

ALABAMA BAPTIST ADVOCATE.

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

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.

MINISTERIAL DIGNITY.

By this I mean that happy mixture of gravity and elevation in human deportment, which evinces a mind habitually thoughtful, serious, and set on high things. An air and manner opposed to levity; opposed to that propensity to jesting, which is so often manifested by some who bear the sacred office; opposed to what is *grovelling*; opposed, in short, to every species of *lightness or volatility*, which, however tolerated in young persons of secular professions, is barely tolerated, even in them, and certainly adds nothing to their respectability in the view of any one: but which, in ministers of the gospel, is peculiarly unusual, and never fails to lower the estimation in which they are held by all discerning people. I have often thought my friend, that you were by far too ready to give way to your risible feelings. Every public man, and especially every clergyman, ought to cultivate that habitual sedateness, and command of his countenance, which will prevent his being the sport of every ludicrous occurrence or merry-andrew, who may happen to be presented to his view.

The dignity of which I speak, also requires its possessor to avoid those *compunctious*, in which language, and scenes are likely to be exhibited, which ought not to be even witnessed by a minister of the gospel. If any thing of this kind be expected in a company before it assembles, a minister ought to decline making one of its number. And if, after he has joined it, there be any indication of the approach of such scenes, he ought to take an early opportunity of escaping before they actually make their appearance. Even *dining or tea-parties*, in which any thing like the reign of levity, and especially of revelry, is anticipated, ought to be invariably shunned by an ambassador of Christ. That you will not allow yourself to be present at places in which *cards or dancing* are made a part of the professed and prominent entertainment, I take for granted. But I will go further. When you are invited even to what are called *family parties*, and you find either cards or dancing about to be introduced, though it be on the smallest scale, and in the most domestic way, make a point of withdrawing. It is, on all accounts, better to be absent. When a clergyman allows himself to be found in the midst of exhibitions of this nature, though he take no part in them, yet if he have a proper sense of Christian and ministerial duty, he will be more or less embarrassed; and, if he attempt to be faithful in reproof or remonstrance, may, perhaps, do more harm than good. Many a minister of Christ, in these circumstances, has been involved in snarls, in the course of which his feelings have been lacerated, his dignity lowered, and his comfort wounded in no small degree. Lay it down as a fixed principle that you cannot possibly be in high, frivolous company, or where frivolous engagements are going on, even if there be no other mischief, without having your dignity impaired. If the gravity and respectability of your character do not prevent everything unseemly, or approaching to it, from occurring, it is no place for you. How much better is it, with a wise caution, to avoid, as far as possible, all such embarrassing places and companies! The prudent man foreseeth the evil, and hideth himself.

The dignity of which I speak should also prevent ministers, however youthful, from engaging in many of those *recreations*, which may not be unsuitable for others, but in which one, who is officially bound to be grave, ought not to indulge. If you happen to be thrown into young company, and any of the *little plays* which are frequently resorted to, by youth of both sexes, for passing away time, happen to be introduced, it will be by no means proper that you take any part in them. However admissible such plays may be for children, or for those who are just rising above the age of children, a minister or a candidate for the holy ministry, ought to be more gravely and appropriately employed.

Again: the dignity of manner which I wish to inculcate, may be impaired by various little infidelities of deportment into which those who are not prudently and delicately on their guard, may be betrayed. I have known worthy men, who had so little sense of propriety, that they suffered themselves to be involved in angry contention with ostlers, with stage-drivers, with boatmen, and other coarse and vulgar men, with whom they were brought in contact. Carefully avoid every thing of this sort. Rather suffer wrong, than run the risk of a public conflict with those who are generally rude and foulmouthed, and too often altogether lawless. It is unbecomingly enough for any grave man to be involved in such controversies; but for a clergyman, it is peculiarly unbecoming. I might not always estimate his talents; but I should certainly always estimate his personal dignity by observing the degree of care

and vigilance with which he avoided encounters of this kind.

Further: when I speak of dignified manners in a minister of the gospel, I refer to that character of deportment which is opposed to *littleness*, not to say *meanness* in his dealings. There is often found, in this respect, in some ministers, otherwise men of great excellence, a striking want of just taste and delicacy. They can hingle and chaffer about a cent, with almost as much pertinacity as might be expected from a beggar. They can resort to as many petty arts for gaining a favourable bargain, even in the smallest affair, as if dexterity in dealing were their trade. And, even with the poorest individuals with whom they deal, they are ready to contend about a trifle with the most determined obstinacy. In short, I have known men of the sacred profession in whom the rage for little savings, in all their pecuniary transactions, appeared to be a besetting infirmity, and to follow them through their whole course, and on some occasions led them to exhibit themselves in a point of light altogether unworthy of their office. In making these remarks, I have no design to censure that habitual, and even rigid economy, which must, of necessity, and certainly ought to be practised, by those whose circumstances are narrow, and who have no means of enlarging them; and this is probably the case with a majority of those who devote themselves to the service of the church. In all such, a constant care to guard against unnecessary expenditure is not only allowable, but is, doubtless, a Christian duty. But there is a wide difference between this, and conducting pecuniary expenditures, when we resolve to incur them, in a pitiful manner; a manner which indicates a mind inordinately set on the most paltry gains and savings. I remember once to have received a very unfavourable impression of a clergyman, some time since deceased, on observing that he employed a considerable portion of precious time, and expended no small share of ingenuity, in recovering from a particular friend five cents, when he had just received from that friend what was of more value than ten times that amount in value.

Again: the dignity which I recommend, is opposed to all those arts in social intercourse, which, though not really crooked or disingenuous; yet approach the confines of what is so, and may, possibly, be liable, with some, to that imputation. Make it a sacred point never to engage in any covert or questionable course of action. Let both your speech and your conduct be always so perfectly fair, candid and honourable, that the more they are scrutinized, the more perfectly correct and creditable they will appear. Never venture, in any case, or for the purpose of gratifying any person whatever, to do or say that which, if it should become fully known to the public, would place your character in an undesirable point of light. Even, if disclosed, it be very far from fixing the charge of dishonesty upon you; yet if it may expose you to the charge of littleness, of imprudence, of paltry management, or of undignified interference in the affairs of others, you will furnish matter of regret to every serious friend of clerical character.

I will only add, that another characteristic and advantage of dignity in manners, is, that, when properly exercised, it tends to repress the risings, and repel the approaches of impertinence. I have seen many men in whose presence it was impossible to take any improper liberty. Not because they were haughty, overbearing, or sanctimonious; but because there was such a mixture of gravity, respectfulness, and benevolence in their whole air and manner, that the impertinent, the frivolous, and, of course, the profane, were ashamed in approaching them. "There is something defective," says the eloquent Dr. Jay, "especially in a minister, unless his character produces an atmosphere around him, which is felt as soon as entered. It is not enough for him to have courage to reprove certain things; he should have dignity enough to prevent them; and he will, if the Christian be commensurate with the preacher, and if he walk worthy of God, who hath called us into his kingdom and glory."—Dr. Miller.

Doctrinal.

FUTURE PUNISHMENT.

That sin will be punished, certainly, and adequately, is admitted by all who profess to believe the bible. This punishment the scriptures denominate "the wages of sin;" "the curse of the law;" "the wrath of God;" &c. (Rom. vi. 23. Gal. iii. 13. Eph. v. 6.) and we submit the following upon.

First. The certainty of punishment in a future state. In a proper sense, punishment implies personal criminality, and can fall alone upon the guilty. It is at once absolute, defamatory, and an expression of the sovereign's displeasure.

These criteria of punishment, applying equally to the divine, as to human governments, when duly pondered, will sufficiently demonstrate, that nothing which a man suffers in this world, is the penalty of sin against God. It is not true, for example, that any form of mortal suffering from the hour of conception to the hour of interment, invariably implies crime, or falls alone upon the wicked; or is disreputable, or is a mark of the divine displeasure, or is to be denied the thousand alleviations of humanity and religion. (Ecc. ix. 2.) Nor does this argument derive a small advantage from the consideration, that no course of the strictest piety can prove an infallible guarantee against either the bodily or mental ills of the present life. So far from this, it not unfrequently occurs, that the more exemplary and pious are the greatest sufferers, by how much they are the more conscientious and tenderhearted. On the contrary of this however, the following scriptures restrict the *happiness of the wicked* to the present world: (Ps. xvii. 14. Luke vi. 24. ib. xvi. 25) assert that death shall be the annihilation of their hope: (John viii. 14. ib. xi. 20. Pro. xi. 7.) that many shall not enter into the kingdom of heaven: (Math. vii. 13. 21-23.) that none, indeed, shall, except upon condition of certain previous preparation: (Math. v. 20. ib. xviii. 2. John iii. 3. ib. viii. 21. 24. Heb. xii. 14.) that some sins involve greater evil, than the greatest earthly afflictions, or even death itself: (Math. xviii. 6-10. ib. xxvi. 24. Heb. x. 29. 29) that there is a sin which shall not be forgiven in this world nor the next: (Math. xii. 31. 32. Mark iii. 29. Luke xii. 10. Heb. x. 26. 1 John v. 16. 17) present the death, resurrection, and final retributions of the righteousness and the wicked in striking contrast: (Pro. x. 28. ib. xiv. 32. Dan. xii. 2. John v. 28. 29. Rom. ii. 6-9) and unequivocally declare that the wicked shall be "punished" and "tormented for ever." (Math. xxv. 46. Jude 7. Rev. xiv. 11.) In a word, the whole remedial scheme executed by Jesus Christ, proceeded upon the supposition of a future punishment, to which we were exposed by the sentence of the violated law. The purpose of his advent and death, was to deliver those who believe on him from the curse of the law. (Gal. iii. 13.) that "they should not perish but have everlasting life." (John iii. 15. ib. x. 28.) This work he has accomplished, and believers are now delivered from condemnation, and are no longer subject to the wrath of God. (Rom. v. 9. ib. viii. 1. 1 Thes. i. 10.) Hence, it follows, inevitably, that "the curse of the law," "the wrath of God," "the condemnation" under which we lay, are not to be understood of the ills of this life; and that there is in the world to come, "a certain and fearful judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 27.)

Secondly. The characteristics of future punishment. There is scarcely any thing more pitifully uncandid and disingenuous, than a quibble upon the metaphorical language of scripture. Men should remember how little they understand of spirits, and of spiritual things, ere they fault the Holy Ghost with ambiguity, when he would employ the terms and phrases of common life, with which to represent things future and unseen. If with the aid of types and familiar symbols, the glories of heaven, and the torments of hell, are but imperfectly apprehended, much less had they been by the technicals of philosophy, and the hieroglyphics of unknown worlds. It was but in condescension to mortal weakness, and for the benevolent designs of our timely "escape from the wrath to come," that the divine hand hath drawn before our eyes the most fearful images of the unutterable woe, to which the finally impenitent are doomed: representing them, as "burned up with unquenchable fire, where there shall be weeping, wailing and gnashing of teeth for ever." (Ma. xiii. 49. 50.) These are figures of easy understanding to the simplest minds, and they convey impressions of the most intense and insupportable anguish; and when to these we add, that the wicked shall be exiled "into outer darkness," (Math. xx. 13) beneath the withering anathemas of the great God, (Math. xxv. 41)—where the smallest alleviation to their misery shall be denied them: (Luke xvi. 24-26) and where no

cheering beams of hope shall ever arise to dissipate the brooding storms of tempestuous wrath. (Job. x. 8. Ps. xi. 6.) it would seem, the picture were sufficiently alarming to arouse the most dormant energies of the soul within to a sleepless vigilance, "lest it come into that place of torment." But O! the society of hell; (Math. xvi. 41. Tim. i. 9. 10. Rev. xxi. 9. ib. xxii. 16) and the distracting consciousness of guilt, and fear, and shame—the corroding recollection of abused mercies; (Pro. v. 11-13. Luke xvi. 25) and the insatiable gnawings of the worm that never dies—how these will add bitterness and death to the anguish of the pit! Nor yet is this all. The perpetuity of woe, is woe. A thousand ages of the direst wretchedness were tolerable, if beyond them there lay a gleaming prospect of final restoration. But what means that "impassable gulph," (Luke xvi. 26) that "unquenchable fire," (Math. iii. 12) that "bottomless pit," (Rev. xx. 3) that "smoke of their torment that ascendeth up forever and ever!" (Rev. xiv. 11) These are words of awful import, and fore-taken that the wicked "shall go away into everlasting punishment," and shall "suffer the vengeance of eternal life." (Math. xvi. 25. 46. Jude 7.)

Religious Miscellany.

POPEY & PROTESTANTISM CONTRASTED.

THEIR PRACTICAL RESULTS.

From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilization, and to good government; but during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The loftiest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens and can boast a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgement as to the tendency of papal domination. The descent of Spain, once the first among monarchies to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever goes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant country, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.—Maculay's History of England.

JEWIS BAPTISM.

Messrs Editors.—In a communication of the Rev. Thomas Smyth, which originally appeared in the Southern Presbyterian, and was republished in the last number of your journal, I find the following assertion:

"Sprinkling and pouring I believed to have been the only mode of baptism under the Old Testament economy." If by this declaration the writer intends to imply that immersion was not the mode practised by the Israelites in the initiation of the Proselytes into the Jewish religion, I confess I am in some degree surprised, as my very limited reading on the subject had led me to a different conclusion. I am not a Baptist by profession, nor even an attendant at a Baptist Church, but as a mere matter of sacred history, I would respectfully ask him for the authors

ities by which he proposes to substantiate his assertion. I myself believe that immersion was the Jewish practice for the following among other reasons.

1. The Hebrew word for baptism, is *batul*. This is derived from the verb *batal*, which Parkhurst defines "to dip, immerge, plunge," and Gasenius, "to dip, to dip in; to immerse." This verb *batul* may be found in the sense "to dip" in several passages of Scripture. I will only refer to three.

Leviticus iv. 6. And the priest shall dip his finger in the blood.

2d Kings. v. 14. Then he went down and dipped himself seven times in Jordan.

Joshua. iii. 15. And as they that bare the ark were come unto Jordan, and the feet of the priest that bare the ark were dipped in the brim of the water.

2. Maimonides is acknowledged as the very best authority on the subject of Jewish law and custom. In chap. xiv., sec. 6, of his "Issure Biah" which forms a part of his great work entitled "Yad Hachazakah" where he is laying down the rules for the baptism of proselytes, he makes use of the following language. The passage is now lying open before me.

"And the judges (those appointed to superintend the admission of proselytes) shall stand around next to the proselyte, and shall make known to him some of the lesser and greater precepts of the law while he himself is standing in the water; but if it be a female, then women shall place her in the water up to her neck, and the judges shall stand without and declare to her some of the lesser and greater precepts of the law while she is yet in the water, and after she has been baptised in their presence, they shall turn away their faces and depart, so that they may not see her when she comes up out of the water."

3. In the same work, chap. xiii., sec. 13 he designates the place which is lawful for the performance of the rite of baptism to be a receptacle or gathering place *mikveh* of waters such as is used for washing of clothes.

4. Selden in his treatise "De Juri Naturali et Gentium juxta Disciplinam Ebraeorum," lib. ii., chap. 1, proves that I have rightly interpreted the meaning of Maimonides, for he also quotes him as his authority for the rule which he lays down that "the whole body of the proselyte was to be washed, and that too in a natural gathering place of flowing waters such as a river, pool or fountain."

5. According to Maimonides, great care was taken that every part of the body should be touched by the water, all intervening substances being removed and the Jewish books resolve many nice questions, "substitutes" Selden calls them, on this subject.

After all I may be wrong, but if so I should be glad that the reverend gentleman should put me right, and tell me why he has come to the conclusion that sprinkling and pouring was Old Testament practice, notwithstanding the authorities I have cited. As to the other questions which are noted in the communication, non nobis tantas componere lites.

ENQUIRER.

—Southern Baptist.

BIOGRAPHICAL SKETCHES.

BY MACULAY.

CRANMER.—He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purpose of the bishops of Rome, and might be expected now to serve equally well the purpose of the English kings and their ministers. His temper and his understanding eminently fitted him to act as mediator. Sainly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

LAUD.—His passion for ceremonies, his reverence for holidays, virgils, and sacred places, his ill-concealed dislike of the marriages of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him the object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common to superstitious men, of mistaking his own peevish and malignant moods for emotion of pious zeal.

PASCAL.—His intellectual powers were such as have rarely been bestowed on any of the children of men, and the vehemence of the zeal which animated him

was too well proved by the cruel penances and virgils under which his macerated frame sank into an early grave. His spirit was St. Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence.

BUNYAN.—Bunyan is indeed as decided, by the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity; but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity and of love.

FEMALE LABOR IN SUNDAY SCHOOLS.

Perhaps in no one field out of the family has woman been more largely usefully, or successfully employed than in the Sunday School. In this, from its very origin, has she been the principal laborer. As a visitor from house to house, among the rich and poor, gathering in her pupils, or in her seat, imparting to all sorts and conditions her instruction, she has proved the same faithful, patient, prayerful laborer for the soul's welfare, and the glory of her Redeemer.

And if the religious instruction of our children is to be committed to others than their parents, to whom shall we confide it more properly than to the pious females of our churches? Is there not intelligence, kindness, propriety of conduct, on their part, warranting in every confidence? Should we not rejoice that we are furnished with such ready, willing, reliable assistants in training up your youth? Yes, let us rejoice in the fact, and give to those who labor thus every facility within our power, that their good work may be largely promoted.—Christian Intelligencer.

PRUSSIA.

Through the kindness of Mr. John Neal, of Liverpool, by whom we and our readers have been often obliged for good news from far countries, we give the following extracts of a letter from G. H. Lehmann, Baptist minister, Berlin, dated March 14. After thanking Mr. N. very warmly for the kind attentions and assistance he received in this country a few years ago, Mr. L. says:—"That the Lord has eminently blessed us, and our chapel, is built, and that great masses of people flock together here, you will have heard by Mr. Neckel, this goes on; and we are more and more blessed. Our congregations are crowded, and we already seriously think of enlarging our present chapel. We only want the means, and I fear I must one day, or year, once more come to your happy shores and ask support for the great work. Were it only a brick building, it would avail nothing; but I am very happy to say that living stones are brought together, and that the number of these increase daily. I baptized last week nine believers; in the present week, eleven, and there are again about twelve asking, with the greatest anxiety, for the grace of God. I travel to and fro, and near from all quarters the calls come over and help us." The same is the case with our sister churches in our country. From Hamburg, I am informed, that there also last week ten were baptized, and a spirit of life is moving over the still waters all around us."—English Baptist Reporter.

SOLEMN INQUIRY.

Said a Missionary of the Presbyterian Board; "I have returned home this morning after an absence of twelve days, on a journey undertaken principally for change of air, during which time I have preached in nine villages and one large town to about seven hundred people, and distributed three thousand or four thousand pages of gospels and tracts to those who could read. The result of all, the last day shall declare. The people in the villages, though simple are also very corrupt. Can such beings enter that place where nothing entereth that defileth, or worketh abomination, or maketh a lie? If we could see the misery of one such soul in the light of eternity, it would be more than our weak frames could bear; but this one is to be multiplied by many many millions. God has, however, chosen people among them, and his purposes of mercy, his thoughts of peace and love, shall never be frustrated."

WAR.—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child, in an attire of which kings and queens would be proud. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a place of worship consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness; so that, on every Sabbath morning, the oblation on one hill should answer

the head-ache, ear-ache, or
preached daily for three months
never was fatigued; I have pre-
mons in three days, but never wa-

I could not have preached again immediately; and I can make long journeys, or short ones, without any oppressive sense of weariness. The race of Ministers of this description has always been limited in numbers, but we fear it is in rapid process of extinction.—Chris. Chron.

THE FIRST NATIONAL CATHOLIC COUNCIL.

This body, comprising all the Archbishops and Bishops of the United States, has just closed its session at Baltimore. Provincial Councils have been held in that city for a series of years, but this was the first "Council of the American Church." We have looked in vain, says the Independent for an official record of its proceedings. The business sessions of the Council were strictly private; the decrees passed were read in public only by their titles, and must be approved by the Pope before they are published. The Editor of the Freeman's Journal, however, ventures upon certain rumors or guesses as to what had been done. "Many new sees have been erected, and nominees presented to the Sovereign Pontiff;" "with the approval of the Holy See, New York, Cincinnati, and New Orleans will be raised to the dignity of Archepiscopal Sees;" (so Bishop Hughes may speedily mount another step of the ladder.) "The Fathers have determined unanimously to pray the Holy Father to define as an article of faith the immaculate Conception."

We observe that the Grand High Mass was celebrated "for the repose of the souls of the deceased prelates who have died in the United States." It strikes us that it would have been a little more Catholic and Christian if this august Council of the whole American Church, instead of carrying official distinctions into purgatory, had extended the benefits of the Mass to all the departed members of the Catholic Communion whose souls stand in need of it. Why not care for the poor laity as well as the prelates? Would it not be well for the prelates to make their peace with God before making their exit from this world, in order not to absorb the treasures and sympathies of the Church in masses for their own repose, of which, according to their own doctrine, so many of their poor flock are in perishing need?

THE CEMETERIES AT NEW ORLEANS.

Nearly all our cemeteries, says the N. O. Delta, of the 18th ult. are under water so as to cause great inconvenience in the burial of the dead. Yesterday, hearsers were driving about from one cemetery to another, in the vain search of a dry place to deposit the dead. The Protestant Cemetery, at the foot of Girod street, is about two feet under water, but Mr. Blakey, the superintendent, has provided scaffolding and bridges, by which the communications through the grounds are kept open, and burials can proceed without much inconvenience. The Potter's Field is also flooded. The tops of some of the graves are barely discernable above the water, and in stepping over them, the foot sinks until it meets the coffin below. A large portion of St. Patrick's and even of the Fireman's is also flooded, and the Israelites' Cemetery is several feet under water. This is particularly unfortunate to our Hebrew friends, as their religion requires that their dead should be buried under the ground. We understand, however, that they have made a temporary arrangement with the sexton of the Protestant Cemetery, to have the bodies of their brethren deposited in the Protestant graveyard, until the flood has left their own cemetery.

LETTERS RECEIVED.

Rev. Thos. Nelson has our sincere thanks for his favor. He will find a receipt for so much of his money as overpaid the dues of the old concern. We shall appoint a receiving agent in Mobile as early as we can arrange for it. Hope to hear from our brother frequently. Will he send us a few new names from his quarter?

Bro. James Allen is informed that all is right in relation to his matters. Thank him for aid; and hope our dear brother will advance the interest of our cause in his vicinity.

Bro. Wiley R. Gandy will accept of our thanks for his aid, and for his generous promises. He will no doubt say many a good word for us.

Bro. R. Ringold, and the P. M. at Linden, have favored us by their attentions, and they have our grateful acknowledgments. Hope we shall hear from that quarter frequently.

Communications.

GRACIOUS REVIVAL.

Dear Bro.—Although we have no personal acquaintance with you, yet we desire to speak a few words through your valuable paper. We are not in the habit of writing for the public gaze, but we feel that it is our duty to do so upon the present occasion, for the encouragement of all who desire the promotion of God's kingdom.

Our esteemed and well known brother, Reuben E. Brown, of Barbour county, has fallen in amongst us here like a messenger of Peace from on high, and stirred up such a feeling of devotion to the Almighty God of heaven and earth as never before existed in the county of Dale, within the knowledge of some of its oldest inhabitants. He has aroused from the lethargy of sin, some of its warmest votaries and holiest devotees. He has caused some of the most violent, in their expressions against God and Religion to pause and tremble in their course. He has touched sympathetic chords, that have vibrated like electricity through whole families, and caused them to bend the suppliant knee at the throne of mercy; and in short, so great has been his success in preaching the word of God, in this immediate

neighborhood, that all sects and denominations have been willing to extend the hand of encouragement and say, "Brother, I wish you God speed;" and many warm and grateful hearts have been left here, that have been suddenly awakened to a sense of their duty towards God, by his untiring zeal.

Oh! your heart would have been filled with gladness, had you been present last Monday morning, when fifteen persons were baptized by him in Claybank Creek, to have seen the solemn and reverential feeling that animated the crowd that had assembled to witness the scene. And if you have had such accounts of Dale, as a great many others have received, you would have said surely this is not Dale.

It is believed that if we had a few more Reuben's here it would not be long, before there would be very few persons in Dale to say, I will not serve the Lord.

We cannot close without adding that Bro. Sims, our regular minister, on this circuit, is progressing with such sincerity and diligence as to entitle him to our warmest and most grateful respect.

Brother Brown has on this work, this year baptized 84 persons and received about as many more by letter into the churches, constituted five new churches, and bids fair to do a great work. Hoping that the above may find some corner in your paper.

We remain yours in brotherly love,

H. W. B. P.

Wm. L. M.

J. P.

Daleville, June 1st, 1849.

For the Alabama Baptist Advocate.

NO. II.

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.

In this portion of scripture, two classes of human beings are brought to view—those under the moral law, and those redeemed from its curse.

Regarding man as in a state of primeval innocence, he was under the law as a covenant of works—promising life eternal, upon perfect obedience, and threatening death upon disobedience.

Viewing mankind as in that fallen condition into which they were brought by original sin (that sin committed by Adam, in his official representative character) irrespective of the atonement of Christ, and independently of actual personal transgression, they are not to be considered under the law as a covenant, but under its curse.

Allowing the atonement to have been made, and the effects produced thereby; mankind in their fallen state, as the effect of original sin alone are neither under the law as a covenant, nor under its curse.

Considered as actual personal transgressors of the moral law, never having obtained pardon they are under it, not as a covenant of works, requiring perfect obedience to its demands; as a condition of eternal life, but under its curse or penalty requiring eternal death.

Those who have obtained forgiveness of sin, and justification of person, are neither under the law as a covenant, nor under its curse or penalty—having been redeemed therefrom, but under it as a rule of life. In amplification of some of the foregoing sentiments, we now proceed to treat upon the subject of redemption as promised in the first number. This redemption implies that those to whom it relates, viz., mankind sinners, were in a state of legal bondage, or condemnation in the eye of the moral law. Into this condition they were brought by original sin, and on account of a legal relation, existing between Adam and his posterity. The law having been thus violated, and its penalty incurred in this state of bondage and condemnation; now in order to redemption or deliverance therefrom, the penal claims of law must be met, the demands of retributive justice satisfied.

Sinners being unable to render this satisfaction or meet those demands in a degree sufficient to their redemption from the curse of the law, and it being the pleasure of the Lord, that man should be redeemed; Christ therefore was made under the law, and made a curse, by paying a great ransom price to God the Father, to whom as law-maintainer, the whole human family were held in a state of bondage. Offering himself as an atoning sacrifice, without spot to God; pouring out his soul unto death, thus enduring great intensity of suffering; being free from personal obligation to suffer for himself, and professing great dignity of character; the penalty of the law incurred by original transgression was satisfied by the atonement made by Christ, and is available to the salvation of sinners.

That this payment of price, this sacrifice or offering, was available to the accomplishment of the object designed by it, viz., the redemption of man, is evident from its acceptance on the part of the Father. That he did accept it is clearly proven from the resurrection of Jesus Christ from the dead.

But what did all this effect? Does the atonement itself amount to redemption? Are atonement, and redemption of the same import? Or are we not rather to regard the relation existing between them, as being the same as that between cause and effect?—Atonement is a sacrifice offered; redemption is a benefit conferred. Atonement is the payment of a ransom price for the deliverance of captives; redemption is deliverance itself. Admitting that redemption is a necessary effect of atonement, yet atonement is one thing, and redemption is another and a different thing. If the payment of one thousand dollars was required to redeem or deliver one from prison, yet the payment of the money to him

having pecuniary claims upon the prisoner, would be a thing quite different from his deliverance from prison, even if the deliverance should be a necessary effect of the payment.

Now allowing that redemption is a necessary effect of atonement, what is the nature, or true meaning of that redemption resulting as a necessary consequence from the atonement made by Jesus Christ?

By this redemption is not meant actual salvation, for in this sense, the atonement itself redeemed not one. Let it be kept in mind that the redemption of which we are treating is not deliverance from the pollution of sin, or from the power of the grave, but from the curse of the law. It consists not in deliverance from spiritual death, or in restoring man's moral nature to the moral image of God—that being the work of the Holy Spirit—nor in delivering man from liability to temporal death. Here it may not be improper to observe, that in the opinion of the writer, neither temporal nor spiritual death is the penalty of the moral law.

It what sense then, is that redemption to be understood, which was the necessary effect of the atonement of Christ? It is understood, as consisting in deliverance from that liability to eternal death—the curse or penalty of the moral law, brought upon the world of mankind by original sin.

In this restricted sense, it may be said that the world—meaning mankind sinners, has been redeemed. But admitting the world in this sense has been redeemed, yet considered as an actual personal sinner, not one is in a state of redemption, until he obtain pardon and justification by becoming personally and savingly interested in the law-fulfilling righteousness wrought out by Jesus Christ. Such is the efficacious nature, and meritorious availability, of the atoning sacrifice of Jesus Christ, that through it, this pardon and justification may be had, and when obtained by any, it may be truly said of them, that they are redeemed from the curse of the law—Christ having been made a curse for them.

That this redemption be effected in behalf of actual personal transgressors, the existence of an efficient and instrumental cause is necessary, additional to that meritorious cause mentioned above. Between God and man exists a two fold relation: that of efficient cause, and passive recipient; also that of moral governor and moral agent.

God acting as efficient cause toward man as passive recipient, affords to him a means of divine influence. Man possessing this influence is required as moral agent to comply with the terms of salvation in rendering obedience to the requirements of the gospel, by exercising repentance towards God, and faith towards Jesus Christ. Upon rendering this obedience, and complying with those terms, he receives from God as moral governor, redemption from the curse of the law. This great blessing is followed or is connected with other spiritual benefits, so that he is delivered not only from the curse of the law but from spiritual death, from the reigning power, and conquering pollution of sin, and becomes entitled also to an unending inheritance an immortal bliss.

Concerning the question, "Has the sinner ability to obey the gospel," as propounded by "Crispus" several months ago, I may in a future piece, answer my part, and show my opinion.

RELIGIOUS ITEMS.

LIBRARY OF THE VATICAN.—The Vatican Library instead of being deplored of its MSS. (which under the former regime would have been no perceptible calamity, as access to them was next to impossible) is now really accessible to the serious student and no ridiculous obstructions are now made to the prosecution of learned inquiries. Formerly the only part of the collection which the reverend librarians allowed to be seen were the love letters of Anne Boleyn, and Henry's famous book on the Seven Sacraments, a presentation copy of Leo X. There is some chance of the Vatican MSS. being now really made to serve the cause of religion and science; instead of mouldering to decay as hitherto.

JEWS IN AUSTRIA.—A Jewish congregation has just been constituted in Adelaide, about thirty in number. It is in contemplation to commence the synagogue without delay; and the articles necessary for conducting the religious ceremonies have all arrived from Sydney. Those of the Jewish persuasion in this colony are not only highly respectable as a body, but are now become numerous; and there is very little doubt, from their apparent zeal, that the projected synagogue will be worthy of that veneration which they hold their ancient faith.

ADOLPHUS.—A professor has been appointed to the chair of Italian Literature, who has been some time in England, abjured the errors of the Roman Catholic faith, and avowed himself a Protestant. Another Professor Ricci, preaches at the Cathedral now in Lent, and is said to explain the Gospel in a Protestant sense.

HUGUENOTS. A Huguenot congregation, numbering seventy members, exists in New Orleans, and a house of worship is about to be erected for its accommodation.

NATIONAL COUNCIL. During the last week the Roman Catholics have been holding in the city of Baltimore their first American "National Council," consist-

ing of two most "Reverend and most illustrious" Archbishops and twenty-four "Right Reverend" Bishops. Think of an American National Council, without one layman being admitted to participate in their deliberations! This is not the worst feature of this foreign body engrafted upon our Republican Institutions. Their acts and decrees are not to be made public until they have been sent to Pope Pius IX. and met with his approval!—This certainly is not American, and we may easily perceive how fatal it would be, should the Roman Catholics obtain the ascendancy in this country.

DISSEMINATING POWERS. The Catholic fast of Friday in each week, has been abolished at Cincinnati, as it had been previously at St. Louis, during the prevalence of cholera—meats, especially if smoked, being considered of less danger than fish and vegetables.

Bishop Hughes has been made Archbishop of New York, and it is rumored that the Rev. Constantine C. Pise has been made Bishop of Burlington, Vt.—Zions Advocate.

TALENTED SCHOOLMASTER. At one of the religious anniversary meetings in England, the Hon. and Rev. Montague Villiers made the following statement:

I recollect that ten or eleven years ago, when I was examining a school and questioning the children especially on the subject of prayer, I found that there was not a single child in the school, which consisted of children from 8 to 12 years of age, who was not accustomed to repeat as its prayers, and its only prayers:

Matthew Mark, Luke and John,

Bless the God that I lay on.

Charity is an universal duty, which it is in every man's power sometimes to practice; since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility, as that he may not, on some occasion, benefit his neighbor. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself, may yet perform the duty of charity, by inflaming the ardor of others, and recommending the petitions which he cannot grant, to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose his reward.—Dr. Johnson.

THE MISSIONARY AT THE CUSTOM HOUSE.—The following is in circulation:—"An American missionary recently entered a box of Bibles at the Custom House at Constantinople, valuing them at a certain amount; but the Turkish officials, who are in the practice of affixing a sliding scale of valuation to suit themselves, regardless of invoices or oaths of importers, appraised the Bibles at double the value placed upon them by the missionaries, and demanded the *ad valorem* duty of 6 per cent, on their valuation. In this dilemma the missionary availed himself of a regulation of the Turkish law which permits duties to be paid in kind, and paid them in Bibles, five out of every hundred. After that he had no more trouble. He paid what duty he liked. They wanted no more Bibles."

SECULAR INTELLIGENCE.

FOREIGN NEWS BY THE EUROPE.

ENGLAND.

ATTEMPT TO ASSASSINATE THE QUEEN.—On the evening of the 9th May an unsuccessful attempt was made to assassinate the Queen who was riding in an open carriage in Hyde Park. "A laboring man" fired a pistol at the Queen. The Queen was accompanied by her husband. They were both uninjured. The European Times says, the manifestations of loyalty which this slight event elicited were remarkable. Illuminations, visits of congratulation and various other demonstrations of joy were manifested by the people. The affair was not noticed in Parliament.

IRELAND.

The deplorable destitution which has so long prevailed in Ireland, goes on increasing; and the general Relief Committee in Dublin has made a public appeal to the untiring beneficence of the British public, once more to relieve the people in the south and western districts from the complication of human suffering which is depopulating the country.

ITALY.

THE ROMAN REPUBLIC.—Intelligence had reached Paris from Marseilles, that the Duke d'Harcourt, the Minister of the French Republic at the Court of Rome, had arrived from that city as the bearer of a convention concluded between the Roman Republic and that of France. All hostilities had been for some days suspended and it was believed that the news is substantially correct.

AUSTRIA AND HUNGARY.

The Emperor of Austria passed through Breslau on the night of the 20th, on his way to Warsaw, to meet the Emperor of Russia, who had already arrived there.

Nothing positive seems to be shown at Vienna respecting the movements of the Hungarians, who do not, however, appear yet to have entered Hungary.

Cossuth's proclamation gives an account of the recent defeat of the Russians by him. In this engagement 36,000 Russians surrendered to the Hungarian forces. All their arms, ammunition, and cannon, were also taken—possessions of by the Hungarians. This confirms the previous news of the Russian defeat, but no authentic details are received.

At Presburg the positive intelligence was brought on the 17th instant, by travellers quitting Pesth, that Ofen had surrendered at discretion. The booty which fell into the hands of the Maygars consisted of the military chest, 20,000 muskets, 90 batteries, and a considerable amount of ammunition. The garrison, about 3,000 strong, was conveyed to Comorn. Eight tenders, towed by tugs, brought succor to the Hungarians at Raab.

The latest account state that the Russian force, placed in an attitude for operations in central Europe, amounts to 350,000 men, with six hundred field pieces. The left wing of this army, consisting of 65,000 men, was beaten by the Hungarians, as reported. The Russian loss was 6,000 killed and 36,000 prisoners.

A letter from Vienna, of the 18th, in the Breslau Zeitung, states that the Hungarians have occupied Carlovitz, the chief town of the Servian principality.

The news of the occupation of Temeswar, Arad, Carlovitz and Pantshova, by the Hungarians, is confirmed.

A rumor was current at Raab, on the 14th of the Russians having entered Hungary, near Dukia, and of their having suffered a defeat from Dembinsky, who engaged them between Bartfeld and Eperies.

The news of the defeat of the Russians, by Bem is confirmed, though we are still in want of authentic details of that important action.

Georgy has addressed a letter to the commander-in-chief of the Austrians calling on him to treat his prisoners with humanity; but he adds that all the Hungarians found in arms against their countrymen will be put to death.

ASIATIC NEWS.—The Overland Mail brings news from Hong Kong to April 1st, from Calcutta, to the 5th, from Bombay to the 17th. The Aunjaib is now subdued; and the Sikh has signed away to the Company a splendid tract of many thousand square miles. Considerable apprehension of a popular rise is felt in Canton as the time to open the gates to foreigners approaches. Some California gold had been received in China, and some vessels were fitting out for San Francisco.

VALUABLE RECIPES.

TO PREVENT BOTTS IN HORSES.—Rasp, fine one or two buttons newmown, and mix it with not less than two quarts of meal or bran, or anything that will induce the horse to eat it.—Repeat this every ten or fifteen days through the spring months, and about once a month the balance of the year. The button is of an intense bluish, and if mixed with a less quantity of feed is eaten with reluctance, unless very hungry. I have tried it so long, and in so many cases where horses had been subject to frequent and severe attacks of what seemed to be botts, that I have the fullest confidence in its efficacy, as a preventive.

TO CURE BOTTS IN HORSES.—One pint of molasses, and 1 pint of new milk mixed and given by drench, warm to blood heat, and if it be a case of botts, this will induce them at once to let go their hold on the stomach, and the horse soon shows signs of relief. In thirty or forty minutes, drench with a piece of alum the size of a hickory nut, dissolved in a quart of lukewarm water, to which add 1 ounce laudanum, and in about one hour drench with one quart of oil of any kind, or melted lard, and let his drink be mixed with salts until the stomach and bowels are thoroughly evacuated. The cure is then complete. Should it be a case of cholera, or belly-ache, still the remedy is not out of place but rather appropriate.

GROWING CAPE JESSAMIN.—In the month of July take cuttings six or eight inches long, place them in a tumbler of water and set them where they will get the benefit of light and air without being disturbed. As the water in the tumbler evaporates replenish it. In two or three weeks they will throw out a number of roots, and when these grow two or three inches long, they are ready for planting. Select a rainy or cloudy day, a rich, mellow soil, saturated well with water, and plant them carefully. Protect them from being disturbed by driving small pieces of shingles around each stick. Protect them from the direct rays of the sun by

placing sticks or small limbs, with leaves on them, over the top, and keep them well watered. I will warrant every one, treated in this manner, to grow.

SOUSE.—Cleanse pigs' ears and feet and soak them a week in salt and water, changing the water every other day. Boil 9 or 10 hours till tender. When cold, put on salt, and pour on hot spiced vinegar.

"SWINNEY."—Cut through the skin an incision two or three inches long, and with a blunt dull knife raise the skin from two to three inches insert a thin piece of poke root of the size of a fifty cent piece, and about as thick; sew up with three or four stitches, keep clean and turn to pasture.

CEMENT FOR PORCELAIN AND GLASS.

The best and most beautiful Cement for fractured Porcelain and Glass is according to M. Keller, the following:—Two parts isinglass, cut into fine pieces, are left for twenty-four hours covered with sixteen parts water, then boiled down to eight parts, mixed with eight parts alcohol, and strained through linen. This liquid is mixed while hot with a solution of one part nitre in nine parts alcohol, and to the whole one half gum ammoniacum, finely pulverized, added gradually, and the liquid rendered perfectly homogeneous. This cement while hot is quite liquid, but on cooling becomes hard. In using it both cement and the fragments are made as warm as possible, both pieces allowed to dry, then again rubbed over with the cement, and pressed together. After five or six hours the cement is perfectly hard. It is not applicable to vessels of porous earthenware, the best cement in this case is a thick solution of shell-lac in spirits of wine.

KEEP CLEAN GARDENS. It is rather too common for people to allow weeds to grow up toward the close of the season, and particularly on plots where early crops have been gathered. This is decidedly bad economy. Weeds are undoubtedly, besides they exhaust the ground of its riches.

A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of Him who cannot lie. And so, shall we find it in our last extremity.

CREDULITY OF INFIDELITY. Charles the 11, hearing the celebrated Yossus, a free thinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man. He believes everything but the Bible."

RECEIPT LIST.

Receipts for the Alabama Baptist.

NAME.	AM'T.	Vol.	No.
Benj. Nevitt	\$4.00	6	59
Enoch Salter	1.15	6	52
Abraham Burk	35	6	52
Prof. D. W. Cline	3.00	6	52
Mrs. M. E. Walker	5.00	6	52
Wm. Evans	1.15	6	52
J. J. Lee	1.35	6	52
Rev. W. C. Crane	3.00	6	52
Wm. Fox	10.00	6	52
R. G. Matheny	8.55	6	52
E. Roberts	1.75	6	52
C. A. Hately	4.00	6	52
S. Edwards	1.00	6	52
Rev. W. B. Floyd	2.50	6	52
J. C. Jackson	13.45	6	52
J. M. Colbert	10.00	6	52
C. Brackett	4.00	6	52
Jos. Bramfield	5.00	6	52
David Beck	7.00	6	52
Rev. H. Simons	10.00	6	52
Edwin Hatfield	5.00	6	52
J. L. Smythe	4.00	6	52
R. Leachman	8.00	6	52
A. H. Hopkins	6.15	6	52
Jno. W. May	5.00	6	52
H. M. Duke	8.00	6	52
E. G. Morris	8.00	6	52
Dr. A. H. Smith	10.00	6	52
Dr. E. H. Watts	8.16	6	50
J. D. Brooks	4.00	6	52
John T. Stinson	4.00	6	52

Receipts for the Alabama Baptist Advocate.

NAME.	AM'T.	Vol.	No.
James Allen	5.00	1	53
S. W. Smith	5.00	2	17
Rev. Thos. Nelson	5.34	1	52
Abeliah Nelson	1.50	1	52
Editha Nelson	5.34	1	52
E. Nelson	3.00	1	52
Wiley R. Gandy	3.00	1	52
Benj. Ringold	3.00	1	52
Rev. W. S. Meek	5.30	2	6
Mrs. Mary E. Ogburn	5.30	2	17
Wm. Bennett	1.00	1	17

Dr. Kirwan's Letter on Baptism.—TO DR. COPE OF THE GRANDE LIGNE MISSION, AND DR. COPE'S REPLY. An 18mo pamphlet, 40 pages, just published. Price, in stiff covers, 12 cents single, \$3 a hundred. Price in paper, 10 cents. L. E. COLBY, Publisher, 132 Nassau street, New York. June 1, 1849. 15-c.

E. F. KING HOUSE. Marion, Ala. THIS undersigned would respectfully inform visitors that the above establishment is now open for the reception of company, where he will be happy to see his friends and the traveling public generally. The building is a four story brick new, and has been handsomely furnished, which will enable him to offer accommodations unsurpassed by any similar establishment in the Southern country. His table will be liberally supplied—the servants polite and attentive, and every attention will be given to the comfort of his guests. The STABLES, have been leased to Mr. JOHN MULLEN, formerly known throughout the State as a superior manager of horses, with whom the horses of his guests will be kept. Parties in accordance with the time. L. UPSON, Proprietor. Marion Ala, May 10, 1849. 16-c.

