

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."—I Corinthians, xiii, 6.

JOHN G. MARKHAM, Publisher.

VOLUME I.]

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Ministers' Department.

A MODEL GOSPEL PREACHER.

LEIGH RICHMOND.—In his preaching he was plain and familiar, so as to be understood by the most unlearned in his congregation: nor was he satisfied till he explained his idea in every possible variety and point of view. On this account he sometimes seemed to persons unacquainted with his design, to employ a needless number of words. It was once pleasantly said by one who heard him, "An excellent sermon, but with too many various readings." He used to refer his friends, who conversed with him on the subject of preaching, to the advice of his college tutor, "Don't use terms of science. The people have no abstract ideas; they cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of riches, not affluence; of trust, not confidence. Present the same idea in a varied form, and take care that you understand the subject well yourself. If you be intelligent you will be intelligible."

THE MINISTRY.

The kind of ministers needed to meet the wants of the present age.

1. CONFIDENT MEN.—This is an age of transition commotion, revolution. Old things are passing away, governments, laws and religion are taking new forms. Mind is loosened from its mooring and is drifting, looking where to cast anchor. It is an age of speculation and of doubt. Men doubt the inspiration and truth of the Bible, the divinity and efficacy of the gospel, the origin and utility of the church and the necessity of a Christian ministry. At the same time they propose with the utmost confidence their own schemes of reform, and many are influenced by that very confidence. They boldly assert that their plans of social and moral reform will do more for the world than the Bible, the church or the ministry, and they are believed to an alarming extent. It is seen that tyranny has been practised by governments, that corruptions have abounded in the church; and it is a question whether the world would not be better without either—and these questions will continue to agitate the world while governments are oppressive, and churches impure.

What we need to steer the church of God safely through these troubled seas, is men of faith—men who have confidence in God, confidence in themselves; who, in the darkest days, are sure there is a sun, and that it will shine again; sure "that the Lord reigns;" men who, in the worst storms, will walk the deck unmoved, assuring the passengers that, if they "abide in the ship" all shall be safe; that the church is the ark of the Lord, and he will keep it from destruction; men who are certain that they are engaged in the work of the Lord and are confident of success; men who have made themselves so thoroughly acquainted with the duties of their calling and the character of their message to man as to be confident in themselves, that is, to feel that they know what they are doing—that they are workmen needing not to be ashamed, and above all else, "are ambassadors for Christ."

This feeling may consist with that of a sense of entire dependence upon God. However skillful the instrument, yet it can accomplish nothing unless He give the blessing. The ablest man has nothing to boast of as of himself; still he cannot speak boldly except he know whereof he affirms. This is required of the men for this age that they speak confidently in order that the wavering may be confirmed, and the unbelieving be convinced, if not of their error, at least of this, that the minister does not himself doubt the truth of his own statements. The stability of the church depends very much upon the faith and confidence of her ministers.

2. DEVOTED MEN.—They must have an enthusiastic love of their work—feel that they are engaged in a great work—that every other is small and insignificant in comparison with theirs, make every thing subservient to it—engage in it with all their powers of body, soul and spirit, feel immeasurably honored by their profession, thus magnify their office, and be willing to make sacrifices for the sake of continuing to preach and labor always to preach well. If a man is engaged in doing that which he loves, he is quite sure to do it well, to become master of it, but if on the contrary, he has no heart for his work—difficulties will discourage him; his work will be very imperfect; he will not give to it that energy which is essential to make it efficient. Hearers will neither be convinced nor pleased. Enthusiastic devotion to the work of the ministry is hence essential to success.

3. WILLING MEN.—That is, willing to go wherever the Master sends them, and do whatever he commands them; willing to go abroad or stay at home; to be settled in the country or in the city; over a rich church or a poor one, a large or a small one, or where there is no church at all, and feel determined by God's help to gather one; men who are only anx-

ious to labor, being confident that their "labor shall not be in vain in the Lord;" men whose sole aim is to extend the empire of Christ, and knowing that this cannot be done but by cultivating the waste places at home, and preaching the gospel abroad, are ready to go to the hardest or farthest spot of earth, feeling no concern for themselves, satisfied that God will take care of them in any place, and if they are better adapted to larger or more honorable places God will bring them there.

T. F. C.

Doctrinal.

From the N. Y. Recorder.

ELECTION.

Election is one of the links which fasten together the parts of that glorious system which constitutes the Gospel.

In order to understand what it is, we need to know the place which it fills. We have already contemplated the depravity of our race and the consequent ruin which we have brought upon ourselves. We have also contemplated the atonement of Christ which originated in the love of God towards our ruined race. This atonement, as has been shown, has laid the foundation for the salvation of lost men. But no one can be benefited by this atonement, unless he has embraced it by repentance for sin, and faith in Christ; but all who do so embrace it will be saved. It is on this arrangement that the Gospel is offered to all. The offer of the Gospel is made in all sincerity to every creature; if it is rejected, the ruin which follows is to be attributed to those who reject it. Such is man's depravity, that instead of at once falling in with God's plan of mercy through Christ, as we should suppose all would do, all reject these overtures for our salvation. These positions, as is believed, are all based on the Word of God and facts.

What next follows? Is God's mercy to fail of its design? Shall Christ lay down his life for our redemption in vain? We answer, No; and here we find Election, that link which connects God's gracious designs to save lost men, and the glorious work of Christ, with the salvation of a great multitude which no man can number. While all are equally involved in sin, and all with one consent rejecting the Gospel provision, God purposes to make a part of these sinners willing in the day of his power, and to perfect them for his glorious kingdom above, and to bring them safe to it, where they are to live and reign with Christ for ever. Although this purpose arises out of circumstances, and, as we view things, must come after them, yet it is an eternal purpose. The beginning and the end are alike with God. Thus election is that and that alone which secures the salvation of any lost sinner. If they had been left to themselves, they all would perish. Election, then, instead of throwing any obstacle in the way of a sinner's salvation, is the only thing that makes it certain that one will be saved. Election and reprobation are by some considered as indissolubly connected, but to the writer of this article no such connection seems to exist. Many who believe and many who disbelieve in election, suppose they cannot be separated. On this supposition, I do not see how we can avoid the conclusion that God made a part of mankind to be saved, and the other part for ever miserable. This to me seems repugnant to the plain teachings of the Bible, and to all my ideas of the character and government of God. Nor is it necessary to consider reprobation as true in any such sense as election is true. Election is a sovereign act of God, by which an unspeakable good is bestowed on those utterly undeserving. As the result of God's purpose of election, a great multitude of sinners will be saved. They of course must and will ascribe their salvation to the sovereign love and purpose of God; but those who are lost must and will ascribe their own endless ruin to themselves. It may be asked, Why did God purpose to save a part, instead of the whole? We do not pretend to be able fully to solve this question, nor is it necessary that we do; it is not to be supposed that we should have so full a view of the great plans of God as to see why God does in a thousand cases as he does. We can, however, imagine to ourselves reasons for his acting as he does in saving some, while he leaves others to choose their own way and perish. On the one hand his benevolence will be manifested, and Christ will have a glorious reward for the great work which he has accomplished when on earth; while on the other his glorious justice will be exhibited in the punishment of those who would not be saved in the way appointed of God.

It may be asked why some were chosen instead of others. To this question a definite answer cannot be given, but this we know: that it is not on account of any works of righteousness which they had done or ever will do. They were not chosen on account of any goodness in them, as this is affirmed in the word of God. Paul, in his second epistle to Timothy, says: "Who hath saved us and

called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

The election of God embraces a definite number which will all be saved in heaven. But it is not to be understood that the purpose of God to save a certain number is made without reference to means by which their salvation is to be effected; but that every thing necessary to prepare his elect for final salvation is embraced in this purpose. This is clearly stated in Eph. i. 4, 5: "According as he hath chosen us in him (that is Christ) before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." The same sentiment is expressed in many other portions of Scripture. As God uses means to save his elect he purposes those means, and brings them to bear upon the persons whom he has chosen. To this end he sends out his Word, religious books, and he raises up the living ministry and sends them forth to preach his Word, by which sinners on whom he has placed his love, are to be brought to the knowledge of the truth. As the ministers of Christ are not able to make the word which they preach effectual, the Holy Spirit prepares the heart to receive the word, by which it is changed and united to Christ. Nor is the soul, on being changed left to work its way through the world by its unassisted efforts, but is under the same means and influences by which it is brought to Christ.

Perhaps it will be said that this process of bringing sinners to God destroys all free agency. But although this objection is often urged, I do not see its force. If I find a man disinclined to do a certain action, and I argue and persuade him so that he changes his mind, he is not less free than he would have been had he changed his mind without the influence I exerted upon him. The influence exerted on a man by the Bible, or the preaching of the Gospel, accompanied by the power of the Holy Spirit, would not destroy or abate his free agency at all. His change may be and is perhaps the freest act of his life, and affords him the greatest pleasure. The circumstance that he is operated upon to act, does not take the least from his liberty.

If it should be objected that this doctrine takes away all motive to seek religion, we answer that we do not see on what the objection rests, if it have any thing on which to rest. According to the views which we have given of election, it takes no liberty from any one; every sinner can be saved, if he will come to Christ with a penitent heart and accept the mercy which is freely offered to him. The circumstance that God has purposed to save some by bringing them to embrace that mercy, does nothing to keep others from embracing that which is kindly offered. Every sinner, elected or not, elected, has the strongest possible motive to seek the salvation of the Gospel.

Before we dismiss the great doctrine of God's Word, let every converted man consider his deep obligation to it, as that which has made the change which he has experienced, and given him all his power to resist sin and all his hopes of heaven. How great are his obligations to devote himself wholly to the Lord. All Christians should study the Bible to find the great things of God which it makes known, and feel their power.

Finally, this doctrine affords encouragement to the ministers of Christ. If there were no purpose in God which secures the salvation of souls, the ministers of Christ might labor in vain; but as it is, they have assurance that their labors shall be crowned with success. "My word," the Lord says, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Let their every faithful servant of God be strengthened in his work, confident that it will not be in vain. The Lord will gather in his elect from the four winds of heaven, and his servants will find their crown of joy when they shall sit down with Abraham, Isaac, and Jacob, and all the redeemed of the Lord. Then Jesus the Saviour shall reign for ever.

A. F.

Religious Miscellany.

ANECDOTE OF LATIMER.

It was related of Latimer, that when he once preached before the tyrant Henry the VIII., he took a plain, straightforward text, and in his sermon assailed those sins for which the monarch was notorious; and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and therefore sent for Latimer and said, "Your life is in jeopardy if you do not recant all you said to-day, when you preached next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and after a pause began

with a soliloquy, thus:—"Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave; but, Hugh Latimer, bethink thee thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body; and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell forever!' Yea, I say, Hugh Latimer, fear him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him and said, "how durst thou insult thy monarch so?" Latimer replied, "I thought if I were faithful to my God, it would be impossible to be loyal to my king?" The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"

THE DEVIL'S SIEVE.

One of the most extraordinary facts revealed in the Gospel story is the fall of Peter from his steadfastness. And what makes it still more unaccountable, is the fact that he had been premonished by Christ of what would soon take place.

When the Devil gets any one into his sieve, he soon sifts him of all virtue, and leaves him a mere mass of refuse. Faith, penitence, prayer, church-going, reading the Scriptures, a tender conscience, the fear of God, horror of gross sins, love of the species, self-respect, character, influence, peace of mind, and hope for the future—all, all escape from the man in this sifting.

What and where is the machinery employed in this fearful process?—what and where is the Devil's sieve?

Look at that shop on the corner, furnished with a counter, and a row of bottles filled with liquors—some transparent and others variously colored, possessing the fearful but common property of inebriation. Those splendid saloons in Broadway, and the taverns, houses of entertainment, and hotels which are everywhere seen, both in city and country, possess the same internal arrangements, and keep the same intoxicating beverage on sale. What is the influence of this article upon those who buy and use it? Does it not expunge their souls as clean of every trace of conscience as though they had been made without any such thing? After frequenting those places for a while, what becomes of their character, love of home, industry, social attachments, and thrift in business? There comes a man now, who was once a wealthy and respectable citizen—yes, a member of the Church and a man of prayer. What has happened to him? He looks filthy, ragged, and downcast. His limbs tremble—his face is bloated—his eyes are inflamed—and he reels to and fro as he goes. What, you ask, has happened to him? Where has he been? He was decoyed by the rum-seller: he first entered the elegant saloon, ornamented with mahogany furniture and painted windows; and he kept descending until he came to be a regular visitor at a miserable groggery in yonder cellar. In other words, he has been in the Devil's sieve!

There are various forms and localities of this terrible sieve. Licentiousness is a rock upon which multitudes have made shipwreck of all their hopes, both for this and the coming world. The locations where victims of both sexes are immolated, where they are sifted of their innocence and purity, are numerous, and by no means unrequented. This great sieve is worked upon a large scale in our great cities, and thousands upon thousands are there deprived of every attribute of individual, social, and domestic excellence, and cast upon the world, "neither fit for the land, nor yet for the dung-hill." Let the youth who visit the great cities beware of gins which are secretly laid for their feet—let them avoid the Devil's sieve!

There is a prominent and elevated position of this sifting apparatus to which public attention is called, not only by signs and placards, but by nearly all the secular newspapers; we refer to the play-houses, embracing Theaters, Operas, Circuses, &c. This part of the Devil's machinery is now characterized by great activity, and the most alarming progress. How many comparatively innocent young persons, and professors of religion of all ages, have been "sifted as wheat," the light of eternity will never reveal.

There are several less gross and palatable, but not the less insidious and dangerous, modes in which the Devil gets the unwary under his power, which at least deserve to be hinted at.

Observe a class of young members of the Church, who were once simple-hearted and zealous Christians, engaged in all the benevolent movements of the Church, in their appropriate sphere of action. They were actively engaged in the Sabbath-school, the distribution of tracts, sewing associations for the purpose of clothing the naked, or raising funds for the missionary cause. But where are they now,

and what is their prevailing tendency? All these objects have become to them uninteresting, and the round of duties which they once pursued with such heart and perseverance has become mere drudgery. Perhaps the cause may be found in their reading—possibly in their associations and amusements.

Novels are the most terrible form of the Devil's sieve which it has yet taken—working a wider-spread and more certain ruin than perhaps any other. As a relish for "light literature" is contracted; the love of God, and a real Christian sympathy for the souls he has made, depart. Alas! how few come out of this novel-reading process without the loss of all that is really excellent in character and useful to mankind.

Unauthorized pleasures, dancing parties, games of chance, and the like, constitutes another class of mischievous agencies which the Devil employs for the ruin of the religious enjoyment and usefulness of young members of the Church. But we must not enlarge. Let all beware of the snares of the Devil. He "desires to have you, that he may sift you as wheat." Beware of the Devil's sieve! Once in it, and you begin to deteriorate—your virtue leaves you at a rapid rate; and the great Sifter will, if possible, hold you fast, and shake you in his sieve, until nothing is left of you but "chaff"—and then you will be "burned with unquenchable fire."—Abridged from the Christian Advocate and Journal.

PRAYER IN THE BALL-ROOM.

In one of the interior counties of Pennsylvania a young man whom, for the sake of distinction, we shall call B—, was convicted of sin and led to inquire anxiously the way to be saved. He was the son of one of the most respectable and wealthy inhabitants of that region of country, but his father was unhappily a bitter opposer of the religion of Christ. Perceiving the state of his son's mind, he determined to leave no means untried to divert his mind from the subject. He hurried him from business to pleasure, and from pleasure to business, with strong hopes that his serious impressions might be driven away, or, at least, that he might be prevented making any public profession of the charge of his views. But all these efforts were vain. The Spirit of God had laid hold on his soul, and did not desert him. He was brought to the dust in submission, and found peace in believing in Christ.

About this time a splendid ball was got up, with every possible attempt at display, and the youth of the village and surrounding country were all excitement for the festive ball. B— was invited. He at once declined attending, but his father insisted that he should go. Here was a struggle for the young convert. On the one hand were the convictions of his own conscience, as well as the desires of his heart. On the other, the command of a father whom he was still bound to obey. The struggle was long and anxious. At length it was decided—he determined to go. His father rejoiced at his decision. His friends congratulated him on having abandoned his new notions and become a man again.

The evening at last arrived. The gay party were gathered in the spacious hall. There was beauty, and wealth, and fashion. The world was there. Every heart seemed full of gladness, every voice was one of joy. B— appeared among the rest, with a brow that spoke the purpose of a determined soul. He was the first on the floor to lead off the dance. A collision was formed, and as the circle stood in the centre of the room, with every eye fixed on them, what was the astonishment of the company when B— raised his hands and said, "Let us pray." The assembly was awe-struck. Not a word was uttered. It was as silent as the grave, while B— poured out his heart to God in behalf of his young companions; his parents, and the place in which they lived. With perfect composure he concluded his prayer, and all had left the room silently, but one. A young lady whom he had led upon the floor as his partner, stood near him bathed in tears. They left the room together, and not long afterwards, she was led to the foot of the cross, having been first awakened by her partner's prayer on the ball-room floor. They were soon married, and are still living, active devoted members of the body of Christ. B— is an elder in one of the churches near the city of New York.—Cyclopedia of Moral and Religious Anecdotes.

BURIED TALENT.

I would weep, if weeping would do any good, over the slumbering energies of millions within the church. Where are our pious lawyers, physicians, merchants, mechanics and farmers? Here and there one becomes a marked and singular man by his devotion to the kingdom of Christ, and we have a Harlan Page or a Thomas Cranfield. Some give a portion of time and effort to the work of salvation. But the fact is as undeniable as it is lamentable, that the mass of professed disciples, of both sexes, are "at ease in Zion," ex-

erting only a negative religious influence. Pastors mourn over the want of Christian co-operation. Neglected sanctuaries, and prostrate family altars, and deserted closets, and irreligious neighborhoods, attest the defection of multitudes who bear the Christian name, from the path of Christian duty, or mark the consequences of burying talent professedly devoted to Christ.

We have a deep and growing conviction that the question of greatest practical interest to American churches in our day, has respect to the development and right employment of the talent of the laity in spreading the gospel. Yet it is a subject little discussed; partly, perhaps, because the ministry naturally lay great stress on public preaching, and laymen find an easy excuse for indolence in the oft-repeated assertion, that preaching is to convert the world. Yes, the world will be converted by "preaching"—the preaching of Philip in the eunuch's chariot, as well as of Peter to the assembled thousands; the preaching of the ten thousand disciples dispersed by persecutions; as well as by the twelve or the seventy commissioned ambassadors of the cross; the preaching of the wayside and the fireside, as well as the preaching in the great congregation. It is a narrow and unworthy view of the relations of the minister and the church, which places him as a planet among fixed stars, the only moving thing in the spiritual firmament; or, to use another and more apt illustration, which gives him the position of a leader in the great conflict with sin and error, with only a nominal and unreliable soldiery. Whereas the true theory, practically illustrated, would surround him with helpers, as really and earnestly, if not as constantly, engaged as himself in the battle of the Lord. There need be, and ought to be, no other limit to this co-operation, than that of numbers. There is appropriate work for every Christian; and one grand secret of ministerial usefulness consists in discovering the capacity of each disciple, and indicating the particular field for the wise and profitable employment of the talent of each. "All at it, and always at it," has been the humble motto of some bands of Christians, guided in their labors by their faithful pastors; and the blessings of the Spirit in souls converted and the kingdom of the Redeemer extended, in connection with their toil; is a living rebuke of those communities where few are "at it," and seldom "at it."

Perhaps John Wesley furnishes the most striking illustration of the facility and success with which private Christians may be trained for efficient service. "He encouraged the labors of the pious in every direction," says his biographer; "in spreading the light through their respective neighborhoods; and by this means, under the divine blessing, he increased his own usefulness a thousand-fold, and instead of operating individually, powerful as that individual operation was, he became the director of a vast system, which remained at work in his personal absence, and was continually pouring into the church of Christ its contributions of conquests from the world." Such results, substantially, might be expected to follow the development and active development of the buried talent in this land, with the smiles of the great Head of the Church. Will not pastors give increased attention to this subject? And will not the hundreds of thousands who read the Messenger, and who are surrounded "with a great cloud of witnesses" on this subject, in narratives of earnest colporteurs, inquire whether the talent which God has given to be used for his glory is not buried beneath worldly schemes, or suffered to rust by long and criminal disuse?—American Messenger.

THE MISSIONARY ENTERPRISE.

It is a singular circumstance that this most important institution, designed to promote the conversion of the world, came into existence during the stormy period which shook so terribly the nations at the close of the last century. The angel of the everlasting gospel had folded his wings for near a thousand years previous; but amid the gloom, darkness and tempests of the French revolution, those drooping wings were unfolded for a glorious flight. It was in 1792, and during the few years that followed, that the English Baptist Mission was formed, then the London Missionary Society arose; then the Wesleyan; then the Scotch, and the Church Missionary Society. These noble institutions came like the successive peaks of the Alps or the Appenines, each touched with the beams of the rising sun; and each society in succession coming under the blessed influence of the rays of the Sun of Righteousness.

The humble origin, too, of this vast system of benevolence is a striking fact. There was not a Missionary Society in Christendom till Mathew Carey was led to offer himself to the English Baptists to go as a Missionary to India. That humble Baptist's name was thus honored by the distinguished churchman, William Wilberforce, in the House of Commons.

"I do not know a finer instance of the morally sublime, than that of poor Dr. Carey, working all day in a stall, should have conceived the magnificent idea of converting the world. Milton planning Paradise Lost, was not a nobler spectacle than Carey planning the conversion of the heathen."

The present extent of this work is a grand feature in the history of the world. Our Missionaries are now in the isles of the Pacific; they are seen in the cinnamon groves of Ceylon and amid the plague-stricken atmosphere of Turkey. The gospel is preached to the Arab in his tent; to the Cossack in his forest; to the low Hindoo; to the filthy Hottentot. And the progress of the work justifies the poet's beautiful language:—

"Arabia's desert ranger
To him shall bow the knee,
And Ethiopian stranger
His glory come and see;
Ships from the isles shall meet,
And pour the wealth of ocean
In tribute at his feet,
For he shall have dominion
Over river, sea and shore—
Far as the Eagle's pinion
Or dove's light wing can soar."

Boston Traveller.

Alabama Baptist Advocate.

WEDNESDAY, NOVEMBER 7, 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.

LETTERS RECEIVED.

Brother J. A. Baker has our thanks for his money, and for his handsome commendation of our paper. We have not the disposal of the advertising columns, or we should attend to his request. That matter is entirely in the hands of our publisher. Nevertheless we wish much success to his school at Salem. His promise is grateful.

Rev. A. J. Battle is informed that his letter is in hand, and answered privately. We hope he may conclude on a removal to Alabama, and that he may find a good and pleasant location of great usefulness. Hope he may be successful in our behalf.

Rev. J. M. Scott will accept of our thanks for his money and other assistance. We are sorry to hear of his affliction, and rejoice at his recovery. Hope he may live long, and be useful. Will he have the kindness to obtain us a few more subscribers in his region.

Brother T. J. Watts was right in supposing that our readers will be gratified in hearing good news from his region. His query was answered some months ago, and the paper sent him. We will try and send another. His letter will be found in another place. Hope he will write frequently, and send us a few more names.

The Postmaster at Moultrieville has placed us under obligation for his kind attention. His money is in receipt, and hope he will send us a good deal more.

The Postmaster at De Kalb also has our thanks for timely service. We shall be pleased to hear from him frequently.

A large number of letters have been received, which owing to our frequent absences and other causes of late, have not been noticed publicly. Our correspondents shall hear from us in future.

DOMESTIC MISSIONS.

Receipts from the 8th August to the 29th day October, 1849.

Rec'd of Rev. M. W. Chestnut on subscription to Rev. J. C. Keeney,	\$20 00
Rec'd of Dennis Dykous,	5 00
" " Mrs. Dykous,	5 00
" " Rev. W. P. Hill, agent S. C.	250 00
" " J. S. Reynolds, agent,	157 65
Virginia.	

\$437 65

FOR THE JOURNAL.

August 9, 1849.

Rev. M. P. Jewett,	1 00
Mrs. J. A. Barron,	1 00
E. A. Blunt,	1 00
S. S. Sherman,	1 00
J. F. Cooke,	1 00
L. C. Tutt,	1 00
Enoch Fagan,	1 00
Luke Smith,	1 00
Jesse Hollifield,	2 00
T. F. Curtis,	1 00
D. Dykous,	1 00
Rev. F. B. Lofin,	1 00
Rev. G. N. Morrell,	1 00
R. B. Longbottom,	1 00

\$15 00

WM. HORNBUCKLE, Treas.

Public Documents.—The Hon. Benjamin Upatrick has our thanks for public documents.

SABBATH SCHOOLS.

It is with pleasure we lay before our readers the following communication in regard to Sabbath Schools. In regard to the chief subject, "that an effort be made to have Sabbath School Conventions, if necessary entirely distinct from our Associations," though meeting at the same times and places with them, more will be said in a future number of our paper. We wish however to call the attention of our readers to the subject. This communication is, we have reason to believe, written by one of great practical experience in regard to Sabbath Schools:—one who has labored for some years past in this work with rare fidelity and success. He speaks of being unaccustomed to writing for the public. But we are sure that he could not perform a more acceptable and useful service to the Baptists of the State than to communicate the results of his own observation, and the experience of his friends in this department of labor, in a series of articles. Facts showing the usefulness of such labor would greatly encourage others to make the attempt to do something. We heard a few months ago of a revival in which upwards of fifty professed religion, originating thus: The church was cold, and had been for many years. One brother at last opened a Sabbath School in a few months many of the members of it became anxious, went up to be prayed for; but the church was so cold that at length the enquirers commenced praying for each other, and with each other, and for the church, as well as for themselves; all were melted down, and a revival took place, pronounced by one of the most discriminating christian ministers to be the best revival he had ever witnessed in the State.

There needs some one to collect statistics, to register and publish facts on this subject, to call public attention to it, to point out the best means of collecting schools, organizing and prosecuting the work. Who will undertake it? Let each do what he can. We shall be glad to publish more on this subject.

In the meantime we make but two remarks. Let all our churches consider the important bearing of this subject on the rising generation. Those who have any thing to do with the instruction of youth are often surprised to find the astonishing ignorance of the children even of pious persons, on the subject of religion. And not only their ignorance but their early depravity is noticeable. How often are the children even of respectable parents brought up so that at eleven or twelve years of age they profane the name of God, without even being conscious of the fact, or the enormity of the sin. They grow up in the unrestrained indulgence of their tempers and passions to an extent that is really fearful. Religion early received alone can put a proper curb on the tongue and the temper. The older we grow, the more we see of the causes of the prosperity and decline of nations, the more convinced we are that nearly every thing that makes a nation rise or fall is found in the germ, in the mode in which they educate their children.

But further let all our churches consider the important bearing of Sabbath Schools upon the members of the church themselves. They are not only the appropriate nurseries of the church, but they also give employment to its strongest men. In how many cases is the piety of christians stagnating for the want of exercises appropriate. Religion rusts and rots within us if not actively employed. The religious instruction of the young is the most natural and easy of all employment for a Christian mind. How do many—the most of the members of our churches spend their Sabbaths? We should be afraid to reply.

Bro. Chambliss:—As a lover of the church, and all her kindred institutions, I would inquire if nothing can be done to arouse christians, especially Baptists, to a sense of the importance of Sabbath Schools.

In our villages and towns such institutions exist. But in the country there is perhaps not one for every twelfth church. I write not to censure, but as intimated above, to inquire if these things cannot be remedied?—If some systematic plan cannot be adopted whereby not only all our churches, but adjacent destitute neighbors shall be supplied with Sabbath Schools and Bible classes?

We have hundreds of active and pious laymen in our churches, (who are comparatively idle three Sabbaths out of four,) who will act as superintendents and teachers, if they can be duly impressed with the importance of this subject. Our Associations usually have such a multiplicity of business, and such a short time allotted for its transaction, that they are enabled to give only a passing notice to Sabbath Schools. I propose, therefore, that an effort be made to have Sabbath School Conventions, to meet at the times and places of our several Associations, and if necessary, let them be entirely distinct organizations from the Associations. Of the probable advantages of such conventions I will not now speak; suffice it to say that if any thing is done, it must be by direct and general effort. Is the subject too insignificant to demand it? S. S.

COOSA RIVER ASSOCIATION.

We are indebted to the kind attentions of the Clerk, Bro. J. L. M. Curry, for the proceedings of the sixteenth annual session of this body, held with the Mount Zion church, Talladega Co., Sept. 15-17th.—Rev. R. Page, Moderator. It numbers 33 churches; 14 ordained ministers, and 2388 communicants—baptized during the year 241, and received by letter 145.

The financial report shows \$301 received for Domestic Missionary purposes, of which \$50 was given by a single individual, brother Wm. Jenkins.

The Missionary of the Association during the year was the Rev. Jordan Williams, an active and laborious man. His report states that he travelled 3000 miles, preached 277 discourses,

constituted one church, ordained one minister and one deacon, and with the aid of brother Smith of the Tallahatchie Association a part of the time, received 103 persons into the churches.

We notice with pleasure that the Missionary Journal and the Commission, published at Richmond are recommended to the patronage and support of the brethren; but we regret to perceive also that the Association forgot at the time to mention their own State paper. We are too the more astonished at this since, while comparatively few of the members of the churches composing the body take our paper, almost every one of the ministers are our patrons, and have expressed their gratification with our management of it. It must, therefore, have been an oversight, and we will take the occasion to recommend it ourselves, and hope our good brethren will indemnify us for the oversight, by each man getting us a few subscribers.

67 If brother Curry will send us his Minutes next year, we will furnish him a better Job.

LIBERTY ASSOCIATION, MISS.

The twelfth annual session of this body was held with the Oaky Valley Church, Lauderdale Co., Miss., on the 15-17th ult. It numbers about 1400 members, of whom 208 were baptized the past year. Contributions for Association purposes \$75; and \$167 for the education of brother S. R. Freeman for the ministry.

The above information we received by a private letter from our Rev. brother Jacob Parker, whom by mistake we announced some weeks since as the Pastor of the Concord church, Choctaw Co., Ala., instead of the Rev. T. H. Clitette.

MISSIONARIES TO THE INDIANS.

The Indian Advocate announces that the Rev. S. Wallace, and wife, of Dover, Ky., and H. H. Tilford of Georgetown, Ky., have received an appointment from the Board as missionaries to the Creek Indians. Bro. Wallace is a graduate of Granville College, Ohio, and of Newton Theological Seminary, Mass., and brother Tilford a graduate of the Georgetown College, Ky.

WASHINGTON COUNTY, ARK., Oct. 13, 1849.

Bro. Chambliss:—Believing that your readers will feel much interested in hearing of the state of religion in this far western wild, I have thought fit to give you a short sketch of what my own eyes have seen and my heart has felt during a protracted meeting held with the Pleasant Hill Church, in which I have a name and place. The meeting commenced under rather unfavorable circumstances, as respected Ministerial aid—having none but our own beloved Pastor, E. Haynes. The church convened on Friday night before the fifth Sabbath in Sept., and the brethren seemed to have their hearts engaged in the work. The meeting increased in interest and was protracted from day to day, for ten days, with an audience ranging in number from about sixty to one hundred persons each day, sometimes more and then less; and such ardent zeal and such earnest engagedness, by both saint and sinner, were never witnessed by even the oldest members of our churches. The result was that we had the pleasure of receiving into our fellowship thirty-three by experience, and seven by letter; making in all one more than our original number, it being only 39. We had the assistance of a Cumberland Presbyterian Minister some two days and three nights of the time; and an Episcopal Methodist Minister on the last day and night. Our denomination needs such labor in this country but efficient and zealous ministers of the gospel. We have some equal to their task, if we are permitted to judge them by their fruit. The field is ripe and the harvest truly is great. Pray God, my brother, to send us more ministers of the right stamp.

Yours truly,

THOMAS J. WATTS.

67 Tennessee Baptist please copy.

THEOLOGICAL EDUCATION IN THE NORTH.

We perceive that a revived and increasing attention is being turned to this subject in the North. At Newton within the last year there has been an increase of more than a fourth in the number of students preparing for the ministry. This seems owing chiefly to the labors of Rev. T. F. Caldwell, the Secretary of the N. B. Education Society, who is agitating the subject in various ways, by the press and by public meetings. In New York the controversy in regard to the Madison University may be regarded as settled in a very happy manner at a recent Baptist Convention, called for the express purpose at Albany. It consisted of about five hundred brethren, and the conclusion to which they came at last was without a single dissenting voice.

The College Department is to be henceforth entirely separated from the Theological, and to be removed to Rochester. The Theological Department (in which also literary instruction will be given to those unable to pursue a college course) will be retained at Hamilton. The following is the resolution which has settled the difficulty. The propriety of the measure seems to have been acquiesced in ultimately by all parties.

"Resolved, This Convention recommends, as the terms of an amicable adjustment of all our educational difficulties, that the friends of Hamilton surrender to Rochester the University charter, and the friends of Rochester abandon the project of a theological department, and that the denomination give their united support to both institutions—to the one for collegiate education, and to the other for theological, on the former basis of the literary and theological institution at Hamilton."

Let our own churches also awake more than ever to the subject of Ministerial education. Let them "look out among themselves" the proper men—men of piety, men who are willing to de-

vote and consecrate their whole lives and powers to the service of the churches, young men, the younger the better, provided their hearts be right with God—youths even if truly and deeply pious, and encourage them at once to commence a life of preparation. Theological education cannot make ministers, but it can and will render them more efficient.

DR. BABCOCK.

This highly esteemed minister has just been elected to the Presidency of Shurtleff College, Illinois, Dr. Malcolm having declined. It is hardly supposed that he will accept. We also learn that he has been elected Secretary of the American Protestant Union. It is not yet known whether he will accept the appointment. Of his eminent ability and fitness for either of these offices there can be no doubt. Whether he will see fit, however, to leave his present post of labor in New Bedford we cannot say; but certain it is that no appointment could be better calculated to give confidence in the Protestant Union than that of one so extensively known, so universally beloved, so liberal and just in his views where different denominations are concerned, and so universally known as a peacemaker.

BAPTIST NOEL ON BAPTISM.

The London Baptist Magazine for September contains a review, with extracts of the Hon. and Rev. Baptist Noel's Essay on Baptism. He seems to be quite original in his views of this controversy so long before the world. That is to say, the essay is not original in the conclusion to which it leads, but so free spoken, clear, and full of common sense in the manner in which it treats the subject. The author commences by saying:

"During my ministry in the Establishment, an indefinite fear of the conclusions at which I might arrive, led me to avoid the study of the question of Baptism; but I felt obliged to examine each passage of Scripture upon the subject which came in my way, and the evidence thus obtained convinced me that repentance and faith ought to precede baptism. The reasons assigned by the Anglican catechism why an infant should be baptized without repentance and faith are very unsatisfactory. As soon, then, as I had settled my mind upon the union of the churches with the state, I turned my attention to this question."

He proceeds to say that though he has examined all the chief authors on the Pedobaptist side of the question, he determined from the first not to read any argument in favor of Baptist views, that the result to which he should arrive might be, if different from his early faith, obtained from the word of God alone. He has adhered to this, and hence his views are not presented in any of the old forms, though often in a clear and masterly way.

His "General considerations to show the unlawfulness of Infant Baptism" present some excellent extracts:

"Infant baptism differs essentially from the baptism of believers. The believer is active in his reception of baptism, but the infant is passive; the believer asks for it as a privilege, the infant receives it without its consent: the one by it professes his faith, the other professes nothing. The baptism of the believer and the baptism of the infant are, therefore, two different baptisms, with different significations and different consequences; and both, therefore, to be lawful, must have a separate warrant from the Lord. Since they are quite different institutions, the precept which enjoins the one rather by inference forbids the other. Since Christ has commanded a baptismal profession, no man may, without his authority, hinder that baptismal profession by submitting a parental act for the act of the person himself. Since baptismal dedication in infancy sets aside, with reference to all such infants, baptismal profession in after life, the one must not be lightly substituted for the other, lest a human invention be found to subvert a divine ordinance. The commands of Christ to each penitent believer are plain: 'Repent, and be baptized;' 'He that believeth and is baptized shall be saved.' But where is the authority for the baptismal dedication of the infant without profession? In vain do we look throughout the whole of the New Testament for a word in its favor."

This work will doubtless be speedily republished on this side the water. Our extracts are from the N. Y. Recorder. We also learn from the same paper that the Rev. B. Noel is about to take charge of the large church of the Rev. J. H. Evans, who has long sought to retire from a charge which was becoming too much for his advanced age. He will preach therefore close to the place of his former labors in the Established Church. Many of his old flock follow him; several are ready for baptism. Indeed, many in the highest circles of society are beginning to ponder on the subject of baptism.

DEDICATION.

A new meeting house, 50 by 60 feet, erected by the Shiloh Baptist church, Camden county, N. C., was dedicated to the worship of God, on the 7th ult. The Baptist Messenger, to whom we are indebted for our information, says: For size and finish, both external and internal, this house surpasses any other that we have ever seen, not located in a town. We were not a little gratified to find our brethren at Shiloh displaying such good taste in the painting and furnishing of their building. It is painted a pure white, with green window blinds; the pulpit is neatly cushioned and tasseled, and also carpeted.

To the above notice, there is appended a short history of the church, from which we glean the following items: that this church was constituted in 1757, being the oldest Baptist church in North Carolina; that previous to 1803, when the History of the Old Kehukee Association was written, it had raised up nine ministers,

and six churches dismissed from her body; that since that period she has sent out a large additional number of ministers, and now numbers 400 members.

BIBLICAL ILLUSTRATIONS.

THE HARDENING OF PHAROAH'S HEART.

Rom ix. 18. "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth."

Ex. viii. 32. "And Pharaoh hardened his heart this time also and would not let the people go."

Theodoret gives a beautiful illustration of this to show that Pharaoh hardened his own heart,—i. e., that the son is said to melt wax and to harden clay, although there is but one virtue in it—to make hot. So by the same goodness and patience of God two contrary effects are wrought. To some it is profitable, others it renders more guilty.

CHARACTER OF CORNELIUS.

Cornelius was a man of station, yet devout; a soldier, yet one who feared God; a conqueror and yet a friend. He was a Gentile, yet sincerely pious. He must have had prejudices to overcome, yet he rose above them; Jewish errors to tolerate, yet he did not despise the truths of religion, on account of the faultiness of its professors.

And shall any one now say, my station in life is such, I cannot follow conscience? Or shall he let prejudice or ignorance hinder him from coming to Christ?

WHO WANTS A PASTOR?

If some one or two of our churches want a pastor, a man of age, experience, and ability, of established reputation, and of great past usefulness, and will communicate that fact to us, we will put them upon the track of obtaining such a one. Now is the time for Gainesville, Selma, or Wetumpka.

THE RAIL ROAD.

Although it is not the business of a religious paper to treat much of secular affairs, yet the true and enlightened Christian can never be indifferent to any of those great features that make the progress of the age, afford employment to thousands, raise the value of land, and open up a thousand sources of wealth and intellectual and moral improvement. A rail road passing through a country does all this. There have been several meetings held lately in different neighboring towns on the subject of the Tennessee rail road. Two in Marion, at which Gen. E. D. King presided—in Selma, Greenville, and other places. We have long been convinced from statistics of the fact, that whenever a line of rail road is proposed through a fertile tract of country, every man living within ten miles, can afford to take stock in the rail road to the full value of his landed property, assured that if it were never to yield him a cent dividend he would be the gainer, as the value of his property in ten years would be more than doubled.

We should like to receive some articles from an able pen, pointing out carefully the intellectual, moral, social, and hence the religious advantages which would accrue to the State from the proposed line of rail road.

Prof. Toumey, of the State University, distinguished as a geologist, and what is of as much importance, a gentleman of well known practical experience and judgment, has pointed out some of the pecuniary advantages of the proposed rail road, in a very able letter published in the last Selma Reporter. The following is an extract:

"Leaving out the iron ore of the Cahawba, let us hazard a single calculation of the value of an acre of coal land.

"I have pointed out elsewhere the thickness of the beds, and extent of the Cahawba coal field. The beds vary between 4 and 10 feet; let us take 6 feet as below the average, and 3 as the number of beds superimposed upon each other, which is also below the truth. One acre of land will then yield, after deducting one third for waste, 18,000 tons of coal, which at one third of the price of coal in New Orleans, \$3, will amount to \$55,800.

"I venture the assertion that no other civilized country in the world presents an instance where an acre of such land, lying within a few miles of navigation, could be bought for \$1 25. A few miles of road above that point, leads directly into the very centre of the coal, iron, marble, and limestone region of the State."

FEARFUL VISITATION.

We see it stated in our exchanges that twenty-three hundred members of the churches on the Sandwich Islands have fallen victims to disease, within the last six months. This is a fearful visitation of Divine providence.

INTELLECTUAL DIFFERENCES OF THE SEXES.

On this subject, the source of so much discussion, though so little understood, a friend thus expresses his views:—That there is a great intellectual difference in the sexes is plain beyond all question. This does not necessarily imply inequality. One great difference is that the beam ideal of the mind of man embraces excellence and superiority in some one point, that of woman symmetry and equal excellence in all. If a man can do any one thing thoroughly, he may be a first rate man, though there be twenty other things in which he is sadly below par. Not so woman. If she can do nineteen things perfectly, yet neglect the twentieth, she never can be a first rate woman. No excellence in her can atone for one deficiency. Indeed we never admire a woman who is peculiarly distinguished for any one thing. We look for a more rounded, even, highly polished excellence. The

perfection of the mental character of man is the concentration of all his powers on one point, which will thus be pushed further than any point of excellence in woman. An contrast, the perfection of female character is to divide the energies, so as to present the charming combination of a thousand excellencies. If, indeed, there be on the whole intellectual inequality, it is certain that the beau ideal of female character is rather, of the two, more difficult to attain. Perhaps it was to this standard that Solomon referred, when he said, "one man among a thousand I have found, but one woman among a thousand have I not found." The combinations of excellence requisite to form a perfect woman are so much more difficult to attain than those of a perfect man.

ONE WIFE.

The apostolic injunction, "A bishop must be the husband of one wife," is so interpreted by the Greek church in Russia, that the parish priests must be married men, and are not permitted to marry a second time, nor may they marry a widow. Hence, a Russian priest cherishes his wife with great regard. In Greece, another branch of the same church, the Russian sentiment so far prevails, that the parish priests are usually unmarried; and even in Russia, the archbishops, bishops, and archimandrites are never married.

HOW BEST TO CULTIVATE AND CHEERISH LOVE TO GOD.

There must be some habits and actions favorable to the cultivation of constant love to God in our hearts, and some unfavorable.

1. This is true as to our bodily habits. We all know the effect of the body on the mind. If a man will live a gluttonous, and idle, and sensual life; all his higher affections and feelings will be come blunted, and the peace and love of God will not dwell within his soul. If by the body regulated, and all the senses trained, that he will become a temple of the Holy Ghost in which God will dwell and walk.

There are certain states of health too as even certain hours of the day in which the piety will find a greater instinctive longing after God than at others. Let him be careful and not neglect to take advantage of those seasons, and grieve not the Spirit. Among all nations there seems to be a tendency to set apart the early morning before entering on the cares and duties of life, and the setting of the sun for religious exercises. There is a peculiar sensitiveness to religious emotions, which has been observed to steal over us at about sunrise and sunset, which no wise man will altogether overlook. But let each one watch for favorable seasons his own constitution, and form his habits to meet them. After a full meal, few are well prepared for worship, but fasting is often of religious advantage.

2. Our mental habits, properly formed and trained, will assist this process. To the man the book of nature is a book of lore—physical, mental, and moral science will excite in him new love to God—he sees books in the running brooks—sermons in stones, as good in every thing.

3. But the heart is the great seat of this divine principle. That it is which has to be trained and disciplined chiefly. "Keep thy heart with all diligence for out of it are the issues of life." Not indeed that the love of God in the heart is but a moral education and nothing more.

If, indeed any of us have not known what it is to have the love of God shed abroad in our hearts by his holy Spirit, we need something that no human cultivation can give; we need what no preaching, no habits can give. We need an impulse, a new life—the vital principle of all religion to be formed within us. In fact, we must be born again. We must seek of Him who never refuses prayer for converting, regenerating grace.

But suppose not this is enough. We must cultivate this love as a fixed, and abiding, and increasing principle. Thou shalt love the Lord thy God with all thy heart, and mind, and strength, this is the first and great commandment.

We cannot forget then the power of habit—the value of religious habits. The power of habit is like the pressure of the atmosphere, uniform and silent that we perceive it not, yet powerful and all pervading, that none can eventually overcome it. Form habits of devotion—all habits favorable to the love of God. Indulge none contrary to it. Never let a day pass without prayer. Have stated and regular seasons.

Dr. Dwight well remarks: "that what is done at accidental occasions only, is ultimately as done at all. No business demands regularity and method more than prayer. There is in all men naturally an indisposition to pray. Stated seasons, therefore, returning at regular periods are peculiarly necessary to preserve this duty in its full vigor. He who prays at such seasons will always remember the duty. He who prays at accidental seasons only, will first neglect, then hate, and finally desert from the duty."

And, further, if we detect a formal and legal spirit in the discharge of these duties creeping over us, let us not indulge in self complacency, but go and weep before God, and pray Him to suffer us to have the form of godliness without its power—a name to live while dead. Let us never give up holy habits and efforts because we do not feel the swellings of love as we could desire, but earnestly pray that we may serve God in the newness of the spirit and in the oldness of the letter.

STATE OF DESERT.

The Mormons who have settled in the valley of the Great Salt Lake of California, held a Convention on the 5th of March for the purpose of considering the propriety of organizing a Territorial or State Government. A committee was appointed to prepare the form of a government

and its report was made on the 8th, in the shape of a Preamble and Constitution. The Constitution, in its provisions, was similar to the Constitutions of the States of this Union. The first Senate was to consist of seventeen members, and the House of thirty-five—white male citizens alone being eligible. The Constitution was adopted on the 10th; it was ratified by the people the first Monday in May, and the first General Assembly met July 2d. It was announced that Bingham Young had been elected Governor, and Heber C. Kimball Lieutenant Governor. On the 3d, a resolution passed providing for a joint committee to memorialize Congress for a State or Territorial Government, and on the 6th, Almon W. Babbitt was chosen a Delegate or Representative to Congress. On the 9th, the Assembly adjourned, after having adopted a memorial to Congress, in which they recite the reasons which have led them to form a State Government, and ask that the act may be ratified. Four years ago, this Territory was without civilized inhabitants. It is twenty-five hundred miles from the seat of the Federal Government, and now contains enough settlers, chiefly Mormons, to form a State. The name, Deseret, is interpreted by the Mormons to mean the "Honey Bee."

The territory appropriated comprehends a large portion of California, and the probability is that a conflict will ensue respecting boundaries between this new State, and the one about to be formed at San Francisco.

FOREIGN NEWS—HIGHLY IMPORTANT.

Our correspondents give the details of the foreign news brought by the Niagara, which sailed from Liverpool on the 6th ult. It is of great importance. The difficulty between this country and France was entirely lost sight of in the impending danger of a war between Russia and Turkey, which would probably involve all Europe, precipitating a conflict, long apprehended, between the semi-barbarians of Eastern and Northern Europe, and the liberal civilization of Western.

Elated by his triumph over a nation, struggling for its constitutional rights against the usurpations of Austria, the Czar seems disposed to glut his sanguinary revenge at the expense of the law of nations and at the hazard of a universal war.

The demand was made in the most offensive terms; and Prince Radzivil, his creature, openly proclaimed that his master intended to have every one of the refugees hanged the moment they fell into his hands. It is somewhat remarkable that the first resistance to this bloody-minded Despot should be offered by the follower of Mahomet. The Grand Council came to the unanimous conclusion that the demand ought not and should not be complied with; and the Grand Turk ratified their decision. The holy men maintained that it was against the injunctions of their Religion, and the Turkish nation are ready to a man to sustain the noble position taken by the Sultan, which should command the admiration and sympathy of the world.

All Reason, and Law, and Justice, and Mercy are on the side of the Sultan, and against the carnivorous Despot, who, if he could, would throttle the whole human family, to gratify his diabolical spirit of revenge.

We rejoice that at last France and England are crowded into a narrow place where the law of self-preservation compels them to unite and breast a Despotism which has long been threatening to overwhelm Europe.

WORTHY OF RECORD.

Elder Adams, Pastor of the 1st African church in this City, has just deposited with us \$20 00 to be handed to brother Roberts, for the African Mission, under the Southern Board, and \$10 for the use of the Gen. Association for Ky., to be handed to Elder Sears. Elder A. said to us, we take up no public collections for these objects, but we have a fund, and the church orders the amount to be appropriated to each object. Will not some of our wealthy churches feel rebuked when they read this notice?—Baptist Banner.

DEATH SCENES OF REMARKABLE PERSONS.

Mary, Scotland's frail beauty, meet the "gloomy king" with a degree of resolution not to be expected from her misfortunes, so numerous where they—deserted by every friend except her faithful little dog. Sir Thomas Moore remarked to the executioner, by whose hands he was to perish, that the scaffold was extremely weak. "I pray you see me up safe," said he, "and for my coming down let me shift for myself." Chaucer breathed his last while composing a ballad. His last production is called "A ballad made by Geoffrey Chaucer, on his death bed, lying in great pain." "I could wish this tragic scene was over," said Quin, the actor; "but I hope to go through it with becoming dignity." Petrarch was found dead in his library, leaning on a book. Rousseau, when dying, ordered his attendants to remove him, and place him before the window, that he might look upon his garden and gladden his eyes with the sight of nature. How ardent an admirer he was of nature, is poetically told from Zimmerman's Solitude. Pope tells us he found Sir Godfrey Kneller (when he visited him a few days prior to his end) sitting up and forming plans for his own monument. His vanity was conspicuous in death! Warren has remarked that Chesterfield's good breeding only left him with death. "Give Drysdale a chair," said he to his valet, when that person was announced. Bayle, when dying, pointed to the place where his profane sheet was deposited. Clarendon's pen dropped from his hand when he was seized with the palsy which put an end to his existence. Bede died

while in the act of dictating. Roscommon, when expiring, quoted from his own translations of Dies Irae. Haller, feeling his pulse, said, "The artery ceases to beat," and immediately expired. When the priest whom Alfieri had been prevailed on to see, arrived, he requested him to call again to-morrow. "Death, I trust, will tarry four and twenty hours," Nelson's last words were, "Tell Collingwood to bring the fleet to anchor."—Religious Herald.

GEORGIA BAPTISTS.

By letters received from our esteemed brother Ball, who is laboring as an agent in Georgia, we are happy to learn that the churches of that State are taking a deeper interest in the cause of foreign missions. He everywhere enjoys a welcome reception, and hopes during the present financial year that \$5,000 will be contributed to the Board. In the report on foreign missions, adopted by the Georgia Baptist Convention in 1848, the committee says:—

"It is a very melancholly fact in the history of our foreign missionary operations, that the contributions of Georgia to this enterprise have greatly diminished within the past few years. This will be made to appear by the following statement of facts derived from the Minutes of the Convention. In the year 1835, the contributions of Georgia amounted to \$1,640 55; in 1836, they amounted to \$9,207 45. The Minutes of 1837, 1839 and 1843, are not in our possession. In 1838, the contributions amounted to \$6,593 96; in 1840, they amounted to \$9,462 66; in 1841, to \$3,915 99; in 1842, to \$2,968 41; in 1844, to \$2,098 58; in 1845, to \$1,307 23; in 1846, to \$917 96; in 1847, to \$1,494 31; in 1848, to \$1,146 79. And yet to this neglected object we have pledged, in the sight of God and man, ourselves, our fortunes and our prayers!"

We shall be much surprised if Georgia does not soon equal her best contributions to this object. The Lord impart to our brethren of that State much of his holy influence!—Commission.

OLDEST BAPTIST CHURCHES IN THE NORTH-WESTERN TERRITORY.

The first Baptist church formed north-west of the Ohio river, was in 1790, by the late Rev. Stephen Gano, of Providence, Rhode Island, who made an exploring journey into Kentucky, and from thence to "Symmes Purchase," to a settlement near the mouth of the Little Miami, about six miles above the present site of Cincinnati. Here were the late Judge Goloth, Gen. John Gano, jun., Benjamin and Elijah Stihes, Isaac Ferris and other Baptists. He baptized three persons, and formed a little church called Columbia. This became the mother church of the Miami Valley.

The Second Baptist Church was formed at New Design, in what is now Monroe county, Ill., by Elder Dav. Badgley and Joseph Chance, of 28 members, on the 25th of May, 1796. Elder Badgley baptized previously, 15 converts. This became the mother church in this region.

The Third Baptist Church was organized by Elder Isaac Edwards, on "Clark's Grant," near New Albany, Ia., Nov. 22, 1798, and called "Fourteen-mile Creek." Subsequently it took the name of "Silver Creek," became a prolific mother in that region, from whence originated the Silver Creek Association, which was annihilated by the principles of Alexander Campbell, about twenty years since.

Thus the three oldest churches in the north-west were formed within eight years' time, and in sections far apart.—Western Watchman.

MEN WANTED.

Our missionary stations need an immediate reinforcement. At Shanghai we have, at present, four missionaries with their wives; at Canton we have bro. Whilden, and on the arrival of brethren Roberts and Goodale, who are now in this country, we shall have three. Two more missionaries, at least, are indispensable to the efficiency of each of these stations. One or more associates are also wanted for brother Bowen, in the pioneering mission to Central Africa. Where are they to be had?

The Board has hitherto appealed in vain. The men are not forthcoming. What is to be done? Is it possible, that among the thousands of members that are found in our churches, and the multitude of ministers that have consecrated themselves to the work of the gospel, not one can be found who is anxious to labor for the Redeemer in China or Africa? What are our theological students thinking about? We earnestly entreat our beloved brethren to ponder this matter solemnly and prayerfully. If missionaries cannot be obtained, there must be something wrong—lamentably wrong—among us. May the Lord pour out his Spirit upon us all, and teach us what he would have us to do.—Commission.

WHY I TAKE A RELIGIOUS PAPER.

1. Because I love to hear about the kingdom of Christ, its advancement and prospects.
2. Because I need to be often urged to duty, personal, social and public. It often warms my heart and excites to prayer.
3. Because I should know how to pray intelligently for the Church and the world.
4. Because I ought to know what the times require of me, how I should labor and how I should give.
5. Because it helps me to understand many things that I hear from the pulpit and in conversation.
6. Because I want my children to be intelligent, having enlarged and liberal views.
7. Because I would have my children, for their own good, their happiness, their salvation, to cultivate an interest in the kingdom of Christ.
8. Because I desire my children should be trained for usefulness.—A Reader.

Miscellaneous.

THE TEMPERANCE OF THE BIBLE.

Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

Look not upon wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle, of the congregation, lest ye die, it shall be a statute forever throughout your generations.

He [the Nazarite] shall separate himself from the wine and strong drink, and shall drink no vinegar or wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Now therefore beware, I pray thee, and drink not wine nor strong drink.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.

Wo unto them that are mighty to drink wine and men of strength to mingle strong drink.

Strong drink shall be bitter to them that drink it.

Wo, to the drunkards of Ephraim, they shall be trodden under foot.

It is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the law, and prevent the judgement of any of the afflicted.

Now the works of the flesh are manifest, which are these, adultery, fornication, wrath, strife, murders, drunkenness, &c., &c., they that do these things shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, temperance.

But now I have written unto you not to keep company of any man that is called a brother, be a fornicator or covetous, or a drunkard, &c., with such a one, no not to eat.

Be not deceived, neither fornicators, adulterous, nor covetous, nor extortioners, nor drunkards, &c., shall inherit the kingdom of God.

Abstain from every appearance of evil. A Text to the Whiskey Sellers.

Wo unto him that giveth his neighbor drink, that putteth the bottle [or glass] to him, and maketh him drunken also. The cup of the Lord's right hand shall be turned unto thee, and a shameful spewing shall be on thy glory.

Where is such a person a fit character for a Christian Church?

MORAL COURAGE.

The following remarks are from House's Sketches for the Young, a work just published, containing a vast fund of information, and abounding with moral reflections. The author is quite a young man, and his work ought to be in the hand of every young person in the land.

Never be afraid to do right, because somebody will laugh at you. Never do wrong because that somebody will applaud you. Never be ashamed of an old hat, if it is well brushed, and the best you have; nor of an old coat, if to get another, you must go in debt for it to the tailor.

Dig potatoes, hoe corn, nail rails, carry mortar, do any thing that is useful, rather than be indolent; and don't skulk behind some tree, or creep into a hole, for fear some simpleton will see your patched breeches and laugh at you.

Let people understand, and plainly, that your body and your mind are your own. If they cannot stoop to labor, you can. If they have no brains, you have, or at any rate, are trying to get the same.

You will, now and then, have persons come to the door or the window, to peep at you, as you pass along. Let them peep and be satisfied. You will as often have to pass the corners of streets, the fronts of shops, and certain other resting places, and be stared at by a group of verdant youths and tattered demagogues, congregating there for the special purpose of cracking jokes, and insulting decency.

Pass on, hold up your head, and let the poor flies buzz; Their day will soon be gone.

You will sometimes be called a blind bigot, for defending a few principles which you have thoroughly examined, and which you know to be correct. Well to be called a bigot is hard; but to be called a blind bigot, one who cannot, and will not see, is still harder. Never mind it, however. Try to keep your temper,

and may be you will live to prove the falsity of their assertions.

Kindred to moral courage, cultivate presence of mind; in other words, acquire a readiness to turn to good the occasions for speaking and acting. Aim at self-command, and if caught in a predicament of any kind, make the best of it. I will give an illustration.

"I am going to dine with Villars to-day," said a Gascon officer in the French army, to a comrade. Marshall Villars, who was passing by, in plain hearing, mildly replied, "On account of rank, and not on account of my merit, you should have said Mr. Villars." The Gascon, little thinking his general was so near, replied, unabashed, "Well-a-day, nobody says Mr. Caesar, and I therefore, thought that it would be improper to say Mr. Villars."

THE LITTLE SCHOOL GIRLS.

"I would not have made up with Susan Gray, if I had been you, Ella," said Alice Jones to her companion, as they walked along together from school one evening.

Ella Roberts and Susan Gray went to the same school, and had always been good friends until recently, when Susan had done or said something at which Ella took offence, and they had not spoken for several days.

Alice continued, "You know she has offended you, Ella, and ever since your quarrel, she has been talking to the other girls about you."

An expression of anger rested for a moment on Ella's countenance, as Alice made this last remark, but it passed away as she replied:

"I am sorry Susan has talked about me, but indeed, I have not felt happy since I have been angry with Susan, yet I was determined not to speak first, when last night as I knelt down and was repeating, 'Our Father,' just as I came to that part, 'Forgive us our trespasses as we forgive those who trespass against us,' something seemed to whisper, 'Do you do so, Ella? If not you ought not to say that. After I lay down in bed, I tried to think of every thing else, but Susan would come into my mind; and I thought all over our quarrel, and found I was to blame some too. I wished we were only friends again, and at last I resolved I would go to Susan to-day and tell her how sorry I was that we got angry with each other. This morning when I awoke I did not feel quite so willing to speak to Susan, but then I remembered that mother did always tell me when I don't feel like doing right, I ought to kneel down and ask God to help me, to do so. When I had done this, I was quite anxious for school time to arrive. Just as I came to the school door I met Susan and held out my hand to her, saying, 'Let's be good friends, again, Susan.' She appeared unwilling at first, but soon gave me her hand, and said she hoped we would never quarrel again."

"And now, Alice, don't you think I acted just right to speak to Susan?"

And who of my young friends will say that Ella did not do just right? Have any of you quarrelled with your schoolmates? If so, do as Ella did. It will be much better than to indulge in bitter feelings against them. I will give you a text, which I wish all little girls to remember. It is, "Be kindly affectioned one to another."—Christian Observer.

JOHN BUNYAN.

The celebrated author of the Pilgrim's Progress was borne in 1628, at Elstow, a small village near Bedford, in England. His father was a tinker, and brought up his son to the same business. He was baptized in 1665, at the age of twenty-seven years, and within a year was set apart by fasting and prayer to the ministerial office. On the 12th of November, 1660, he was convicted of the offence of not conforming to the rites and ceremonies of the Church of England, and committed, with sixty others, to the county jail. He remained in Bedford jail more than 12 years, and was released in 1672. He learned to make tagged thread laces, and by this employment provided for his family. In the midst of all his trials, he wrote the Pilgrim's Progress. He died in a triumphant manner, August 31, 1688, aged sixty years. The prison was pulled down in 1765. The first edition of the Pilgrim's Progress was published in 1768. In 1684 Bunyan published the second part of his Pilgrim's Progress. More than one hundred thousand copies of the Pilgrim's Progress were published during the author's life. There were also translations made into French, Flemish, Dutch, Welsh, Gaelic and Irish. It has also been translated into Spanish, Portuguese, Italian, Danish, Latin, German, Estonian, Armenian, Burmese, Singalese, Oriya, Hindustanee, Bengalee, Tamil, Marathi, Canarese, Gujaratti, Malay, Arabic, Samoan, Tahitian, Sichuan, Malagasy, New Zealand. The London Religious

Tract Society has aided to print the Pilgrim's Progress in 23 languages. It has been translated into 31 languages. How wonderful is the Providence of God.

INSIGNIFICANCE OF EARTH.

The universe at large would suffer as little in its splendor and variety, by the destruction of our planet, as the magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from the stem, and it lights on the stream of water which passes underneath. In a moment of time, the life which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of a man, and in the scale of his observation, carries in it to the myriads which people this leaf, an event as terrible and decisive as the destruction of a world. Now, in the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and systems that astronomy has unfolded—we may feel the same littleness and insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.—Chalmers.

THE LUKEWARM CHRISTIAN.

1. Lukewarmness in a redeemed sinner is eminently unreasonable and ungrateful. The character of God is perfectly lovely, angels are never lukewarm. But the relation of a christian to God is more interesting than that of a holy angel. Ask a lost angel what he thinks of it, to whom a Saviour was ever offered. Ask a lost sinner, whose day of grace has forever closed, what he thinks of it. Ask the holy angels in heaven what they think of it. Among all these can you find one indifferent. All heaven resounds with songs of glowing love. But ask the lukewarm christian, over whose conversion God and all heaven once rejoiced, what he thinks of his own salvation, and of his Saviour, and of his cause, and hear, O heavens, and give ear, O earth; he has but half a heart to give to God? What shall we say of such conduct? What can be so unreasonable, so ungrateful? What can we ask to excite his feelings, if a view of his redemption and relations to God cannot? Do not the claims of God appeal to every emotion of honor and right? How can he help feeling? "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

2. It is entirely needless. God has provided in his word and Spirit, and in vital union to Christ, all needed means of keeping alive holy love, and on every side there is enough to do for Christ. The Spirit is ever ready, and never leaves a christian willingly. He is grieved to depart. Christ does sincerely desire all of his people to give him holy and ardent love, and is ready to be to them wisdom, righteousness and sanctification, as well as redemption, but they refuse.

3. It is eminently injurious. Nothing so paralyzes the power of the church. It removes the convincing power of christian example—an argument which none can resist. It renders hopeless the occurrence of revivals of religion; for how can God work with those whom he loathes? It weakens the holy. It discourages ministers. Open oppression, slander and persecution the people of God can sustain. But who can endure the paralyzing influence of a lukewarm friend of God? It is a moral palsy, and utter paralysis of the soul.

4. It is an entire discord with the feelings of God. God loves his people, whether they realize it or not, and seeks their love. And ask now, had you saved a beloved friend from death at the hazard of your life, and did you feel towards that friend pure and ardent love, could you endure a lukewarm return? Such are the feelings of Christ. He has loved his people with a love stronger than death. The height and depth, and length and breadth of his love no language can utter. And can he endure a feeble and lukewarm return? O no! No language can describe the emotion of Christ in such a case. It is not a man who uses the language of the text, but God, and he addressed it not to his enemies but to his church. Think what a being God is, and then tell if you can, how much he feels, and how much he means when he thus addresses a church of his own. "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." O could a lukewarm christian see and feel the import of this language, he could not live. It is hard to bear such rebukes from an earthly friend. But from God they would wither and consume the spirit, like the rapid lightning of heaven, should the full import of his language enter the soul.—Dr. Edward Beecher.

BIBLE ILLUSTRATION.—Friend, lend me three loaves, would be thought unreasonable by a Yankee; but sit down at an Arab table, and he will put before you to this day; three loaves, thin and small, as the proportion of one man. This is a custom that has come down to this day. Shepherds on Mount Tabor to this day convey the lambs in their arms; and how forcibly, to one that sees them, comes home the language of the word of God, "He shall carry the lambs in his bosom." So of various passages in the Old Testament. "How pleasant it is for brethren to dwell together in unity—as the dew of Hermon, the dew that descended upon Mount Zion," says the Psalmist. This is obscure when we consider that Mount Hermon is a great distance from Jerusalem. Yet one who visits that land will find, that when the wind blows from that direction, it brings from Mount Hermon to Jerusalem a most cooling and refreshing moisture in the air.

NEW TEMPERANCE LAW.—The Legislature of Wisconsin has passed a law requiring all persons who sell spirits to give bonds to the town authorities, with three sureties, in \$1,000, to pay all damages individuals or communities may suffer by reason of the traffic; to support all paupers, widows, and orphans; and pay all expenses of civil and criminal prosecutions, which may grow out of the sale of such spirituous liquors. Married women can prosecute in behalf of themselves or children, and notes given for liquor bills cannot be collected.

SPREAD OF THE ENGLISH LANGUAGE AND LITERATURE.—One of the Baptist Mission to the Cherokees, in requesting a grant of books and tracts for intelligent Cherokees, says, "Nearly if not quite one half of the Cherokees can speak the English language, and the number is so rapidly increasing, that in my opinion the time is not far distant when the native tongue will be obsolete. There are now, among this interesting tribe, about 50 schools, embracing upwards of 1,000 scholars, all of whom are instructed exclusively in the English language; and it is a very common thing to meet Cherokees, both old and young, who cannot speak their native tongue. It is one of my strongest desires to supply as far as possible this interesting portion of the tribe of Indians, to whose eternal well being I have devoted my life, with good religious books and tracts."

The reason why the ancients represented the goddess Fortune as being blindfold, was that she chose this expedient to avoid being offended with the sight of the fools she favored.

Hymenial.

MARRIED.—On the 17th ult., by the Rev. J. G. Collins, Mr. JOHN KELLY to Miss MARY THOMAS, all of Dallas county.

On the morning of the 25th ult., by the Rev. J. C. Keeney, Mr. J. N. CANNON to Miss NANCY J. R., daughter of Col. John Thompson, all of Oakliff county, Miss.

RECEIPT LIST.

For the Alabama Baptist.

NAMES.	Amount.	Vol.	No.
J. E. Gullet	\$5 00	6	53
Emmie Kofin	1 15	6	53
James McPiking	2 10	6	53
Rev. M. Bishop	2 00	6	53
J. W. Cook	2 50	6	53
Thomas Barlow	5 50	6	53
B. F. Hardy	7 00	6	53
Rev. E. J. Underwood	4 00	6	53

A Graduate of the English Department of Howard College desires a situation as Teacher, either in a public school, or private family. For further information apply to S. S. SHERMAN, Marion, Ala.

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 land, 50 of which are heavy timbered Woodland. There is a commodious Dwelling House, good Kitchen, Out-Houses, &c. Possession given 1st January next.

Terms made to suit the purchaser.

October 17, 1849. M. P. JEWETT, 35-Ann.

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 traveling public generally.

The building is a four story brick—new, has been handsomely furnished, which will enable him to offer accommodations, unsurpassed by similar establishment in the Southern country. His table will be liberally supplied with the service and attentive, and every attention will be given to the comfort of his guests.

The STABLES, have been leased to Mr. J. C. MULLIKIN, 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.

Marion Ala., May 10, 1849. L. UPSON, Proprietor.

JOHN A. BATTLE, JOHN F. WOODHULL

BATTLE & WOODHULL

Wholesale Grocers,

(At the old stand of Foster & Battle)

NO. 32, COMMERCE STREET, MOBILE ALA.

Jas. C. Norwood, of Dallas County, a Wm. R. Hardaway, of Greensboro', G. County, will be in the above House, and fully solicit the patronage of their friends.

