should the Bible be placed in the hands of the young. It is the best school book in the world. I can remember what I learned when a child, far better than what I read now, and I would that all our people were brought under the influence of that holy book. You are engaged in a good cause, and I wish you great success."

Entertaining such views, it is to be hoped his Presidential career will be prosperous to the nation and honorable to himself.

### AMERICAN BIBLE SOCIETY.

The following is a synopsis of the receipts and disbursements of the American Bible Society for the year 1848, the last anniversary of which was held in New York on the 10th ult.

The Receipts of the Society were, from all sources, \$251,870 16.

The Issues of Bibles, 205,307; of Testaments, 359,419—total for the year, 564,726.

During the 33 years of its existence, it has issued 2,510,610 Bibles, and 2,335,530 Testaments, making a total of 6,847,140 copies.

The Publications distributed during the year were as follows:

A number of new Bibles were printed in foreign languages. Among these are a Danish edition; also, one with Danish and English; and still another in German and English. These are all designed for young emigrants who are both without the Scriptures and wish to learn the English tongue.

A Choctaw New Testament was printed at the Society's House, and the Gospel of Luke in the Grebo tongue—the latter for Western Africa.

Besides distributions in all the older States and Territories, nearly 12,000 copies were sent, on request, to California and Oregon. They were granted to officers of the Army, to various Missionaries, and to forty Companies organized for mining and other purposes.

To France was remitted \$10,000 in cash for circulating the Scriptures, while there are farther applications for aid before the Board, for the same object from France, Turkey, Syria, Persia, India, China, and Africa, amounting in all to \$27,131.

### ATHENS, GEORGIA.

"Athens contains a population of between 3,000 and 4,000, is the seat of the University of Georgia, and is one of the most beautiful villages in the South. The University, or Franklin College, as it is called, is under the management of Rev. Alonzo Church, D. D., President, and seven other Professors, among whom is our esteemed brother, W. T. Brantley, the late Pastor of the Augusta Baptist church. The whole number of students now in attendance is 122.—The College buildings are large and commodious, and the Library contains between 9,000 and 10,000 volumes, besides 4,000 volumes in the Libraries of the Literary Societies. The library was destroyed by fire some years ago, and the present collection is therefore not so large as is expected in a College of the standing of this. The philosophical and chemical apparatus cost about twenty thousand dollars. The cabinet of minerals is ample and well arranged.

There are six churches here: a Baptist, Methodist, Presbyterian, Episcopal, and two African. The Baptist church is a small but prosperous body, under the pastoral care of Rev. Sylvanus Landrum."

CHENUTS have been planted near Chicago, according to the Prairie Farmer, and grown from seed in eight years, from 15 to 16 feet high, and already bearing considerable crops.

### GREENSBORO' FEMALE INSTITUTE.

The Annual Examination of the pupils of this Institution will commence on Wednesday, 27th inst., to be continued three days.

The friends of education generally are respectfully invited to attend.

C. F. STONERS, Principal.

A Concert of Vocal and Instrumental Music may be expected.

### NEW PAPER.

The first number of the "Counsellor of the People," a monthly Journal, under the direction of M. Lamartine, has appeared in Paris. The Journal is composed of two parts—the first, entitled "Counsellor to the People," purports to instruct the masses of the population on their duties as citizens of a free State, and to show the necessity of order and a due submission to the laws, and to legal government; the second part contains a simple recital of the events that have taken place since the revolution of February.

### GEORGIA BAPTIST STATE CONVENTION.

This body, consisting of seventeen Associations and eight benevolent Societies, held its last annual session, commencing Friday, May 19th, at Athens, Clark Co., Hon. Thos. Stokes, Pres., and Rev. Messrs. P. H. Moll and C. M. Irvin, Secretaries. One Association and one Missionary Society were added to its constituency. From reports which have reached us we glean the following items of information:

Very little is done by the Convention towards supplying the destitution of the State with the preached gospel,—this matter being attended to by the district Associations within their own respective bounds: nevertheless, the Convention had two missionaries in the field the past year, who report 23 baptisms, 286 sermons preached, 755 volumes of religious books and 22313 tracts distributed.

The Mercer University is reported to be in a prosperous condition, having an able faculty and every other facility to ensure a thorough Education. The endowment fund of the University amounts to one hundred and twenty four thousand and one hundred and eighty dollars, the theological fund being twenty-three thousand one hundred and ninety-two dollars. It is stated that a large proportion of the students are professors of religion, and that twenty of them are preparing to enter the ministry. Valuable additions have been made to the cabinet and library. A new College building, 59 by 99 feet, 3 stories high, costing between seven and eight thousand dollars, will be completed by the first of December.

We regret to learn that the Christian Index, the property of the Convention, and the organ of the denomination in the State, is just struggling for life, and that unless its friends put forth unusual efforts it must soon expire. Its present number of subscribers is 1650, the full amount of \$84 having been erased from the books in the single month of May, leaving behind them an indebtedness to the office of more than three thousand dollars. Slightly over one in four of the ministers of the State take it.

The report on Sabbath Schools shows that this interest is rapidly on the advance. The number of schools in some places exceeds that of the preceding year by 100 per cent; and it is worthy of special remark that one of these schools appropriates the sum of \$100 annually for the support of a native assistant missionary.—Lyceum-Sang—in Canton China.

The receipts of the treasury for missionary purposes during the year amounted to \$3,344, as follows: For Foreign missions, \$1,632; for Domestic missions, \$1,048; and for Indian missions \$664.

The report on the state of religion mentions the baptism of three thousand persons into the churches connected with the Convention, and that on deceased ministers contains the names of six faithful and beloved disciples, who have fallen at their posts within a year.

### SOUTHERN CULTIVATOR.

We have been kindly furnished with the few last numbers of this invaluable work. It is issued monthly at Augusta, Geo., and is wholly devoted to the agricultural interests of the South. For years past we have been a regular reader of the Cultivator, and can therefore speak confidently of its merits, when we pronounce it one of the best and cheapest secular papers in the country. Its matter, richly varied, is always pleasing and highly important to those who would properly husband the endless resources of wealth with which a bountiful providence has surrounded them—as the improvement of their soils, the tilling of their farms, the cultivation of their fruits, and the care and management of their stock, &c., &c. With good-will-doing-service we can recommend to all such the Southern Cultivator as an intelligent and faithful counselor and friend. Price one dollar in advance. Address Daniel Lee, M. D., Editor, Augusta, Georgia.

### MANSFIELD ADVERTISER.

A friend has laid upon our table a copy of a new paper under the above title, issued at Mansfield, De Soto Parish, La.—Edited by W. L. Hamilton and J. W. Parsons, Esqrs. In politics and religion it is neutral—being devoted to the interests of education, morals, and general intelligence. Mansfield is the "county-town" of a newly settled and highly flourishing portion of Louisiana, and we wish for the Advertiser in abundant success, which the No. before us indicates it to deserve.

TO MAKE A TREE BEAR FRUIT.—If the tree grows rapidly without bearing, dig a trench around it and cut off one third of its roots.

### LETTERS RECEIVED.

Rev. G. G. McLenon has our thanks for his very interesting letter, and for the timely aid he has afforded to our cause. His name has long been registered on the list of our best personal friends, and he will oblige us by frequent communications. He will doubtless give us all his influence in the furtherance of our interests.

Bro. A. Callaway has done nobly. If each one of our patrons should send us as many new subscribers as he has done, our paper would soon answer all the ends for which it was designed. Our brother has our sincere gratitude for this; and hope he will continue to lend us his help.

Bro. T. W. C. Wingate has also made us a debtor for his timely aid, for which he will accept our gratitude. Will our dear brother increase our subscription list somewhat in his vicinity?

Rev. D. R. W. McFar has many thanks for the lively and constant interest which he has taken in our cause. His commendation is, in grateful to our feelings. Hope our brother will let us hear from him frequently. Will he send us a few communications for our columns? May the good One prosper him in all things.

Rev. B. Hodges has filled us with pleasure by his very pleasant letter. Right glad are we of his aid, will he send us many new names? We had rejoiced had his decision, in the matter been different; but we yield.

Rev. R. Graham has again placed us under obligation for a fine list of new names. He has done our cause good service for which our thanks are most heartily tendered, with our best wishes for future success.

Rev. B. B. Smith is informed that his pleasant letter and his money are 'id' hand. Thanks to our good brother for this token of regard. We are gratified to learn that he is cordially approving of our paper, and that he intends to increase its circulation to the utmost of his power; may he be successful.

Rev. E. B. Teague will perceive that his letter, money, commendation &c., &c., are all before us. They are full of interest, and we shall strive to merit even more of his regard. Hope to hear from him often.

Bro. Chiles McGee has our thanks for his aid. He will find his receipt in another place. All changes are made. Hope our good brother will send us many names from his region.

Bro. T. S. Mattison will understand that his letter is in hand, and all instructions attended to, in relation to his money. Thanks to him for his aid, and hope he will send us some additional subscribers from the vicinity of his Post Office.

Rev. D. P. Everett's letter, &c., have arrived safely. Many thanks to him for the aid he has rendered us in that far off land. Most heartily we sympathize with him in all his labors, trials, and destitution, and earnestly hope the day spring from on high will visit him soon. Will he write us frequently?

Rev. A. W. Jackson will accept our thanks for his pleasant letter, and for the promise of generous aid in his place. Hope we shall have the pleasure of recording many names from Mississippi.

### Communications.

THE HON. AND REV. B. W. NOEL AND HIS BOOK.

THE AUTHOR. The name of no man of the age awakens more interest in the minds of good men than that of Baptist Noel. All his readers may not have heard much of him, but whatever they have heard, has charmed and delighted them. Every traveler, for the last dozen years, who has passed through London must needs hear Noel preach. They heard, not the overbearing claims of the lamented Chalmers, and yet his Chalmers preached at Regent Square, I think the most would, were it the only opportunity, have heard his less powerful contemporary. Eloquent, versatile, accomplished, deeply pious, he united the qualities to be at once admired and loved. What Christian over the world can bear his name without a thrill? Who has forgotten his bearing among that noble assemblage of men of God from a Christian land, who met to form the Evangelical Alliance?

Mr. Noel, already the best known preacher in England, has become more so, by his recent Secession from the Establishment—a step, hastily taken and with a solemn conviction of its necessity, as all will admit who read his book, if not before. This step, taken in a small degree, of the morally sublime—Two questions may be started as to the propriety of Mr. Noel's course. How could he with the strong convictions he avows of the corruption of the Establishment, remain so long in quiet connection with it? If he desired a reformation why did he not act the part of a reformer without discussion? These questions are happily answered in the following brief extract from the Essay in relation to the line of policy pursued by the State in reference to the Scotch Establishment. "The determined opposition to the veto by unscrupulous patronage, the resolute defiance of the dangerous foreseen to be involved in its maintenance, and the unrelenting steadfastness with which Parliament has clung to it, after 450 of the best and ablest ministers, by their forced Secession, have left the Establishment almost a ruin, proves, that in the opinion of Parliament, the principle of an Establishment is essentially interwoven with the principle of patronage. Before these events in Scotland, I hoped for a reformation on this point in the Anglican Churches; but no one can hope now. It has been irretrievably ruled, that patronage which tramples down the rights of churches, and which in many instances, allows the blind to nominate the blind to be guides of the seeing, is the condition upon which the Establishment exists."

The author is avowedly a Congregationalist, the advocate of believers' baptism, and so on.

great authority for infant baptism in the Bible seems scarcely to have made up his mind whether there is any authority or not. With D'Aubigne and others he may find a way in a little strange that so mature a logician as the latter should not be thinking him revelation was designed to throw light on and not nature on revelation—that reveal the fuller and distincter publication of the will—if he should find a resting place in Baptism—which is not incredible—I press will scarcely go farther than the ranks of Unitarianism. His book shows a Catholic who warmly embraces Christians of every sect, and it is to be apprehended that, like Hall, his perceptions of truth on this subject are obscured by the very intensity of a feeling.

His Book. This—entitled "Union of Church and State"—is a hurried but able production, written evidently with not the most distant concern about its influence on the authors of a writer, but with far higher aims. Therefore, a book full of sincerity and heart of its highest excellencies is the strong demonstration between the evangelical and angelical schemes and the embarrassing of the great doctrines of grace, the author strongly and clearly perceives, with an apostolic fervor. He has exhibited these doctrines in the unattractive of the Scotch School, but in the mild of the gospel. "The style of the book is used, nevertheless it is characterized by a richer, more varied, vocabulary, arising from a better appreciation of ancient learning, for our trans-Atlantic kinsmen are distant above their brethren on this side of the Atlantic. I shall be pardoned for this sentence though with a very hopeful precocity, we learn have fully decided, as Mrs. Trollope, "that the English do not know how to English," I believe it is still conceded that know how to write it.

Upon the whole, the book is full of interest and I would advise all who wish fully to themselves about movements, pregnant, with the greatest events, to procure it and venture to say, few of them will be disappointed with a single reading.

### NATURAL RELIGION.

There is a great and vast distinction between what might be known of God independent of revelation, and what commonly would be of Him, without such a communication. A school boy, with a knowledge of the principles of geometry might perform his sums without the aid of a teacher, yet how few would actually comprehend this. Any one who admits the existence of God, without even seeing the proofs of revelation, it contains, yet who dominantly attain to this. How few could the requisite time and attention—How few could be disposed.

There is however, this difference between illustration and the subject. The sciences and the mathematician are at liberty to go as far and no farther than they please,—the very nature of religion implies a motion on our part to acquire diligently truths the teacher and the duties she Religion in claiming our obedience, claims attention—undertaking to teach us our duty to God and man, she requires imperative we take the utmost possible means to know her instructions and obey them when known.

We might know, that there is a God, Revelation, and yet the most of men might arrive at even this truth "That which is known of God is manifest in them." Indeed the object of Revelation is to teach us the presupposes from the very first, that there is the divine existence. "In the beginning, God created the heavens and the earth. Who God is, you are supposed to know. There are some truths, which it is difficult to prove, because they are so plain, you can plainly truths to prove them by. All the efforts of proving the Existence of God from this source. Some persons have a doubting disposition so far, that they even doubt their own existence. To those who refuse this evidence of the senses and of their very consciousness, an end of proving any thing. If the balance is gone, in vain do the great feelings themselves not temptingly to the sight.

Now a man may as well deny the existence of his own existence as his conscience the existence of a God. In his own mind, there is a God. Take man out of existence, and let him go alone—he will feel that he is not alone. He feels of responsibility of accountability—of responsibility—how come all these feelings without whom they can refer—God!

It will be said that while we feel all this we are sure that it is not the result of a knowledge, derived from the senses, which we are unable to divest ourselves of, that men sometimes mistake the produced by education, for those which part of their nature; but it is also true, that aside as the prejudices of Education, most spontaneous feelings of their own. It is thus only that we can account for that Atheism is confined to civilized countries. Heathens know nothing of it. It was not in antiquity, except in some cases an Epicureans. But in the lands where Christianity cherishes the religious feelings to the heights of purity and development, man occasionally found to attribute all religious aims to education. As if man possessed the eyes of the Bat, which the effulgent truth dazled into blindness, and drove his religious responsibilities most on the twilight of heathenism.



