

# ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

JOHN G. MARKHAM, Publisher.

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) OCTOBER 31, 1849.

[NUMBER 37.]

## Ministers' Department.

### A SPIRITUAL MINISTRY.

The people who enjoy the ministrations of a truly spiritual-minded pastor, have a blessing, the value of which they are but in little danger of over-estimating. There is a worth in spirituality for which no greatness of natural or acquired abilities can compensate. Learning and abilities are qualities much more easily judged of. Piety does not lie on the surface; it is developed by the life. But its possession is the best guaranty for that intellectual growth for which piety is too often sacrificed. The man of piety will grow in knowledge; his very piety supplies the most impulsive and sustaining motives in the universe for labor and study. The richer his experiences in grace, the broader and brighter the fields of knowledge which will open before him, to invite to higher and higher attainments. But if he be not learned or philosophical, he has in his spirituality a source of power far surpassing the utmost scope of influence that learning ever supplied. Preaching, in Protestant countries, must respect the heads of people; but after all, in any congregation of immortal men who have souls to save, and sins to be forgiven, to affect the heart is the preacher's chief business. The difficulty in the way of the gospel, is not so much the want of knowledge, as of feeling. The preacher's desideratum is not so much the power to instruct, as to move; light is needed, but warmth and life are more wanted. Piety which emits its electric fire from hearts to beat, that gathers and welds the paths and thrill of eternity, gets hold of the mortal susceptibilities of the soul, and rouses its latent powers to the mighty business of salvation.—*Evangelist.*

### PASTORAL INFLUENCE.

IN THE PROMOTION OF THE SUNDAY SCHOOL CAUSE.

The following is an extract of the Report of a Sunday School Society of this City, which has been handed to us for publication:

In concluding our report, we would embrace the opportunity of saying a word on the importance of Pastoral Influence in the promotion of the Sunday School cause.

It is now universally admitted that Sunday Schools are the nurseries of the Church, and every day's experience teaches us, that where the Sunday Schools are the best attended to, the Churches to which they are attached are the most prosperous; and in many instances where revivals have occurred in Churches, the commencement has been in the Sunday Schools, and it is clearly the duty of every member who desires the spiritual advancement of the Church to which he belongs, to feel a like interest in the Sunday School.

But what member has an influence in the Church equal to what the Pastor has. He has, in its affairs; and if he feels an interest in the Church over which the Lord has made him overseer, at all commensurate with the responsibility resting upon him, he can never be indifferent to the claims of the Sunday School, when that is the most reliable source from which the membership of the Church is to be supplied. It is essential, however, that the labors of the Teachers should be seconded by the Pastor, that the great object of both the School and the Church should be the more readily attained.

The preaching of the Gospel is not to be dispensed with, nor its importance undervalued by a comparison with any human instrumentality; but it has long since been acknowledged that Sunday Schools are the most beneficial auxiliaries the Church has ever had, and hence the great expenditure of money and labor in supporting them.

The pastor may pray, and it would be strange if he did not pray for the welfare of the Sunday School; but would not his prayers lack the evidence of a hearty desire if he should never enter the doors of the Sunday School from one year's end to another?

A pastor in such a case might not be justly charged with insincerity; but would not the loaf be much stronger if his prayers and actions should both speak the same language?

A man may say, he feels very sorry for the misfortunes of his neighbor, but who would believe him if he should refuse to systematize the least service for his relief? A missionary may pray with great fervor for the conversion of the Heathen, but would he expect to have if he never went to Heathen shores and labored directly among the people?

of Rome. Lord has nowhere promised to an-contradictor without a corresponding ed- produce the part of the suppliant. Jacob and reaper have prevailed if he had not the case, and the Pastor of a church has Roman reason to expect that a blessing tend the Sunday School in answer ply on prayers, without his visits and per- encouragement, than the Missiona- require. Cross has that the world will be compelled to Christ by his prayers, when as he arms with antinomian ence, and says, the Lord will con-

vert the world in his own time, and it would be useless for him to be concerned about it, or spend his time or labor in the matter.

When the Pastor of a Church has the respect and affections of the youth of his congregation, which he ought to have, and without which his preaching will do them but little good, they will always be pleased to see him, and under such circumstances no one can be so well qualified as he to ensure their regular attendance at the Sunday School. If in his Pastoral visits he should embrace the opportunity of kindly urging upon the children the importance of this duty, and should show that he feels its importance by visiting the School himself, there would be few of the children of the congregation who would not be found in the Sunday School.

Children have the same dispositions with men and women; they like to be noticed, they have their likes and dislikes, and they will often do things repugnant to their natural inclinations when they see it will gratify those to whom they feel an attachment, and to whom besides their Parents, ought the children of a congregation to be more attached than to the Pastor of a Church, whose ministry they attend! It would be a strong argument for the Superintendent and Teachers to use in the School, if they could say to the children that Mr. A. or Doct. B. will be here to-day to see how you behave and have improved in your lessons, and such visits could not fail to have a beneficial effect upon the minds of both children and teachers.

From these considerations, therefore, and others which might be named, we are perfectly assured that the advancement of Sunday Schools in religious training, as well as in correct deportment, depends very much upon the co-operation of the Pastors of Churches with the Superintendents and Teachers, and that the labors of one can never be so efficient as when united with the other.—*Christ. Chron.*

## Doctrinal.

### REVEALED RELIGION.

The word Religion is derived from the Latin language. It is said to be formed from *re* and *ligo*, to bind anew, and to have been used to express an oath or vow to the gods, which the Romans regarded as a sacred obligation. "An eminent Roman derives this word from *religare*, to reconsider, in which sense it may mean, diligent study of whatever pertains to God. Others derive it from *religare*, to bind fast; in this sense it may mean the obligation which exists in the mind in relation to some superior power. The commonly received meaning of religion, among Christians, is a belief in the revelation of God's will to man; by which, duty to ourselves, to our fellow men, and to God, is made known. It implies obedience to that will, accountability, and rewards and punishments. The word Religion is also used as meaning the creeds and forms of worship, which prevail among all nations who are ignorant of the Christian dispensation. In this general sense, all human beings have some sort of religion, unless the miserable race who were found in Australia, in modern days, are an exception. In this comprehensive sense it includes Christianity, and all the varieties of Pagan and Mahometan worship. In no aspect does man appear more odious and revolting, than in religious belief and worship, where Christianity is unknown. Nor is it to be denied, that many things of human invention, have been associated with the religion which was declared by Jesus of Nazareth. The wars, the cruel persecutions, and the consequent sufferings which have occurred, in the name of Christianity, are suited to the irrational and barbarous nature of Paganism, and are wholly irreconcilable with the mild and peaceable spirit of the Gospel. Such events should be charged where they rightfully belong, that is, to human folly, error, and crime, and not to the teaching of revelation. Tears and blood have flowed so copiously, because man has assumed to judge for his fellow men, and because he has used the force of temporal power, to establish this odious despotism. Regarded in its true and intended uses, revelation is the most gracious and important of all the gifts which have been bestowed on a human family. It lights the way through what would be, without it, a dark and incomprehensible region which human reason, unaided, attempted in vain to explore.

[William Sullivan.]

### THE NATURE OF TRUE REPENTANCE.

This is an important, though familiar subject—one which no man can too often contemplate. Repentance is the great, the first, the instant duty of the whole human race. "God now commandeth all men every where to repent." It is no difficult matter to tell what is here commanded, although the word *repent* is used by us in different senses.

A common use is to denote the wish that something done were not done, because of certain bad consequences flow-

ing from the deed. It is the emotion otherwise called "regret." It may exist in a greater or less degree, without approaching at all the nature of real repentance. It is called "repentance" in the English Scriptures, but in the original is expressed by a wholly different word. Judas, we are told, "repented himself;" but the word is quite another from that used when repentance is enjoined as a duty. Those, therefore, who say they repent because they feel regret when they think they have done wrong, are liable to a fatal mistake. It is not repentance in the Gospel sense to regret having sinned because of the consequences of sin. It is not repentance when imminent danger or approaching death brings to view the wrath of God, and thus causes the sinner to lament his past folly and transgression. This is "the sorrow of the world that worketh death," a repentance which needs itself "to be repented of." It is such as a fallen angel or lost soul may, and doubtless does, eternally feel. It is the fruit of selfishness. The man wishes he had done better by himself than to sin to his own destruction. It is the repentance of the drunkard who wakes after a night's debauch, sick and stupid, cursing his own appetite which has brought him to such misery and degradation, and straightway hastens forth to gratify it again. Such repentance, in the sight of God, is no better than the sin that occasions it. True repentance is toward God, out of regard to God's holiness, not toward self, out of regard to self-interest. It springs from a view of the nature, not the consequences of sin. If sin had no punishment connected with it, there would be the same reason for repentance that now exists. It is the exceeding sinfulness, not the awful penalty of sin that produces real repentance. It is nothing short of a perfect aversion to sin in any and all its forms—a turning away from every thing that is unholy and a turning towards God and holiness—nothing less than an entire change of heart.

It includes, of course, the confessing and forsaking of sin. He who has come to feel a real hatred of sin, and who sees himself buried in guilt, cannot refrain from acknowledging it to God against whom, and to man before whom it has been committed. The rebukes of Scripture against him "that covereth his sin," are numerous and severe. Still less can a man repent of sin and not forsake it. His continuance in it proves that he chooses it, loves it, and of course has not repented of it. I speak of known sin. We do not always see sin as such. Long indulged habits of depravity so darken the mind that it is long before the moral quality of some actions is perceived. John Newton was brought to repentance while engaged in the slave trade. But it did not occur to him that his occupation was a sin. His own habits and public opinion united to blind his eyes to its iniquity; and for some years he continued in it in the full enjoyment of religion at the same time, being blessed with delightful seasons of communion with God in the cabin of his slave ship. But as soon as the real character of the business dawned upon his mind, he at once forsook it in disgust. So the true penitent will at once forsake every thing that appears displeasing to God. He will not wait till he is perfectly satisfied that it is an absolute sin; he will avoid the very appearance of evil.

Repentance is not a temporary act of the mind or heart. It is a permanent exercise of the soul in view of its past transgression, continuing while life lasts, and probably while immortality endures. It is the foundation stone of Christian character, the root of that holiness without which no man shall see the Lord.

This is the thing enjoined upon "all men every where," and, of course, reader, upon you. The command of *instant repentance* has been in full force ever since it was given out. It meets every generation on its arrival at years of understanding. It follows man through all his life, rising before him at every turn, hovering over him till death has taken him beyond its reach. The duty of human repentance never leaves a single being to whom it has been made known. It clings to him like his own life. The command of Almighty God is sounding above him and in him, every moment from childhood to the grave. "Repent, without an instant delay!" What daring presumption is it that can spend year after year in the insulting neglect of this solemn command, the first and greatest duty of man.

## Religious Miscellany.

### THE BIBLE.

The Scriptures surpass in *naivete*, in vivacity, and grandeur, all the writings of Rome and Greece. Never does Homer himself approach the sublimity of Moses in his canticles, the sublimity of the last, which all the choir of the Israelites had to learn by heart. The Israelites Greek or Latin ode beleeves has any the loftiness of the Psalms, to attain example, which commences to one, for mighty God, even the Lord hath called the earth," surpasses all,

man imagination. Never has Homer or any other poet equalled Isaiah, painting the majesty of God, in whose eyes "the nations are as a drop of a bucket, and are counted as the small dust of the balance—who taketh up the isles as a very little thing." At one time the prophet has all the sweetness and all the tenderness of an eclogue, in the smiling pictures which he draws of peace; at another, he rises till he leaves all beneath him. But what is there in profane antiquity comparable to the tender Jeremiah, deploring the sins of his people; or to Nahum mentally beholding in the far future the haughty Nineveh fall before the efforts of an invulnerable host. The reader hears this host, and hears the noise of arms and chariots; all is depicted in a lively manner which enchains the imagination. He leaves Homer far behind him. Again read Daniel threatening Balshazar with the vengeance of the Lord ready to descend upon him, and seek, in the most sublime originals of antiquity anything that will bear comparison.

Moreover all in Scripture is consistent; every particular preserves the character which it ought to have—the history, the detail of laws, the descriptions, the vehement passages, the mysteries, the moral discourses. Finally, there is as much difference between the profane poets and the prophets, as there is between true enthusiasm and false. The latter, truly inspired, express every thing divine; the former endeavoring to rise above themselves, always betray their human weakness.—*Lit. Amer.*

### VALUE OF MISSIONS TO SCIENCE.

By far the largest portion of men now engaged in spreading the gospel in foreign lands, are men of highly cultivated minds. They are men who have gone through the whole circle of the sciences, have made honorable proficiency in them all—have acquired a taste and thirst for knowledge, and are, therefore, prepared to be deeply interested in whatever developments are made before them in those regions of the earth where their high-minded philanthropy has carried them. They are men who regard all the sciences as so many developments of the character of God in his works, and by the moral harmony of their minds with him, are deeply interested in whatever can be known of Him in any of the operations of his hands.

What may have been reasonably inferred from the character of these men, is realized from the fact, that they are eminently valuable contributors to every department of human science. The greatest living geographer in the world, the distinguished Ritter of Germany, affirms that he considers one of our Missionary Journals issued in this country, the best source of geographical knowledge extant for the parts of the world to which its Journals relate. These are men on the spot—are eye-witnesses—are prepared by high mental cultivation, deeply interested in all the facts before them—are shrewd philosophic observers—are lovers of truth and righteousness, and under high moral responsibility for the most rigid veracity.

In regard, especially, to that eminently important department of science, the living languages of the earth, the missionary gentlemen are laying the literary world under the highest obligations. They have reduced to form and system, so that they can be written, and printed, many languages which, till they came to the work, had never been brought to such a state. And to these gentlemen, nations not a few, as they rise from spiritual degradation by these men's labors, will be indebted for their entire liberation.

The manners and customs, moral and civil aspects, soil and productions, capabilities, &c., of many countries can be known in no other way than by resorting to those Missionary Journals which contain the accounts of those who are laboring to spread the gospel in those lands. Those Christian philanthropists, therefore, who are causing the glad sound of the gospel to be heard in the uttermost parts of the earth, are doing also a most important work in widening the sphere of human knowledge, and enriching, by their valuable contributions, every department of human science.—*Boston Transcript.*

### MAGNETISM OF FAITH.

The following beautiful illustration of the power of faith to sustain the soul in the midst of affliction occurs in the timely discourse of Rev. H. T. CHEEVER, in the June number of the *National Preacher*:—"I have observed at sea, and it is often noticed by mariners, that in the beginning of bad weather, before the storm was fairly set in and fixed in its course, the needle in the compass-box was considerably affected, and there was unusual oscillation, probably through the changing or disturbance of the electric forces, or of the magnetic power of the atmosphere. But after the gale was fairly torn, and its height, the needle became true to its polarity. In like manner is it with a mind under trial, that has been once thoroughly magnetized by the Grace of God, so as

to have the law of Divine polarity impressed upon it, making it to turn always to that polestar of Bethlehem, the great magnet of the regenerated soul. Though ordinarily true to his pole, it is seldom or never that the Christian can at once repress the flutter and agitation of nature, control or understand its deviations, collect its energies, and repose calmly on God. It is seldom that faith, taken by surprise, does not steady the soul, and lift a man clear above hostile infirmities and fears. Although it be true, that when once magnetized by the love of God, the soul does always point upward by strong attraction, as the compass-needle to the north, yet like that same needle, suddenly acted upon by a disturbing force, you must give it time to recover its balance, and its oscillations done, to fasten upon the central point of rest.

We have known God's dear children sometimes, when calamities came suddenly in prospect, when huge billows seemed ready to go over them, and a black cloud of sorrow was about to burst upon their heads, at first trembling and anxious, swinging a little with trepidation to this side and that of the central point of rest. But as the trial became more distinctly defined, the cloud's lightning began to flash, and its drops to fall, the palpitating heart would be still, the vibrations of the will would cease, faith gather strength, and the eye of the soul be upturned and fastened on a faithful God, and its hand grasp firmly the promises which neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can ever loosen.

### THE BRIGHTER FIRMAMENT.

It is with the heights of the soul as it is with the sublimities of the firmament. When, on a serene night, millions of stars sparkle in the depths of the sky, the gorgeous splendor of the starry vault ravishes every one that has eyes; but he to whom Providence has denied the blessing of sight, would in vain possess a mind open to the loftiest conceptions; in vain would his intellectual capacity transcend what is common among men. All that intelligence, and all the power he might add, by study, to his rare gifts will not aid him in forming a single idea of that ravishing spectacle; while at his side a man, without talent or culture, has only to raise his eyes to embrace at a glance, and in some measure to enjoy, all the splendors of the firmament, and, through his vision, to receive into his soul the impressions which such a spectacle cannot fail to produce. Another sky, and one as magnificent as the azure vault stretching over our heads, is revealed to us in the Gospel. Divine truths are the stars of that mystic sky, and they shine in it, brighter and purer than the stars in the firmament; but there must be an eye to see them, and that eye is *love*. The Gospel is a work of love—Christianity is only love realized under its purest form; and since the light of the world cannot be known without an eye, love cannot be comprehended but by the heart.—*Vinet.*

### CHRIST.

"It was not explicit prophecy alone that witnessed of Christ, but history itself often was made to hold out, centuries before his Advent, emblems and anticipations of the long promised, and long expected Messiah, the hope of the groaning world, as that world planted and struggled towards its redemption. Does this seem to any a strange feature in history? Let them remember that the Ruler of the world's history, and the Author of the Scripture prophecies, is one and the same God: that all events, near or remote, minute or vast, are woven into the one web of the divine purposes and Providence; and that Christ and Christ's coming, are the great central facts, binding together all the changes of the world's history, gathering into order, and knitting into symmetry, all its tattered threads, and to which all the past, all the present, and all the future have a necessary and inseparable reference. The manger of Bethlehem and the cross of Calvary are the points around which the whole history of the world has crystallized, and taken hence its shape and place. Placed Christ from the record, and the annals of the race are a chaotic enigma, a maze without a clue. Restore that great fact, and the mystery of the world's course and destinies becomes soluble, the ways of God are justified, and the ways of man have a light, an aim, an end that else were wanting. History, when she first came out of the garden of Eden, looked forward to Christ's incarnation. History will steadily look backward, until she completes her last inscription, and furishes her finished roll in the last judgement at the foot of the great white throne. History is but the annalist of Providence, and Christ is the administrator of Providence. The patriarchs caught far off glimpses of the Redeemer on his earthward way. "Abraham saw my day," said our Saviour, "and was glad. Nor Abraham alone saw it, but Jacob and Moses, and David, and Isaiah, and Daniel

discerned and hailed Christ, as some of them also prefigured him. Like clouds that catch on high and transmit to us the kindling glories of the rising sun, ere he is actually risen upon us, and they shine like the sun, and with the sun's rays, and yet are not the sun; so these figurative forerunners of Christ caught and reflected the rays of the Sun of Righteousness, before he had emerged above the horizon, and who thus shed healing from his wings, ere he had actually risen upon the world. These types, served, to the church before Christ's time, the same purposes that the ordinances serve to the church since Christ. The types were the morning clouds, ere his rising; the ordinances are the evening clouds that reflect the sun's rays, after his course has been run, and he has set below the horizon"—*Rev. Dr. W. R. Williams.*

### OFFENCES.

"Of the proud and irascible some receive an offence, but interest compels them to dissemble, when anger would urge them to resent, and in the mental conflict their peace is vexed and destroyed. Others are offended and the world calls on them to redress their wrongs; but pusillanimity is deaf to the call, and fearful, they retire into themselves, while their forbearance is the destruction of their tranquillity. Another division, sensitive and watchful, unrestrained by a sense of character, or a sense of propriety, and bold to resist, engages in perpetual warfare with real or imaginary offences. They attack with impetuosity, overbear a modest antagonist, but in the repose after victory they feel and mourn its effects. The impotence of resentment is secret vexation, its triumph is secret remorse. The meek and humble have no selflove to misrepresent, no vanity to inflame; the mild spirit watches over the heart as the panoply of the character, and if offence advances to attack, it is awed into obedience; or if it strikes, the stroke is innocuous, or it recoils on the aggressor. With a manly and benevolent bearing they forgive, overcome the assailant, still more overcome themselves; and in such a victory there is something noble and divine. A proud and selfish man may be actually alive to offences in another, and very little solicitous to suppress them in himself. A virtuous and honorable man, of fine sensibility is the least prone to offend the sensibility of others; for the delicacy of his feelings is the rule of his conduct. Suspicion against treachery, when it grows into a habit, is often more injurious in its effects to peace of mind than those of treachery itself. The effects of treachery, as usual with every other evil, pass away, and their remembrance is obliterated; but the constant fear of it, rankling in the breast, changes in imagination the social family of man into an association of swindlers, traitors and enemies. The sense of an injury received may be effaced by forgiveness or obliterated by time, but a sense of an injury committed is frequently durable as the retentive power of the memory. As you therefore desire happiness, avoid the commission of injuries; for none can enjoy the grateful reminiscences of life but he who can say, "I have done no man wrong." A man evinces an exalted character who, on the commission of an offence in an unguarded moment, feels regret for his conduct, desires reconciliation, and says, with a virtuous and manly candor, "I have done wrong." This is true honor.

### SUCCESS OF MISSIONS.

In whatever direction we look, we shall find that the gospel, as preached by modern missionaries, has proved, as it was in the days of the apostles, the power of God unto salvation. In Calcutta alone, where Buchanan, at the time of his writing his *Indian Researches*, declares, he did not believe there were ten righteous men to save the city, there are now more than four hundred members in connection with our churches; and in India and the Indian isles, where a Christian, fifty years since, was almost unknown, there are nearly two thousand, a great proportion of whom are natives. And what has not the gospel, as preached by modern missionaries, done in other places? After all the deductions that may reasonably be made, what a vast amount of real piety is to be found in connection with the 30,000 members of the churches of our own denomination in Jamaica! And what has not the gospel, or rather God by it, accomplished, and what is he now accomplishing in other places—in the Bahamas, Honduras, in Africa and America, in the South Seas, in Greenland, and in that deeply interesting island, Madagascar! In short, to use the eloquent language of Dr. Harris in "The Great Commission," "In the progress of the gospel connection with modern mission, we recognize almost every display of gracious powers which the mind can conceive. It has melted the inflexible Indians into penitence and tears, and has enabled the shrinking Hindoo to brave the loss of caste and the martyr's pang. By a mightier exorcism than the Negro or Esquimaux had ever imagined, it has delivered the one from the enslaving fear of

Obeah, and cast out the terrible Toragac from the creed of the other. Under its subduing and humanizing influence, the convert from the frozen zone has been hailed a brother in Christ by the Christian Indian, in his native wilderness, and the once savage warrior of America has sent letters of peace and love to the fisher of Greenland. At its sound the veteran barbarian of a hundred years has become a little child, and a host of warriors, each of whom had preferred death to a fear, have wept so that there was a very great mourning, like the mourning of Hadadrimmon. Instruments which had never been used but for war or murder, it has been converted to useful and even sacred purposes; and tribes which had never met, but in deadly conflict, meet together around the table of our Lord." Thus the far more eloquent and inspired language of prophecy, descriptive of the blessings of Messiah's reign, has been to a delightful extent realized. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

#### THE GREAT SALVATION.

A theme that can never be exhausted. Salvation or deliverance implies danger. A great salvation implies great danger. There is no danger, where there is no sin; no great danger, where there is no great sin. The name of Jesus is so called, because he came to save his people from that dangerous sin. See how Paul speaks of the "so great salvation." Inspiration itself seems to leave the mind to conceive as it can of this greatness: "God so loved the world." Oh, the depth of this thought! Salvation is a mighty plan—a stupendous enterprise, to the execution of which Omnipotence alone is equal. Its subject is the soul. The object of this salvation is a great one—to glorify God. He hath said, "As truly as I live, all the earth shall be filled with the glory of the Lord." But there is no glory that can fill the earth like that of redemption. This is the great work of God. Heaven will be full of the great salvation. Eternity, through its revolving ages, will proclaim the greatness and the glory.—*Christian Witness.*

#### THE TWO SCHEMES OF SALVATION.

Men differ much about salvation. Yet all their plans may be reduced to two. One is by man himself. The other is by God. One is by human works and sufferings. The other is by divine doings and sufferings. One puts down the law. The other puts down the lawbreaker. One exalts human merit. The other abuses it. The one lowers the standard to its own attainments. The other leaves the standard unimpaired, and seeks to be saved without trampling on law. One quarrels with God and justifies self. The other never ceases to fight against self, and justifies God. The very best offering that the one ever makes is that of Cain. The very least that the other allows is that of Abel. Not light and darkness, nor heaven and hell, are more opposed than these two schemes. One sets aside the other, not in part, but wholly. Salvation is either by works alone, or by grace alone. If any man risks his soul on a contrary belief, he will be lost, yea, he is now lost; and, unless Christ find him, he will soon be irrecoverable lost.—*N. Y. Obs.*

#### NOT RELIGIOUS ENOUGH TO QUARREL ABOUT.

Two members of a neighboring congregation met in our office not long since, and were conversing about the state of religion in their respective congregations. One of the churches, though it had been blessed with frequent revivals, had almost as frequently been disturbed by difficulties either between the members themselves, or between the church and its various pastors. The other had never enjoyed an extensive revival, nor had it ever been much troubled with difficulties. The member of the latter mentioned church inquired of the other gentleman how it was, that though his church had been so frequently blessed, it so often got into difficulties, and rather disparagingly drew a comparison between his own church and the other in that respect. The latter retorted by asking "Do you know the reason why you have no quarrels in your church? It is because you have not religion enough to quarrel about. Your members go to church, sabbath morning, praise the sermon and the minister, and then think no more about the matter until the next Sabbath morning comes round. They suffer the Pastor and elders to do just what they please and never trouble themselves about it. Our people are so deeply interested in the progress of their church, that if it is not prospering, they begin to inquire the cause. And if they find any obstacles in the way of its progress, they try to remove them, and as they do not always get about it in the wisest manner they sometimes get into trouble." It was an entirely new idea to us that a church might be in such a state as not "to have religion enough even to quarrel about." And yet, upon further reflection, we could but feel that there was philosophy in the remark. There may be, and doubtless often is, a kind of negative harmony in churches which results rather from indifference to the whole subject of religion, than from the exercise of that charity and brotherly affection which the gospel requires amongst members of the same church. Peace and harmony are certainly Christian virtues, and greatly to be desired in a church, but there may be a false peace as well as a true one. The members of a church may all have sunk together into a state of carnal security, and have no trouble among themselves, because none of them are sufficiently alive to the spiritual interests of the church to stir up his brethren, or disturb their consciences by urging them to the discharge of duty. [Pres. Herald.]

### Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 31, 1849.

#### TERMS.

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

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

#### BOOKS, BOOKS, BOOKS.

The Books of the Southern Baptist Publication Society may be found at Calvin High's Drug Store of this place. Call and buy.

#### WANTED.

Minutes and Reports of Associations and other religious bodies are wanted by the subscriber. Address: "Board of Domestic Missions, S. B. C., Marion, Ala." R. HOLMAN.

A large amount of editorial matter is crowded out this week.

#### I CAN'T MAKE THAT PRAYER.

It was in the year — while we were yet a young man, that we first met the Baptist State Convention of —. We had often heard the fame of that body—its venerable names, its enlarged philanthropy, its active benevolence; and we had travelled far and anxiously to be present on the occasion.

Those who are in the habit of attending such convocations of Christian men, are familiar with the routine of business ordinarily transacted by them. The moral and religious improvement of the people is the absorbing interest. They confer of the wide spread destitution, the resources at command for the supply of that destitution, and of the best method of rendering those resources available. It was thus at the time of which we speak. Every facility of information had been seized and placed under contribution, and the most enlightened judgment was formed of the wants of a perishing race.

Among the topics that claimed the special attention of the body, "the means by which a greater amount of ministerial labor might be brought into the field," was one of commanding importance. A committee of their wisest and most thoughtful members was appointed to consider it. That there was a lack of laborers was deeply felt, and deeply deplored. A famine of the word of the Lord was in the land, and who should supply it was an engrossing question. Various were the opinions expressed, and mighty were the arguments employed, why the lay members of the churches should enter the field; why theological seminaries should be erected and the rising ministry should be educated; and why, lastly, we should pray the Lord of the harvest to send forth more laborers into the harvest.

There was one distinguished personage in the assembly from whom all desired an expression of opinion—that person was the reverend Dr. For many years he had presided with dignity over the deliberations of the body; and both as a presiding officer and as a Christian minister of rare excellence, he was held in universal esteem. He was a mighty man in wisdom and counsel, and full of the Holy Ghost and faith. We had been familiar with his fame from the days of our boyhood, and our anxiety to hear him on a subject of such thrilling importance was heightened, by how much it was apparent that he had fully caught the inspiration of the theme. At length he arose. Age had made long and evident traces upon his open and manly countenance; nevertheless, his person was fine and commanding, and his gestures were natural, easy and graceful. His eye was dark and brilliant, and indicated the powerful workings of a mighty soul within. We shall never forget his venerable appearance, nor the melting tenderness of his voice, (rather effeminate for one of his stature) as he proceeded to reply to one and to another of those who had preceded him in the discussion. He admitted that Christians should take a deep and lively interest in the dissemination of the gospel among the destitute, and should go as far in person to do so, as might be compatible with their vocations in life; he conceded the importance of theological seminaries, and the value of theological training to the rising ministry; he felt that every man should acknowledge his dependence on the Deity for every good gift and every perfect gift, and that it was the duty of all to pray the Lord of the harvest to send forth laborers into the harvest; but said he, "My brethren, I can't make that prayer! For many years I have striven to do so; but, I CAN'T MAKE THAT PRAYER. When I would pray the Lord of the harvest to send forth more laborers into the harvest, I find myself involuntarily praying that he would turn those out from their farms and their merchandize, their school rooms and offices whom he has already sent into his harvest. "God," said he, "has already sent forth laborers sufficient to occupy the field now open before us; but where are they? We have not disposed of them as Heaven designed we should do. By cutting off their means of support, or rather by neglecting to support them in their work, we have driven them back again to their worldly avocations, and now, I cannot make that prayer."

Many long years have sped their round since that day. The venerable Dr., together with many others then present, has gone to his reward. A thousand distracting cares have successively rolled their gloomy weight over our spirit, like the dark waters of Lethe; but the impression then made on our heart by the—"I can't make that prayer"—as fresh in our memory as if it had been uttered but yesterday. We never cast our eyes out upon the world, and in

upon the churches, but it comes up before us, clothed with all the majesty of a solemn truth. In every part of the land there is a most heart rending destitution. From a thousand directions the cry comes up, "the field is white for the harvest but the laborers are few." Immortal souls are perishing for lack of knowledge; it is the alone prerogative of the Great Head of the church to send forth more laborers into his harvest; he has commanded us to pray that he may do so; but we can't make that prayer! How shall we make it? We have not sufficiently appreciated those he has already sent forth. We have not disposed of them as was intended. By neglecting to sustain them, we have driven them from the field to which they were appointed. With what pretence shall we dare approach his altar and ask for an increase of laborers? We need them, and need them greatly; but how shall we ask for them? To say nothing of heathen lands, or of those portions of our own country where no church has as yet been planted; there is a fearful destitution even in our own midst. If every licentiate in our churches were now ordained, and if every ordained minister were now busily engaged in the work of the Lord, we should still lack one third as many more to supply the churches already constituted; but how shall we presume to ask the great Head of the church to send forth laborers into his harvest, while we confine those whom he has called into it, back again in their farms and their merchandize? What shall we do? An awful necessity is upon us. Shall our churches themselves pine and languish for the word of life? Shall our neighbors and neighbors children perish for the lack of knowledge? Shall the heathen be given to Christ for an inheritance, and the uttermost parts of the earth which were given him for a possession, go down to hell in their blindness? But how shall we make that prayer? Hear what God says on this self same subject: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

#### AN ENTIRE FAMILY DEAD.

We learn that the Rev. SAMUEL KINGSBURY, late pastor of the Baptist church in Brookline, Vermont, recently died of dysentery; and his wife, his three children, and his father-in-law, also died of the same disease, all in the same house, and all in the space of two weeks.

Mr. Kingsbury was the only brother of Mrs. S. S. K. McCraw, wife of Rev. A. G. McCraw, of this county. He was a man of talents; a good scholar; eminent for his piety, zeal, and faithfulness, as a minister of Christ.

The Boston Watchman and Reflector, speaking of the Baptist cause in Vermont, thus remarks: "The recent decease of Rev. Mr. Kingsbury, and his entire family, makes an afflictive breach, and one that is greatly deplored." Mrs. McCraw has lately returned from spending the summer, North, with her husband. Little did she dream, when in parting, she wrung the hand of that only and beloved brother, that they would next meet in the New Jerusalem! A whole family in heaven! The son has joined the father, who was a holy man of God, and for forty years a faithful Minister of Jesus; and when the two surviving daughters shall have followed those who have gone before, then indeed will the Entire Family be in Heaven. May other grandparents, parents, and children imitate the virtues of the departed, that they may share in their final blessedness! M. P. J.

#### A NEW HYMN BOOK.

The character of a compilation of Hymns depends on two things: 1. the standard or ideal which the compiler adopts, or, in other words the test, by which he decides on the admission or exclusion of Hymns; 2. The faithfulness with which this test is applied. Where the compiler has intellect and discrimination, he will usually be able to adhere to the standard he adopts; so that the main desideratum, in order to the production of a good Hymn Book, is the adoption of a right standard.

Some of the books in use among us appear to have been framed with principal regard to the elegance and beauty of the composition; and the compiler's taste is made the test of admission or exclusion. Others, on the other hand, were formed apparently by gathering from every quarter whatever expressed warm and lively emotion, whether poetical, grammatical, and in accordance with good taste and sound doctrine, or not; and thus the compiler's feelings have been made the standard.—It has appeared to us that a Hymn Book ought to be made, in which the standard should be neither the private taste nor the personal feelings of the compiler, but the taste and feelings of the well informed religious public; and that such hymns should be admitted as have received the broad seal of this approbation, whether they answered to some arbitrary standard of a particular individual, or not. If a hymn, which is sound in doctrine, should be generally circulated and widely admired, and seen moreover to be useful in numerous and diverse regions—that is a good hymn, no matter what some fastidiously sensitive critic may say of it. Such hymns as "Jesus my all to heaven is gone," "Oh, when shall I see Jesus," "How firm a foundation, ye saints of the Lord," "Jesus, thou art the sinner's friend," "Awake my soul in joyful lays," "Saviour, visit thy plantation," "Amazing grace, how sweet the sound," "Children of the Heavenly King," &c., &c., may be criticized, and perhaps with some justice, and yet we can neither amend them, nor do without them. In these strains have the people of God long poured forth feelings almost too deep for utterance, and with them our earliest and dearest religious associations are inseparably connected.

We might proceed to show the application of these views to the books now in use, but we forbear the unwelcome task of fault finding. Suffice it to say that there is no Hymn Book before us, which seems likely to obtain, even if it is entitled to, general adoption in this region.

In accordance with a request of the Tuscaloosa Association, at its late session, the undersigned propose to publish a Hymn Book adapted to the use of Baptist Churches in the South. We design it to contain unaltered, the old hymns, precious to the children of God by long use, and familiarized to them in many a season of perplexity and temptation as well as spiritual joy. We shall also add such other hymns of more recent date as seem worthy to be associated with the former, in order to make a complete Hymn Book for public and private worship.

The work is in course of preparation, and will be published as soon as is consistent with its due and satisfactory completion. We shall spare neither pains nor expense to make a book suited to the wants of the churches, and if our labors shall aid in making singing, that delightful part of public worship, more attractive and elevating we shall be amply rewarded.

B. MANLY,  
B. MANLY, JUN.

TUSCALOOSA, Oct. 30, 1849.

#### CANAAN ASSOCIATION—REVIVAL, &c.

The Canaan Association convened at the Hebrew Church, Jefferson Co., Saturday, Oct. 6th. The introductory sermon was delivered by brother A. J. Waldrop; and the Missionary sermon on Sabbath by brother J. Byars. Many of the letters gave cheering intelligence of the work of the Lord in their respective churches and neighborhoods. The business transacted during the meeting was of the usual character; and as heretofore unanimity and brotherly love characterized all the proceedings of the occasion.

The Report of the Executive Committee afforded great satisfaction on the subject of the Domestic Missionary operations of the Association. It mentions that considerable interest had been awakened on the subject in many destitute settlements; that some conversions had taken place, and that one new church had been organized during the year. It was determined to continue the same plan of operations the next year.

The Alabama Baptist Advocate was recommended to the patronage of the Baptists of this Association—also the S. W. Baptist Chronicle.

This Association is composed of eighteen churches, scattered over a large territory—including Jefferson county, a part of Shelby, St. Clair, Tuscaloosa, and Walker counties. Within its borders are numbers of destitute neighborhoods, saying, "Come over and help us." The field is truly white for the harvest; but the laborers are few. We have but eight ordained ministers in the Association; and these, at once have but an ordinary education, and at the same time are necessitated to be much entangled with the affairs of this life, so that they have but little time to prepare for their ministerial duties; yet the Lord blesses their labors, crippled as are their energies. How much more useful might these few ministers be, had they more time to study, and more time to preach! and how much better would it be for the future prosperity of the Association, if those who pray the Lord of the harvest to send more laborers into these destitute fields, would also see to it that those entering the ministry might at least have a good English education!

For several years past the good Lord has graciously met us at our annual convocations; but on no former occasion has he more abundantly blessed us than during the meeting just closed. We have had a precious refreshing from the divine presence, in the midst of which seventy-five persons professed religion and united themselves with the church—forty-eight by experience and baptism: others are expected to follow soon.

One old man—(now in his 63d year) in relating his experience to the church, stated that his first serious convictions arose from seeing his brother-in-law, in Perry county, a few days since, collecting his family around the altar of God for prayer. A small boy, of eleven years, was also among the converts, and gave a satisfactory account of the work of grace on his soul, as his seniors in age. He and several others dated their first impressions to witnessing the ordinance of baptism administered. The greater part of the converts dated their convictions weeks and months back.

The meeting (which was indeed a "Camp-meeting") continued ten days—during which every solitary tent holder received some of their friends, as alive from the dead; and when it broke, the interest was still unabated. Some twelve or fifteen young men were occupying the anxious seats when the "Parting Hand" was sung. Praise God for His goodness.

J. M.

#### ARKANSAS BAPTIST ASSOCIATIONS.

We are indebted to the S. W. Baptist Chronicle for the following items of intelligence connected with the Baptist cause in the State of Arkansas:

The Red River Association closed its first annual session at the Mine Creek church, Hempstead county, August 25th, past; five additional churches were received into the body. The table of statistics shows that during the year there were 22 baptized; 49 received by letter; 27 dismissed by letter; 13 excluded; 1 restored; 4 had died; total in fellowship, 461. Dained ministers eight.

"The Committee on Destitution" report, that there are eight Baptist churches within our bounds, and very many souls, entirely destitute of the preached word. To supply this great demand, we have but thirteen ministers and four licentiates, most of whom are very poor and very inexperienced in the duties of their heavenly calling. The Association was followed by a

protracted meeting with the church, which is thus described by brother J. C. Perkins: "The congregation increased, till of an unusual size. The preaching became exceedingly interesting. Attended by an unction of the spirit, it had free course, piercing like a two-edged sword, to the dividing asunder of soul and spirit, and of the joints and marrow, and being a discerner of the thoughts and intents of the heart, until forty or upwards gave evidence that God, for Christ's sake, had pardoned their sins. The meeting continued, with increasing interest, until Wednesday evening, when our ministering brethren, from previous obligations, had to leave. Elders Bayless, Clemmons, Stevenson, Haynes, and others, labored faithfully.

"Since that, we have held several interesting meetings with sister churches; and have just closed a several days' meeting, of great interest, with Mine Creek Church. The results of all those meetings are as follow: Added to Mine Creek, twenty-two by experience and baptism; Ozark, ten; New Hope, three; Mount Zion, two. Several were received by letter and restoration, with a good prospect, shortly, of several more."

The Liberty Association was held with the Harmony Church, Washita county, and closed on Monday, September 10th. The Rev. Dr. Hartwell, formerly of this place, presided as Moderator. The churches were well represented, and the meeting harmonious. "At the request of the Association," says a correspondent, "brother Hartwell preached a Missionary sermon at eleven o'clock on the Sabbath, to a very large and attentive congregation; after which, a collection was taken up of \$32, in cash, to be sent up to our Baptist State Convention, by the hands of the delegates appointed by the Association. Our Association also appointed eight brethren, two from each district, to collect funds during the ensuing year, to support traveling ministers in the bounds of the Liberty Association. So, you see, the glorious missionary spirit is spreading rapidly in Arkansas.

"Our Association resolved to publish brother Hartwell's sermon, with our Minutes; say fifteen hundred copies. It was a very interesting sermon; and we hope, it will do much good for our cause in Arkansas.

There has been quite a number added to some of our churches, within the last few weeks. Fifty members were added to Camp Creek Baptist church in four weeks, and some twenty-seven to Hopewell Church, at one meeting. Both churches are located in Union county, Arkansas. I have baptized twenty-three happy converts during the last few weeks; and I have collected, in eight weeks, near \$200 for the Domestic Mission Board, or for the support of the gospel in Arkansas; and have distributed about three thousand pages of tracts, and some fifty copies of Bibles and Testaments."

#### GEORGIA BAPTIST ASSOCIATIONS.

The Christian Index, of the 18th inst., contains a running notice of several of the Associations of Georgia, from which we learn,

1. That "in view of the spiritual dearth which has generally prevailed during the past year," in the bounds of the Georgia Association, that body appointed Friday before the first Lord's Day in November, proximo, as a day of humiliation, fasting, and prayer, that the Lord may revive His work throughout the churches.

2. That a Committee of three was appointed by the Flint River Association to correspond with all the ministers of the denomination in the State, on the subject of a ministers' conference, to be held at some suitable time and place, and to solicit their concurrence in the measure. The object of the proposed conference is to promote a harmony of views and a concert of action among the ministers of the State.

3. That the Western Association was composed of forty-two churches, represented by more than one hundred delegates. A resolution was adopted by that body; recommending to the churches to appoint in each a committee, whose business it should be to solicit from every member at least ten cents for Foreign Missions, and ten cents for Domestic Missions, "and as much more as God in His providence may enable them to do."

#### TEMPERATE IN ALL THINGS.

The following able article from the pen of the Rev. Basil Manly, D. D., will be read with interest. It is the Circular letter of the Tuscaloosa Association to the churches of that body:

Temperance supposes the moderate, healthful use of lawful enjoyments. What is sinful in its nature is wholly forbidden,—"touch not, taste not, handle not." But there is a large class of objects in the world, made and given for the use of man, as to which some excess or perversion of the use may involve guilt. Temperance is the virtue which avoids this guilt; using this world and not abusing it. It extends to every thing, which may be liable to abuse; and almost every thing capable of being used, enjoyed by man is liable to abuse. Temperance may be considered a kind of universal whole-some restraint: self-command and moderation in all things.

Each individual is most concerned as to his own peculiar excesses or perversions; the sins that "easily" get him. But there are some objects, of which the right use is so infrequent or doubtful, and the perversion or abuse so common, and certain, that the duty of temperance seems to resolve itself into abstinence. "Abstain from every appearance (manifestation or form) of evil."

It is well known that Tobacco contains poisonous qualities; that, in certain circumstances, it is injurious to health, and even destructive to life. It is doubtful whether it affords, or ever did afford, any real or adequate advantage to a human being, chewed, snuffed, dipped, or smoked. Yet its production employs the labor of a million and a half of our industrial population in the United States; and the cost to consumers is as

certain to be not less than twenty millions of dollars annually,—a sum sufficient, as some have thought, for an economical administration of the United States government.

It may well be enquired, whether an article, of more than questionable utility, of certain and serious evil, filthy and offensive to every creature of God, which costs multitudes more than they pay for bread, ought not to be abandoned; and the labor and capital, (worse than thrown away in its production) devoted to something that may benefit mankind.

Intoxicating drinks have been so much abused, and have been the source, directly or indirectly, of so large a part of the evils which afflict mankind,—that our ideas of temperance have been almost wholly confined to them.

From a very early period, certainly near the deluge, this mode of intoxication was known. And every nation, civilized or barbarian, has had some means of voluntary artificial excitement and intoxication. It is not for us to say whether it will ever cease to be one of the sins of mankind, while man remains a sinner.

The evil is so great, however, as to warrant and demand every legitimate effort, individual or associated, for its suppression.

If there is any truth capable of being established by scientific research, it is establishing that alcoholic and intoxicating drinks do no good to a human being, in health. It is needless, at this day, to produce the evidence or to argue this point.

That they do much evil to individuals and to society, affecting every human interest, temporal and spiritual, is also demonstrably certain.

Those who have taken pains to examine into this subject, report that there are not less than 10,000 distilleries within the limits of the Union, producing annually forty-two millions of gallons of spirits. Beside this, is to be taken into the account the amount of imported liquors. From known facts, we think that the liquors consumed in these United States in ten years, have cost the enormous sum of twelve hundred millions of dollars; or more than a hundred millions of dollars a year.

The number of those who annually die of drunkenness in the United States has been estimated at thirty thousand. Thus, a body of our citizens has fallen victims to this vice in one year, greater than all that perished from all causes in the Mexican war.

The number of drunkards in the United States, it is supposed, cannot be less than 500,000.

From the records of the courts of our country, it may be demonstrated, that, at least, three-fourths of all the crimes brought to trial have been committed in consequence of intoxication in one or more of the parties.

Insolvencies, larcenies, and madness of all other kinds, are caused by temperance more than by all other causes put together.

A minister of the gospel in Montreal lately made the statement that he has "a list of fifteen families, once among the wealthiest of Montreal, who have all been destroyed by intemperance. Their aggregate fortunes, a few years ago, amounted to eight hundred thousand dollars. They have now disappeared, entirely; leaving neither root nor branch; and solely through the influence of intoxicating liquors."

Each reflecting mind may have had opportunity to observe similar results within the ordinary range of a single life.

Of acts of personal violence produced by liquor, of thefts, murders, suicides, &c., the number would be astounding to calculate. How many widows and orphans have been made by this cause,—how much poverty and wretchedness, it is mournful to contemplate.

That the public mind should be roused to the enormity of this evil, is not wonderful; the wonder is, how enlightened and benevolent communities could so long have slumbered over it.

It does not appear that any decided effort was made to rouse the public mind on this subject till about the beginning of the present century. We have record of such efforts occurring, simultaneously, in the states of Virginia and New York, in the year 1800.

A quarter of a century, however elapsed, before the cause of reform gained much notoriety, or attracted general attention. About 1825 temperance societies were formed in various parts of the country. These flourished under simple forms of organization for a few years; discarding only alcoholic drinks,—not wine, cider, nor beer.

In April, 1840, the society of Washingtonians, as it was called, was begun by six intemperate men who had met to drink at a tavern in Baltimore. These renounced every intoxicating drink. Similar societies were formed in various cities and country places; all independent of each other, and affording but lived co-operation.

The want of a more perfect organization of associated effort was felt; why led to the formation of the "Order of the Sons of the Temperance," Sept. 26, 1842.

This organization has some features, and is open to itself; such as the use of money in a system of frequent meetings, &c.; the by combination of some of the leading principles of a healthy and sober company, with more of associated in a fraternal effort than any previous form of association contemplated. It is, therefore, considered both more efficient and more permanent.

Among serious minds, there are many who are far as to regard it an alliance with good orders to become united to it, and not contented with this, but who desire to express their views on the matter of joining, or not joining, the body; and that they are both members in the exercise of the privilege and discretion in this particular.

We do not conceive that any objection can be justly maintained against the order of the Sons of Temperance that can make a brother who joins them an offender against either an individual or the church. If any one should think that his union with them can make him a soberer, happier, or more useful man,—what has any christian to object to his joining them? He surely has the right to say that he will not drink any thing that can intoxicate;—any number of persons, who choose to do so, have the right to make a common declaration on this subject, and to associate themselves for mutual support and encouragement in it. If they form rules for their government, hold their meetings in private, form and maintain a fund by voluntary contribution for mutual aid in sickness and trouble, and agree to persuade all men within their reach to enter freely and cordially on a similar course; these are among the unalienable rights of men; and it is an offence against common equality and justice, and the sacred cause of liberty itself, to wish to have any of these rights destroyed or abridged. If some object to secret societies,—it may be answered that this is not a secret society in any injurious or offensive sense; that there is absolutely no secret, but of a nature common to all individuals, families, business firms, corporations or societies and associations of men; such, indeed, as is indispensable to the proper management of business.

Some may say, "they propose to take away our liberties;" to which it is replied,—not, if you do not join them; and this you are at liberty not to do, if you so prefer. Such, however, seem to forget that, in their jealousy of the invasion of their own liberty, they actually attempt to take away the liberty of another.

Some would confine every work of moral reform to the church; and think that a church member has no need to travel out of the church to find ample scope for all his moral and benevolent desires.

We are of opinion that the church of Jesus Christ is an organization for limited and very specific purposes; that it has no right to widen or contract its allotted sphere;—that there are many objects connected with the well-being of society, which it was never intended, as a society or body, to meddle with; and that, when it does transcend its prescribed line of duty, it becomes perverted into an engine of oppression and mischief, instead of the peaceful body of Jesus Christ. In particular, there are many needing reformation from habits of intemperance, who are not fit for the church, whom the church, as a body, cannot reach. But individuals of the church can meet such on the ground of a common humanity; and, with God's blessing, may persuade and assist them to become sober. Is there any thing in the relations and duties of church-membership to forbid or discountenance this?

If individuals of the Order have been indiscreet, and have used taunts or threats, when they should have employed only kind and persuasive arguments; these are not to be charged on the Order, which neither uses, prescribes, nor approves of such methods of advocating its principles.

So far from objecting to church-members joining this Order, it ought to be matter of encouragement and hope, that 300,000 of our countrymen, united in this fraternity, are explicitly engaged to discourage and suppress by all persuasive methods, the use of intoxicating drinks,—that flood of death which desolates our land.

The spirit of reform, in this particular, is abroad amongst us; and the most conspicuous examples illustrate its beneficent tendency. We sincerely hope that all, in every connexion, who love Christ or our fellow-men, may be found not to hinder, but to help, this good work.

#### POPEY.

An interesting meeting was recently held, by Italians, in London on the subject of Popery. The *Christian Times* contains extracts from several speeches delivered on the occasion. The first speaker was Dr. Mapei, a man of science, literature, and piety. At the age of thirty, he was a canon of the Cathedral of Venn, in the Abruzzi, Professor of Divinity, and Examiner of the Clergy. (Thrice had he been named for a bishopric—his income was equivalent to £1,000; and since his exile in England, occasioned by his political opinions, he has been again courted by the Romish Church, and offered the Professorship of Divinity in the Roman Catholic College at Calcutta.

Dr. Mapei, at great length, set forth the evils of Popery, and the absurdity of credence in the infallibility of the Papacy, of which the instance of Galileo's persecution by the Pope would be sufficient to prove the fallacy.—Galileo having been thrust into the dungeons of the Inquisition for opposing the Pope regarding the rotatory motion of the earth, which the latter insisted stood still,—but in which the Papal proposition has been established as false, and his victim's correct.

Dr. Mapei then gave an account of the late national movement in Italy,—the duplicity of Pius IX., the Gaeta plot,—and the confiscation of Italian liberty and independence. He asserted that Italians had at length recognized the incompatibility of their liberties with the system of Popery. He cited Papal bulls and encyclicals to prove the political creed of Roman Catholicism to be a principle of Absolutism, and quoted the brief of Gregory XIV. to the Bishops of Poland, against the Polish patriots, in behalf of Roman tyranny. [Dr. Mapei was here fully contradicted by a Jesuit, whom he refuted by producing a printed copy of the identical brief, and reading it aloud.] He then went on to cite the case of the Abbe de Lammenais, whom the Roman Church had driven from her bosom simply on account of his advocating liberal principles. He related his own case, and how the requirement to abjure his avowed principles had compelled him also to quit a system which

enforced the political dogma of despotism, and a Church which, while with one breath she blessed Ireland for struggling for additional privileges, with another cursed Italy for claiming any at all. He invited Italians to declare themselves, and with the grace of God to be, neither Papists nor (so-called) Protestants, but Christians. He urged them to study the Divine Scriptures of truth, and to learn the true religion of Jesus Christ. He denounced priestcraft, which, whilst it acknowledges the Scriptures to be from God, yet prohibits the reading of them by the people, and pointed out the diplomacy which kept from the people the knowledge which opened their eyes to the practices of their spiritual guides.

Signor Rossetti, who is a poet and a Professor in King's College, London, next made an address, which had a powerful effect on the audience.

He said, that although suffering in bodily health, he could not but be present at the meeting. He denounced Roman Catholicism as a snare and a conspiracy against the liberties of nations. He had been amongst the warmest of Pius IX.'s advocates, when he was hypocritically professing liberal views; but, when he threw off the mask, and instead of being a hero preferred to be a Pope, he saw that for Italy there was no alternative to being for ever a slave, and the least of the nations, but that of freeing herself from the incubus of the Papal system. Since the Pope wished, through the French, the Austrian, the Spanish, and the Neapolitan bayonets, and over heaps of dead, to recolonize his throne, on the plea of being the chief of the religion professed by the Romans, the Romans ought to cease to be Papists. He urged his countrymen to rid themselves of the yoke of Popery, and to adhere to the religion of the Gospel,—insisting that Popery was to national progress as a weight of lead sinking it to the depths of hell; while the pure religion of the Gospel would act as the breath of heaven, elevating it higher and higher, till it reached into Paradise. He said, the Pope assumed to be the Vicar of Christ; but he had sold Christ to Satan, and was Antichrist.

#### GREAT FIGHT WITH THE APACHES.

It will be recollected by our readers that the Mexican State of Durango, which has been from time immemorial a prey to the savage incursions of the Apache Indians, who have ruined their agriculture, and almost dissolved the bonds of civilized society among the poor Mexicans residing at spots distant from the large towns, decided a few months ago to invite adventurers from the United States to form guerrilla bands, in order to make war on their merciless foes. For this purpose the legislature appropriated a certain amount of head money, \$200, for each Indian taken dead or alive. Several companies were soon formed, and some terrible encounters have taken place between the Americans and the Indians, in all of which the latter have been worsted, losing a large number of their chief warriors, killed or made prisoners. The Mexican papers at the capital at first denounced this system of mercenary warfare, and we believe that the Congress passed a strong resolution condemnatory of the conduct of the Durango Legislature, and also that of Senora, which had imitated the former. Our last advices, however, from Mexico, received yesterday, state that public feeling in that city had changed on this subject, and the *Sligo*, one of the most influential of the metropolitan prints, declares that there is no other way of getting rid of the scourge.

Among the American companies that have distinguished themselves in this warfare that commanded by a Capt. Box, in the service of the State of Durango, is in the first rank. This body had a terrific encounter with a band of Apaches on the 2d of September, and although but 30 against between 200 and 300, they came off victorious. The Mexicans are quite enchanted with their deeds, and the *Sligo* of the 21st ult. devotes a considerable space to a narrative of their exploits. We translate from that paper the following:

#### MOST IMPORTANT.

STATE OF DURANGO, Sept. 6, 1849.

For the information of the inhabitants of the State we publish an extra, containing the following letter received by express from Santiago Papasquiaro, giving an account of the fight which took place at daylight on the 3d instant, between the savages and the valiant guerrilla company of Norte-Americano sent in pursuit of them by the Supreme Government. We congratulate our fellow citizens on the victory gained over the ferocious enemy, and we trust that it will reanimate our people, and convince them that the Indians are not invincible, since less than thirty men have put to flight more than two hundred of them, after stretching upwards of twenty dead on the field.

To the Secretary of the Supreme Government of Durango.

AMERICAN GUERRILLA COMPANY OF CAPTAIN BOX, Santiago, Sept. 3, 1849.

SIR:—Last night I overtook the enemy among the ruins of the rancho of Talaveras, distant one league from Papasquiaro. At four o'clock this morning the battle commenced, when the positions and entrenchments of the Indians were carried by assault. They fled, leaving five killed, and ten prisoners, whom I handed over to the Alcalde of Pasasquiaro. The Indians shortly afterwards recovered from their surprise, and finding how small our number was and their own overwhelming superiority, they returned and made a furious attack on us—five Mexicans on horseback, and the Americans who were entrenched behind the rancho. Being repulsed, they dashed off towards the spot where the Americans had left their horses, which necessitated a retreat by the latter to defend their cattle.

As the Americans were on foot, I with my

four men on horseback kept the enemy in check until they reached the spot where their horses stood. Here the encounter was tremendous, and the firing without intermission on both sides. Mr. Thomas Cloaland [Cleveland, perhaps] was the first that fell, after he had killed two Indians. He was captured alive, having been suddenly seized by the enemy, who immediately cut off his head. The Indians finding their loss so severe by the precision with which the Americans delivered their fire, at length retreated and again took up their position at the rancho, which had been abandoned by the latter, when they hastened to their defence of their cattle. The company returned to the charge with admirable courage and again storming the entrenchment, driving out the Indians with a heavy loss. The latter then made another attempt at the cattle, but the Americans pursued them, and after half an hour's combat put them to flight. The Indians returned to their entrenchment at the rancho, when the fire having ceased, they collected their dead and wounded, which lay exposed on the field.

The fight lasted three hours, and 1,500 rounds of ammunition were expended by the company. From twenty to twenty-five Indians were killed, and ten were made prisoners. The Americans, quite fatigued with their continued exertions, were unable to follow up the victory. The number of Indians was about 200, according to appearance, though one of the prisoners stated there were 300 in all. The whole number of Americans and Mexicans engaged—was only one killed and eight wounded.

Through the great disparity in the numbers of the combatants, there was no possibility of capturing any of the cattle that accompanied the Indians.

(Signed) LOUIS TOSTADO.

#### RELIGIOUS ITEMS.

##### FRIENDLY ADVICE TO A YOUNG FRIEND.

BY A TEACHER.

Feeling a sincere concern for your well-fare and success in life, both in regard to temporal and spiritual things, I offer the following hints as worthy of remembrance, and of adoption as rules for your conduct through life. They are especially worthy of being treasured up in the memory and heart.

1. Devote some portion of every day to the reading of the Holy Scriptures alone, and pray constantly to the Almighty to enlighten your mind to understand them.
2. Never do anything privately, which you would be ashamed of if made public: remember that a more searching eye than that of your fellow man beholds all your actions, and knows your most secret thoughts, and to Him you must give account at last.

3. "Keep your heart with all diligence;" if evil thoughts come into the mind endeavor to turn from them, without indulging them a moment; and strive to keep all the desires pure. An impure thought followed out may at length defile the whole imagination, and lead to a train of evil consequences of which at first you have no conception.
4. Be careful not to read books of an immortal tendency, such as novels, romances, &c., and discourage it in others; they are poison to the mind.

5. Be very careful what company you keep; have few intimate friends, and let them be persons of the most virtuous character, for, if a young man associates with those of bad character, he is certain to lose his own.
6. Study the interest of your employer, and endeavor to promote it by all fair and honorable means in your power. Try to fulfill all the duties he expects of you faithfully.

7. Do not be in a haste to get rich. He who hopes to enrich himself suddenly by speculation, or without honest industry, differs little from the gambler. Perserving industry, temperance, and a prudent economy, (without penuriousness) will be rewarded in the end.
8. Avoid an undue attention to dress and mere outward accomplishments; and do not seek the praise of men, nor try to exhibit your talents on every occasion. Such trifling is the vice of little minds.

9. Be industrious: let no time be unemployed; life is too short to be frittered away into trifles. What you do, do in time. Procrastination leads to neglect of duty altogether.
10. Use all the intervals of leisure in improving your mind, by reading and study. Become acquainted with such branches of knowledge as will prove of substantial use to you in the practical affairs of life.

11. Guard against intemperance either in meat or drink. There is an intimate connection between the body and the mind: As one is kept in a healthful state the powers of the other act with the greater vigor.
12. Never do anything against your conscience. Endeavor to keep it enlightened, and to live constantly with a "conscience void of offence to God and man."

These precepts will be found to be in accordance with the teachings of the Bible—the great treasure-house of true wisdom—and the experience of the best

men. Make such authorities your counsellors, live by the light they shed around your path, and you cannot fail to be respected, useful, and happy.—Your friend.

#### DR. PAYSON.

"New-year's Sabbath, I preached on this text, 'As the Lord liveth, there is but a step between me and death.' One inference was, there is but a step between Christians and heaven. So it has seemed to me almost ever since. Another text, which I have preached on lately, and which has been most blessed to me, is Rev. xxi. 23. 'And the city has no need of the sun, &c. O, how unutterably glorious did heaven appear! It is glory; it is a weight of glory, an exceeding weight of glory; a far more exceeding and eternal weight of glory. O, how shall we bear such a weight of glory as this! How shall we wait with patience till we arrive at it! O, it seems too much, too boundless, too overwhelming to think of. Come afflictions; come troubles; come trials, temptations, distresses of every kind and degree; make our path through life as painful, as wearisome as you can; still, if heaven is at the end of it, we will smile at all you can do. My dear mother, break away! O that God would enable you to break away from all your cares and sorrows, and fly, rise, soar up to the New Jerusalem. See its diamond walls, its golden streets, its pearly gates, its shining inhabitants, all in a blaze with reflected light and glory, the light of God, the glory of the Lamb! Say with David, Toward this city I will go in the strength of the Lord God: I will make mention of thy righteousness even of thine only. My mother what a righteousness is this! The righteousness of God! A righteousness as much better than that of Adam, nay, that of angels, as God is better than his creatures. Since then, my dear mother, you have such a heaven before you; such a righteousness to entitle you to heaven; and such blessed chambers to hide in during the little moment which separate you from heaven,—dry up your tears, banish your anxieties, leave sorrow and sighing to those who have no such blessing in store or reversion, and sing, as Noah sat secure in the ark, and sang, 'the grace that steered him through.'"

CHRIST SEEN IN PREACHING.—The late Rev. Samuel Pearce of Birmingham, being one week day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. 'Well,' said Mr. P., 'tell me the characters of the preachers, that I may choose.' "Mr. D." said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr. P., "and what is the other?" "Why, I hardly know what to say of Mr. C.; he always throws himself in the background, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

APT REMARK.—Good old Roger Ascham, the instructor of the unfortunate Lady Jane Grey, says:—"It is a pity, that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say Nay! in one word, but they do so indeed; for to one they give two hundred pounds, and to the other but two hundred shillings. God! that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should be. For he suffereth them to have tame and well ordered horses, but wild and unfortunate children; and therefore in the end they find more pleasure in their horse, than comfort in their child."

BLUSHES.—Seeing a boy blushing, an ancient sage said, "Be of good cheer, my boy, these are colors of virtue."

INSANITY FROM NOVEL READING.—A physician in Massachusetts says "I have seen a young lady with her table loaded with volumes of fictitious trash, poring, day after day and night after night, over highly wrought scenes and skittily portrayed pictures of romance, until her cheeks grew pale, her eyes wild and restless, and her mind wandered and was lost—the light of intelligence passed behind a cloud, her soul was forever benighted. She was insane, incurably insane, from reading novels."

THE PURITANS A PROLIFIC RACE.—The Puritans are said to have placed an undue reliance on the Hebrew Scriptures and institutions. Whether that be so or not, they have realized one important branch of the Hebrew Covenant, and are in a fair way to have their descendants as the stars of the sky for multitude, and as the sands of the sea shore innumerable. According to Bancroft, the first Puritan settlers of New England are the parents of one-third of the white population of the United States. In the first 15 years—the time when most of the immigration from England took place—there came

over 21,200 persons. Their descendants in 1840 were estimated at 4,000,000.—Each family has multiplied on the average to a thousand souls. So that a little one has become a thousand, and a small one a strong nation.

#### SECULAR INTELLIGENCE.

IMPROVEMENT IN TYPE-MAKING.—The Earl of Rosse gave his third *sober* as President of the Royal Society, recently. There were several models and inventions exhibited, the most remarkable amongst the latter being a machine for manufacturing printing types without fusing the metal and pouring it into moulds. The inventor, M. Petit, effects his process by the use of steel dies and matrices, which by means of powerful pressure, impress the letters, etc., on copper, fashioned into quadrangular stripes of indefinite length, wound round a cylinder. The hardness of ordinary copper type metal, is in the proportion of 100 to 1. A London firm, employed to print stamps for the government, is the habit of using raised copper surfaces for the purpose. No less than 125,000,000 impressions have been taken from one of their plates. The density of the copper used in the manufacture of type, is considerably increased by the compression which it undergoes by the machinery of M. Petit.—The machine produces thirty-two types per minute, and it would be difficult to exceed the typographic neatness of the character.

WONDERFUL ESCAPE.—The *Macon Journal and Messenger* says: "During the severe thunder storm on Sunday afternoon last, the wife of Maj. Henry Wood, who resides about half a mile from the city on the Houston road made a most remarkable and providential escape. She was standing in the garden, near the house, having on her person at the time a gold watch, with a gold guard chain, which passed around the neck. The electric fluid struck the chain, melting it entirely. From the chain it passed through the watch, partially destroying it. Thence it escaped down her clothing, doing no further damage until it reached the shoes, which it literally tore to pieces. Mrs. Wood was, of course, knocked senseless at the time, but under the usual remedies, soon after partially recovered, and is doing well. She was severely scorched around the neck, immediately where the chain rested, and was also injured in one of her feet, but, in other respects, escaped unhurt."

STRENGTH OF THE ELEPHANT.—Those who have not "seen the elephant" may not be aware how strong the creature is. The following, from the *London Times*, gives an idea:—

The strength of an elephant is equal to its bulk, for it can with great ease draw a load that six horses cannot move; it can readily carry upon its back three or four thousand pounds' weight; upon its tusks alone it can support nearly a thousand. Its force may also be estimated by the velocity of its motion compared with the mass of its body. It can go in its ordinary pace as fast as a horse at an easy trot, and when pushed it can move as swiftly as a horse at full gallop. It can travel with ease fifty or sixty miles a day, and when hard pushed almost double that distance.

HOW TO ENLARGE VEGETABLES.—A vast increase of food may be obtained by managing judiciously, and systematically carrying out for a time the principles of increase. Take for instance a pea. Plant it in very rich ground; allow it to bear the first year, say half a dozen pods only; remove all others, save the largest, the following year, and retain of the produce three pods only; sow the largest the following year, and retain one pod; again select the largest, and the next year the sort will by this time have trebled its size and weight. Ever afterward sow the largest seed, and by these means you will get peas, or anything else, of a bulk of which we at present have no conception.

LIGHT FROM THE OYSTER.—Open an oyster, retain the liquor in the lower or deep shell, and, if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells, and swimming nimbly about; one hundred and twenty of which in a row would extend but one inch. Besides these young oysters, the liquor contains a variety of animalcules, and myriads of three distinct species of worms, which shines in the dark like glow-worms. Sometimes their light resembles a bluish star about the centre of the shell, which will be beautifully luminous in a dark room.

APPROPRIATE NAMES.—Mr. Sumner, in his recent address before the Peace Society, called the roll of the English steam navy, as an illustration of the infernal spirit of war. The following is a list of names of some of the principal war-steamer, copied by Mr. Sumner from the official publications by the British Navy:—

Archeron, Adder, Alecto, Avenger, Basilisk, Bloodhound, Bulldog, Crocodile, Erebus, Firebrand, Fury, Goliath, Gorgo Harpy, Hecate, Jackall, Mastiff, Plut Rattlesnake, Revenge, Salamander, Spiteful, Spitfire, Styx, Sulphur, Tartar, Terrible, Terror, Vengeance, Viper, Vixen, Virago, Volcano, Vulture, Warspite, Wildfire, Wolf, Wolverine.

Mr. Bancroft, our late Minister at the Court of St. James, intends to make New York his future residence, and will, says the "Express" devote his attention to literary pursuits.

TENNESSEE IRON.—Tennessee has at this time within her limits 47 furnaces, and 92 bloomeries, forges, and rolling mills. In the manufacture of iron, she stands as the third State in the Union.

#### MORTUARY.

DIED.—At his residence in Marion on Sabbath morning the 28th inst., Joseph W. SEXTON in the 27th year of his age.

Early in August last, upon his wedding day, with a joyful heart he received his numerous friends, who pressed around him to offer their heartfelt congratulations; on last Sabbath, they united in the solemn funeral procession, deeply sympathizing with his bereaved young bride, and other relations, as the mournful rites preparatory to sepulture were performed, and as his mortal remains were deposited in the tomb.

About four years ago he professed conversion, and united with the Baptist church in this place, and although arrested by the angel of death in an unexpected moment, his bereaved christian friends have a comfortable assurance, that he was ready for his solemn change, and that he is not lost to them, "but gone before." His hope was in Christ, his confidence in the blood of the Lamb.

Amiable, benevolent and pious, a devoted son and an affectionate brother and friend, his loss is deeply afflictive to his family, his young associates, his church, and the community at large.

His friends had anticipated for him a long life of usefulness and happiness, but God has otherwise determined; May all be enabled to say with entire resignation, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord;" and in this mysterious and startling providence, take heed to the warning, "Be ye also ready for in such an hour as ye think not for the Son of man cometh." D.

#### JOB WORK

OF EVERY DESCRIPTION  
NEATLY EXECUTED  
AT THIS OFFICE.

#### A Desirable Residence.

THE SUBSCRIBER offers for sale the premises, formerly known as "the Tarrant place," two miles west of Marion. There are 120 acres of land, 50 of which are heavily timbered. Woodland. There is a commodious dwelling house, good kitchen, Out-House, &c. Possession given 1st January next.

Terms made to suit the purchaser.  
M. P. JEWETT,  
35-4m.

October 17, 1849.

#### WANTED.

A YOUNG LADY desires a situation as a teacher in a Female Seminary. Sufficient testimonials can be had, both as to character and qualifications. Apply to the Postmaster at Foster's Tuscaloosa county, Ala.

August 29, 1849. 28-1f.

#### MARION HOTEL

AND

#### STAGE OFFICE.

AFTER returning our sincere thanks to our friends and the public, for the very liberal patronage bestowed on us during the past year, we again invite them to give us a call. We have been so long engaged in the Marion Hotel, and have been favored with the patronage of so many of those who visit Marion, that we deem it unnecessary to say what will be the future character of our house. One thing we will promise,—that so long as we keep it, the Table and the general accommodations, shall not be inferior to those of any Hotel in Marion.

To FAMILIES we would say, that we have several rooms of a superior order, which shall always be at your service when requested.

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them, the Court House, and the business part of town, yet sufficiently retired to be in a great measure free from the noise and confusion incident to more public locations.

Attached to the Marion Hotel, is a large Stable and Carriage House, managed by an experienced Ostler, who is provided with every thing necessary to the proper care of horses placed in his charge.

Our CHARGES, as heretofore, shall be moderate. J. F. & W. COCKE, Proprietors.

Marion, July 5, 1849.  
E. N. B. Temperance House. 20-1f.

#### E. F. KING HOUSE,

Marion, Ala.

THE 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 travelling 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, his 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, favorably known throughout the State as a superior manager of horses, with whom the horses of his guests will be kept.

Prices in accordance with the times.  
L. EPSON, Proprietor.

Marion Ala, May 19, 1849. 15.

JOHN A. BATTLE, JOHN F. WOODHULL,

BATTLE & WOODHULL,

Wholesale Grocers,

(At the old stand of Foster & Battelle)

NO. 32, COMMERCE STREET, MOBILE ALA.

Jas. C. Norwood, of Dallas County, and Wm. R. Hardaway, of Greensboro, Greens County, will be in the above House, and respectfully solicit the patronage of their friends.

