

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

"JAMES CHURCH MEMBERS AND THE CHURCH COOPERATION."—Published by H. B.

Published by H. B. & S. B. & S. B.

VOLUME THREE.]

MARION, ALABAMA, SATURDAY MORNING, MARCH 8, 1845.

[NUMBER 4.]

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an imperial sheet, with fair new type, and furnished to subscribers on the following terms:

Three Dollars, if paid within six months from the time of subscribing;

Four Dollars, if payment be deferred until after that period.

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From the Christian Reflector.

Relation of the Christian's Property to the Cause of Christ.

[The following Essay was read at the late Mass. Missionary Meeting at Milford, N. H., by Rev. J. G. Richardson.]

In noticing the relation of the Christian's property to the cause of Christ, two points are to be determined. The *tenure* by which Christians hold property, and the *purpose* for which they hold it.

1. The Christian's property absolutely belongs to the Lord—the God of heaven holds it by a title which no other claimant can show. It is his because he is the author of every thing that is adapted to promote the happiness and convenience of his creatures. God has never resigned his right over those things he has deposited in the hands of men; a right to call for the use of wealth at any time he pleases. By his own testimony the silver and the gold are his, the beasts of the forest and the cattle upon a thousand hills. When Christ the Creator, our Master, wishes for the property of this world, it is his prerogative to lay his hand upon it wherever it can be found—and if asked, "Why do ye so?" it is a sufficient reply to say "The Lord hath need of it!" This is a sovereign right of him who made all things, and by whom all things consist. Any interference with this prerogative is presumption—it is work of a spirit that bids defiance to God and darts toward the administration of his government. In no other way can we view the worldly goods of men, than as at the disposal of him of whom it is said, "The Earth is the Lord's, and the Fulness Thereof." Again, the Christian's property belongs to the Lord, by virtue of the covenant the Christian has made with his Saviour. Every disciple of Christ, joined by a saving union to the Lord, has in fact given himself and all he possesses to his Master. This principle is an element of conversion. In a conviction for sin, in a readiness to cry for mercy, in a discovery of Jesus Christ's excellency, there lies a pledge to yield every thing to the Lord, wealth, talents, body and soul. When the young Christian exclaims in his first love, "Lord, what wilt thou have me to do?" we can well see by the nature of his vows he regards all that he calls his as belonging to God. The possessions therefore of the Christian are not his by sole right, but the Lord's. The tenure by which the Christian holds property in his relation to God, is not of ownership, but of stewardship.

2. But we see the privilege of holding property, and the opportunity and ability of accumulating it, is granted to the Christian. There is then a purpose in this. Our Master, by giving us the power of obtaining wealth, has an object in view, and this object it becomes us to understand.

God does not consign property to our hands, giving us a stewardship over it, that we may love property for itself. When taken alone property has no virtue for which we should desire it. Any affection for it on this ground is covetousness, it is idolatry to the creature. A love of wealth for the sake of it, simply that we may possess it, is a passion of the most mischievous tendency. The love of money is the root of all evil. It is not the purpose of Christ that gold or silver should have any attraction in our hand, or that it should give the least glitter to our eye, to incite us to acquire it for the low, miserly gratification of saying it is ours. It is his earnest exhortation, to beware of any devotion to property: "Lay not up for yourselves treasures on earth." Love of money, because it is money, is making the tinsel of this world a God for our souls to worship.

Neither does Christ place riches in our hand to afford us the means of worldly pleasure. Riches are misapplied, if spent in the vain indulgences of life. We may make us great works, we may build us houses and plant us vineyards, and we may gather us also silver and gold—then look on the works that our hands have wrought, and on the labor that we have labored to do, and behold all is vanity and vexation of spirit. Wealth to look upon are so many piles of sorrow.

Wealth for pleasure is poverty, rags and distress. "What shall it profit a man if he gain the whole world?" Never was it the purpose of our Lord that we should "eat, drink, take our ease."

But since wealth is a powerful instrumentality in changing the physical, intellectual and moral condition of the human family, Jesus Christ has entrusted it to his followers

that they may carry forward his blessed cause. By appropriating it to relieve the bodies, to elevate the minds, but especially to transform the moral character of our fellow-men and ourselves, we give to the cause of Christ, and thus observe the supreme law of our being: glorify our God. For this special object we hold in possession the riches of this world. The Christian, therefore, in accumulating property, is to do it for the purpose of bringing Jesus and his truth more gloriously before the minds of a dying world. "Honor the Lord with thy substance and with the first fruits of thy increase."

To adhere to the relation which the Christian's property holds to the Redeemer's kingdom, it is the Christian's duty to provide for himself, and if he have a family, provide for his household. But it is one thing to furnish bodily comforts and means for the intellectual and religious improvement of a family, and another thing to store up wealth for their inheritance. For the virtue of the young, for a true spirit of perseverance within them, they need not the thousands of a parent. A judicious encouragement and sufficient means to lead them to a rigid effort for themselves, is greater kindness to them than sums of money poured out to their use. By the truth from the mouth of the Saviour and of holy men, uttered so clearly in precept upon precept and line upon line, it is evidently wrong, heinous in the sight of God, for Christians to grow rich only for themselves and families. Let one amass wealth for family purposes merely, he is involved in sin. Without neglecting to fulfil his obligation to those dependent on him, his aim, as far as it becomes him to acquire property, should be to expend it for the good of a lost world. The object of a Christian's increasing in goods is just to give away. Go search the duties enjoined upon all in the use of riches. A few passages remind us of our obligation to our household, while columns of commands direct us to bestow our wealth upon others. "Give, and it shall be given you." "Give alms of such things as ye have." "Charge them that are rich in the world, that they be rich in good works, ready to distribute, willing to communicate."

Furthermore, it is right for the Christian to be in possession of property through his life. It is right for him to grow rich, no matter how rich, when his wealth is employed for the glory of God. But there is no privilege given the Christian to lay up in store merely for old age or for sickness. Laying up money as a possession for a future day is not warranted by the word of God. Should any follower of Christ take a portion of his money and treasure it in some safe deposit for old age or a sick day, he trespasses on a law of his Master, or we have erred concerning the scripture. This may appear questionable doctrine; but where in the whole volume of inspiration is there an injunction to provide good for a coming day of possible need? The words of our blessed Master are to the contrary. Take no thought for the morrow. Indulge not in the least anxiety, take no care, make no provision for an unknown day that may be in the future. Let that day take care for the things of itself; all we are to do is to do our duty today, furnish our wants and give to others. Can we with the Saviour's language feel any concern about our worldly circumstances in a day we have not yet seen? Hence we regard our property, or any part of it, reserved for old age or for a day of sickness, in view of the following words: "Take no thought for your life, what ye shall eat or what ye shall drink, or for your body, what ye shall put on. If God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, will he not clothe you, O ye of little faith? There is no want to them that fear God. Trust in the Lord and do good, so shall thou dwell in the land, and verily thou shalt be fed." By the testimony of God it would be far wiser, more in unison with the divine will, to supply the wants of the bodily and morally destitute, than to treasure our gains for time that we know not of. The law of the gospel cries out to-day for those riches, heaped up by hundreds of our brethren against an uncertain day, to be appropriated at home or in heathen lands for the redemption of millions blinded by sin. What is the voice of the Spirit concerning that noted privately at hand, that bank-stock, that landed estate, kept solely as a fund of need property? "Give alms of such things as ye have." Were we to go through our churches, the wealth would count by the thousands simply designed for some supposed day of necessity. This money is now kept by the professed children of God for the body, tho' it is not sure it will ever be needed; while for the want of these gains to give the Bible, the preached gospel, to immortals, ten thousands are starving for the bread of life, going into eternity unregenerated and forever lost. We need houses, to do good with—we need gold and silver, but not to hoard—we need garments, but not to gather into heaps. Should we enter the wardrobes of some of our matrons who profess love to Jesus, mothers or sisters in Israel, though there be exceptions, we should see loaded shelves of finished clothing, made only for the body. And is the body so precious as to require all of these? Will it take all of these for a winding sheet? Must so much time, labor and anxiety be given to prepare vestments which it is not certain the body will need, when the souls of men are naked, and the opportunities to evangelize the world call for the entire ability of the church? Would to heaven that some Dorcas possessed these garment deposits; our domestic missions would not want, feeble churches would have the aid they ask,

and the destitute regions of N. Hampshire, even in the county of Coos, would be invigorated by a Paul or a Barnabas. Let those who can count their articles by the dozen, wrought by the wheel, the loom, or the needle, repent in the presence of their Saviour this injunction: "Lay not up treasures on earth, where moth doth corrupt." Let them write this in capitals on the door of their wardrobes: "He that hath two coats let him impart to him that hath none," and let it be impressed on such that the value of the articles not now used, might carry the gospel to some soul stripped through sin, and secure to them a garment of eternal righteousness. [To be concluded in our next.]

From the Baptist Advocate.

Ministerial Education.

Number II.

Some objections to a thorough Education of the Ministry considered.

Objection 1st. So much time as is necessarily consumed in the acquisition of such an education, cannot be spared from the active duties of the ministry.

This objection, from the character of those who make it, and the spirit in which it is made, deserves, as we have already expressed, the most respectful consideration. The objections are pious and candid, and their embarrassment originates in pious and benevolent feelings. They are, many of them, sincere friends of ministerial education and have given not a few substantial proofs of their friendship. Their good sense enables them to see clearly that some education in the ministry is indispensable, and that a good education is highly desirable; but how is it consistent with the great and urgent call for pastors and preachers, that candidates for the ministry should be kept within the walls of an institution of learning during seven or eight years; engaged exclusively in the work of preparing for active services; that they cannot comprehend; and hence do not feel entirely cordial in sustaining such a course of policy. It is at once granted, that to justify this course, the most substantial and cogent reasons should exist, and it is our present purpose briefly to show that they do exist.

As necessary to a right appreciation of what we are about to offer, we beg that special attention be directed to the *kind* of ministers which the character of the age and the exigencies of the church demand. We need not here repeat views upon this subject, which have been so often and so forcibly pressed upon the attention of the religious community. Nothing can be more obvious to an intelligent and reflecting mind, than the necessity of great intellectual and moral power in the ministry of the present day. Inferior minds, or those possessed of but ordinary power, cannot arrest and hold the attention of communities of immortal men, aroused, agitated, and borne on by the mighty impulses generated by the intense action which now pervades so extensively the mental and moral elements of our nature. Strong men are called for, because none other can control and direct the elements now thoroughly aroused and abroad in their power. A partial view of a great subject is often productive of errors in practice as serious as those resulting from a view entirely false. We are never certain of the rectitude of our course in respect to any important subject, while we overlook any essential feature belonging to it. Alas! how much mischief has resulted from narrow and incomprehensive views of great practical subjects, entered into and acted on by honest minds! How much time and energy have been thrown away in premature and ill-directed effort!

In applying the sentiment just expressed to the subject under consideration, we remark that we cannot learn our whole duty in respect to it by fixing our regards too exclusively upon one single fact, viz: the distressing need which exists of pastors and preachers of the everlasting Gospel. This painful fact we must needs consider, and allow it to have its full force upon our hearts. Our sympathies must be kept alive and awake by its close and steady contemplation.

But the other fact, touching the *kind* of ministers called for, cannot be overlooked without disastrous consequences. Regard to the kind of supply, is as important as regard to the demand itself. There cry for "bread," for instance cannot be answered by giving a stone. We must obtain the bread, at whatever expence, and furnish that, or we but mock the necessities of the supplicant.

Just here the writer begs leave to insert some remarks on the subject in hand, uttered by him on a different occasion and through a different channel, but which will express the conception he wishes to convey, as clearly as any new forms of phraseology he might use.

The calls for ministers are indeed many and urgent; but they are calls for men. They cannot be answered by sending boys and novices. Men, men of the cry; men in body, men in intellect, men in Christ Jesus. Now God does not require of his people more than he gives them ability to perform, nor does he enjoin duties which are incompatible with each other. When, therefore, he calls for men, he grants the time necessary for furnishing such. But men are not made corporeally, mentally or spiritually in an instant. Manly stature, in all these respects, is an achievement of time and labor. This necessity of our condition is an ordination of God. It is for us cheerfully to submit to do the "best our circumstances allow, and be careful not to mistake the promptings of our

own impatient zeal, for the moving of God's Spirit."

If, then, it is clear that intellectual manhood is necessary in the heralds of salvation in the present great crisis of the world's history, those called to the holy office, and also the churches which have approved them, may be assured that they are in the way of duty while employing their time and efforts to reach this high point. The process is indeed slow and laborious. The intellectual powers are originally in an embryo state. Their development, growth and maturation require years of experience, toil and diligence. To all this there may seem to be a great waste of time. But it is not so. Every moment so employed will tell upon the destinies of the world! For it will add something of strength and discipline to him who is to act upon their destinies. And just in proportion to the strength, fullness and maturity of his powers will be his capacity to influence these destinies. There cannot, then, be a more mistaken notion, than that the time and labor employed in this work of preparation are so much abstracted from the amount of his usefulness. The length of time an individual is in active service, is not the standard by which to measure his usefulness. The length of time an individual is in active service, is not the standard by which to measure his usefulness. His actual achievements constitute the only true measure; and these will be in the ratio of his efficiency. Who has not observed the fact, that some individuals accomplish more in one year than others, in the same circumstances, do in ten? And who is at a loss to assign the true cause of this inequality of effects? Is it not superior intelligence and skill? It is the peculiar prerogative of a cultivated and disciplined mind, to concentrate its efforts to give force and intensity to its action. Having the control and free use of its powers, it takes a comprehensive and intelligent survey of the objects on which it is to act, and the circumstances by which it is surrounded, forms its plans with wisdom, adopts measures with skill, and moves right on to the accomplishment, with the least possible waste of time and energy. How obvious that it is the part of wisdom to abstract a few years from active service, to accumulate this power and means of doing good. Who is the wiser—who better fulfils his destiny—who more honors God, and effectually serves his generation—the individual who rushes into the field of active labor with imperfect preparation, with powers little developed and less disciplined, and spreads his feeble and inefficient efforts over twenty-five years, leaving few or no traces of himself—or he who employs seven or eight of these years in a laborious and disciplinary process and goes forth with Samson's might, to spend the remainder in making permanent impressions upon the age, and setting influences at work which shall be felt through all time, and on through eternity?

G. W. E.

HAMILTON, Feb. 5, 1845.

Recognition of Friends in Heaven.

Rev. Daniel Sharp, of Boston, has published a discourse on this subject full of encouragement and consolation to the bereaved. The text is 1 Cor. xii. 12, the discussion of which is arranged under the following heads:

I. It is reasonable, in the first place, to suppose that the righteous know each other in the future state.

II. That departed Christians are acquainted with each other may be inferred, in the second place, from the capacity which angels possess of distinguishing between different individuals on earth.

III. We are also confirmed in this persuasion, in the third place from the account which is given of the transfiguration of our Saviour.

IV. In the fourth place, that inspired men looked forward to a re-union beyond the grave with those who were dear to them in this life is certain.

V. Consider, in the last place, that so far from its being improbable that believers will know each other in heaven, it is plainly intimated that they will even know the souls that are lost.

'God's Work must be Done.'

The following incident is related by a missionary in the West Indies, and illustrates the strength of faith and the large-hearted self-denial of a humble colored man which is worthy of imitation by those in more exalted stations and circumstances in life. The missionary says:

There is one incident that occurred which I shall never forget. In calling over the names, to ascertain how much they could give to build the chapel, I happened to call the name of Fitzgerald Mathew. "I am here, sir," he instantly replied; and at the same time I heard him hobbling with his wooden leg out of the crowd to come up to the table where I was standing. I wondered what he meant for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said, with a lovely kind of abruptness, "That's for me, massa." "O," said I, "keep your money at present, I don't want it now; I only want to know how much you could afford to give." "Ah," massa, he replied, "God's work must be done, and I may be dead," and with that he plunged his hand into another pocket and took out another handful of silver, and said, "That's for my wife, massa." Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, "That's for my child, massa," at the time giving me a slip of paper which somebody

had written for him, to any how much the whole was—It was altogether near three pounds sterling—a large sum for a poor field negro, with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and felt deeply under their ministrations, but never have I been so impressed with any thing they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraved on my heart;—let it be my motto in all that I take in hand for the cause of Christ—"God's work must be done, and I may be dead."

From the Morning Star.

To the Young Female readers of the Morning Star.

Perhaps you have thought because hypocrisy is trying to infuse its poison into every heart, and treachery aiming to mix itself with endearing epithets, and alluring smiles; the sacred name of *friendship* has taken its flight from earth, to some world more congenial to its pure nature. You may have long since turned, disgusted, from the theatre of wily pretences, and resolved to snap the cord of friendly intercourse, and forever forsake the arena of social pleasures. But, if you are trembling upon a dangerous vortex; and while you are eagerly supping the bitter dregs of melancholy, resolve to dash the poisonous cup in pieces; and throw off the tike shackles which have bound you down to unjust sophisms. Friendship is no enigma. Has the long interm of departed centuries annihilated the germ of friendship and affection, which our Saviour planted in the hearts of his humble disciples? No. Though discord and anarchy have often threatened its destruction, yet it has sprung up and borne fruit in each succeeding generation; it cheered and animated the hearts of Luther and Melancthon, when after being excommunicated from the Roman See, by the wicked pontiff, Leo the Tenth, they mutually strove to re-establish the long trampled doctrines of the gospel, and rebuild the fallen church of Christ; and it united and soothed our pilgrim fathers, when they turned their backs upon their native soil, where doubtless they had been nursed in the lap of ease and luxury, and sought a home in the desolate wilds of America, that they might offer their tribute of praise unmolested, and breathe the pure air of freedom.

And it still lives, and rears its innocent blossoms to shed an undying radiance upon the path of duty and devotion. Then let us be filled with joy and gladness; for we may be assiduously searching amid the meager crowd of devotees to selfishness, find many brilliant diamonds to enrich our future lives; we may find many souls in which germs of christianity, and virtue and humility, are sweetly unfolding and developing; whose influence will illuminate the path of our adversity, and whose tender sympathies will alleviate all our sorrows, and who, when the bright rainbow of prosperity smiles over our heads, will eagerly welcome its appearance, and bid us enjoy its heavenly radiance. But let us consider that there is a great work to be done, in order to make ourselves worthy of this exalted friendship; and in order for this, we must cultivate a sweetness of temper, an amiability of disposition, and a calm submission to the dispensations of providence; and then we shall be prepared gradually to ascend the auspicious summit of virtue, where the bright aurora of Christ's grace will beam upon our hearts, and enable us to pass the ordeal of life's vicissitudes, with all the cheerfulness and fortitude of a pious Duchess of Alencon, who, though the daughter of the dissolute Louis, of Savoy, was herself a monument of purity and virtue; and who, though the sister of the accomplished, courageous, and unyielding Catholic Charles the First, gave her heart to the persecuted cause of Christ; and who, though brought up in all the elegance of the court of Valois, loved better to indulge in the pleasures of reflection, study and meditation. Doubtless we all feel that we have arrived at the age, when we must think, and act, and be responsible for ourselves; and we may add to the long catalogue of tarnished names, or we may be ornaments in the female world; and in order for the latter, let us consider this world as a nursery for heaven, and mutually strive to elevate our own, and each other's hearts, that we may be guiding stars to lead others on in paths of virtue and humility. And above all, while we endeavor to preserve our names unsullied on earth, let it be our most generous object to have them registered in heaven; and to perpetuate our friendship through an eternity of ages, where our hearts will continually expand, and continually reap new treasures of knowledge from the store-house of our blessed Master.

ANNETTE C. J. *****

Topsham, Me., January 27th, 1845.

From the Baptist Advocate.

RHINEBECK, Dutches Co. Feb. 10, 1845. Dear Brother Wyckoff.—I have been much cheered by the revival intelligence, published lately in your columns. God in like manner has visited the people with whom I labor. Some six weeks since we commenced a course of evening meetings at Glasco, some three miles south of the village of Saugerties. In that place there was once a Baptist Church, but many irregularities were committed there, and for several years past the place has been neglected by ministers of our persuasion. At the time our meetings commenced, there were only three members of the church in all the village.—Our prospect at first was gloomy, but after laboring about two weeks seven or eight gave good evidence of conversion.

At this time brother Edward B. Crandall, of Petersburg, Reusseler Co., came to our assistance, and the meeting was removed to the village of Saugerties. Our dear brother came to us in the fullness of the blessing of the gospel of Christ, and the work went on gloriously. He remained with us nearly three weeks, when other engagements compelled him to leave. The meeting, however, continued some days after his departure,

the church being assisted by Rev. Isaac Bevan.

A good interest seemed to be felt by the community until Monday, February 3d, when we brought the protracted effort to a close—although there were then many inquirers. Twenty have already been baptized, two others have been received for baptism, and several more will come forward soon. Besides this, on account of the peculiar state of things among us, especially in the vicinity of Glasco, our additions by baptism constitute scarcely half of the permanent increase. The church are now happily united, and walk together like a band of brothers. T. O. S. in all the praise.

Yours truly,
MOSES J. KELLY.

A Land of Pleasure.

Did we hear of a country in this world, where we might live in continual felicity, without toil or sickness, or grief or fear, who would not wish to be there, though the passage were troublesome? Have we not heard enough of heaven to allure us thither? or is the credit of eternal truth suspected by us? Are God's own reports of the future glory unworthy of our belief or regard? How many, upon the credit of His word, are gone already triumphantly into glory, who only seeing the promise afar off were persuaded of them and embraced them, and never after owned themselves under any other notion than of pilgrims on the earth longing to be at home in their most desirable heavenly country? We are not the first that are to open heaven; the main body of the saints is already there; it is in comparison of their number, but a scattered remnant that are now alive upon the earth. How should we long to be associated in that glorious assembly! Methinks we should much more regret our being so long left behind. But now, if only the mere terror and gloominess of dying trouble our thoughts, this of all others seems the most unreasonable pretence against a willing surrender of ourselves to death. Reason hath overcome it and natural courage—even some men's atheism; shall not faith?—Howe.

Learn a Trade.

How often do we hear middle-aged men say, "I wish I had learned a trade. Why do they express this wish? Because they see the mechanics are coming into living, and they are poor, while they and a thousand others barely get a support. Who are suffering the poverty? Mechanics. Is not your wealthiest neighbor a mechanic? Yet, strange to say many young men will not learn trades—they wish for more respectable business. They don't wish to wash their hands by edge tools, or lay bare their shins by machinery. Nay more, if they go to trades, they will soil their hands, brown their skins and be obliged to wear coarse clothing. And some parents are unwise enough to permit their sons to live as they please and continually run themselves in debt. How frequently do too indulgent parents say my boy is too weakly to work at a trade.—The fact is a little daily labor would help a boy materially. The hatred of a hand-saw, a sledge-hammer, a printing press, and a last; is not the thing. Unless more boys are put to trades, or on farms, in a few years every city, town, and village in the Union will be crowded with ruffe shirted and starched up clerks, doctors, ministers and paupers. Now in all candor, we have too many by one half of such characters who are sucking the life-blood from the community.

A word to the young. Learn trades.—Work at something—no matter what. Go to a tailor shop, a printing office, or a sail loft; do any thing but study law, physic or divinity. Then you will be happy if you live and always have within your reach the means of good support. Rich or poor, no matter, do something useful and you will never regret it, even should so live to the age of Methuselah.—*Par. Journal.*

A Boy in Female Dress in Jackson's Camp at New Orleans.

Whilst the troops were in the camp at New Orleans in 1814, a person dressed in female attire, was in the habit of visiting the camp with oranges and other fruit for sale. Some of the soldiers became suspicious that the fruit seller was not a veritable female, and gave such information as made it proper to have the lady taken up and interrogated.

When she was brought before the officers she was seen to put her hand in her bosom. She drew out a written paper which, upon examination, turned out to be a certificate from a widow lady. She certified that the bearer was employed by her to assume the female dress and sell fruit for her troops—that she had three sons in the army, and was forced to sustain herself with bread and meat in their absence by her labor—that she had resorted to the employment of the youth to supply herself with subsistence, and his appearance as a female was her device. The three sons of the lady were looked out; they recognised the handwriting of their mother, and they also knew the youth. Of course the boy was discharged, but the message that Gen. Jackson sent to the widow lady reflects everlasting credit on his generous heart. He sent her word that she need give herself no further uneasiness about a livelihood, in the absence of her sons—that a widow that furnished three such soldiers should have all that she needed for her support. He had her amply provided for.

An official statement in the Madisonian, made by Secretary Bibb, shows that the receipts into the Treasury of the United States for the quarter ending the 31st of December were as nearly as can now be stated—from customs, \$4,100,500, from public lands \$600,000, miscellaneous \$45,000—in all \$4,745,500. The expenditures during the same period were \$5,667,505.31.

The bite that could not hurt.—A gentleman was complaining to a pious prelate that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray. "I wish, then," said the good Bishop, "he would bite some of my clergy."

T. J. H. T. I. S. T.

NOTICE.

Saturday Morning, March 8, 1846

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer.

January 18, 1845.

AGENT.

Mr. JOSEPH T. BRYANT is the authorized Agent of the "Alabama Baptist."

SUBSCRIBERS

Who have returned our paper, (and we are glad to say they are very few,) must remember that it is altogether against our rule to discontinue unless all dues are paid up—and we request Postmasters not to send them unless accompanied with the money.

Our Treasurer is absent, and this compels us to postpone the acknowledgment of receipts for the past month. While on this subject, we beg leave to say to our friends, that we are in want of money. We have but few subscribers, and our dues come in entirely too slow.

THE EXHIBITION BY MR. J. J. STRONG.

This Exhibition, of which we spoke in our last number, was witnessed on last Monday night by a considerable portion of our citizens, to the satisfaction of every one. We ourselves were extremely pleased as well as surprised. The promptness and vividness with which Mr. Strong, by action, represented the various passions and emotions of the heart—the nice distinctions which he drew between principles, or passions, or ideas, which it is almost impossible to distinguish by language—the rapid and at the same time lucid manner in which he related a story, so as to carry along with him those even who had not before any knowledge of the art—delighted and astonished us. We are happy to know from Mr. Strong that he was more than satisfied with the benevolence and magnanimity of our citizens, as they surpassed some communities fourfold greater.

We hope the people whom he may visit will open their hearts and hands in proportion to his wants.

THE CONCERT.

During the past week we were on the wing of pleasure, roaming o'er the region of fancy, where the very breezes that fanned us wafted to our ears sweet music.

Ah! what a glorious invention is music! It is the language of Angels—the spring of joy—its home is in heaven! Who would envy the being insensible of its charms? His heart must be the abode of misery, his life a barren waste, and as he lives so must he die, unmourned and unwept.

The vocal and instrumental concert, by the ladies of the Judson Institute, came off according to appointment Friday evening last, and the result was such as to convince us that we had not placed too high an estimate upon our anticipated delight. It was truly grand. A great variety of popular airs, together with a number of sublime sacred songs, *solos, duets, trios, quartets, glee, rounds, choruses, &c.*, accompanied with that inimitable invention the *Edison Piano*, were played and sung in splendid style and with fine effect. We are sure that it cannot be surpassed in the country, not even by the "Norwegian." He would do well to come along this way and take lessons. We pronounce, with confidence, that the musical department of the Judson is conducted by a master of the art. The whole audience were charmed by the concert, and, as for ourselves, we were transported, for nature has so formed our composition that we have no powers of resistance against the charms of music. But however charming the musical concert might have been, there was another concert far more charming in our estimation—that was the concert of beauty, grace and loveliness, by which we were surrounded.

RIGHT AT LAST.

"This is to certify that brother — and his wife sister — have been members of the Presbyterian church in — for some years, and are now at their own request dismissed to join the — Presbyterian church in Louisville, and are affectionately recommended to that church as good and faithful members in regular standing. Their two children, — and — are regularly baptized members of the church, and are hereby dismissed with their parents to unite with them in their new church connections."

The above copy of a certificate of church membership and dismissal is taken from "The Protestant and Herald," Kentucky, (Presbyterian,) and we gladly give place to it, because it discloses the real position occupied by our Pele-Baptist brethren, and draws the broad line of distinction as we have always wished it to be drawn.

We hope that the plan will be adopted by all advocates of sprinkling, for they should not be ashamed to practice what they preach. It would be perfectly consistent. If children are "regenerated and born again in baptism," as expressed in the several "Confessions of Faith," then certainly they are, and ought to be, considered full and complete members of the Church militant, allowed to enjoy all the privileges of such membership, and when their parents remove with them, receive not only the parting blessings of the church, but also a commendation to brethren of like faith and order.

True, these children have not the love of God abiding in their hearts by the power of the Holy Spirit—they have not received grace to sustain them amid temptation—they have not the power of associating that faith which works by love and purifies the heart, nor that hope which shall penetrate within the veil and hush them above the wars of sin—they know nothing of religion by theory or practice—but then they

have been "regenerated and born again," which can be done by sprinkling without the aid of faith, hope, grace, or any other christian virtue, and this is sufficient. Right at last, brethren, and as long as you stick to your doctrines, we will give you credit for consistency.

OUR UNIVERSITY.

We have just been informed that another disturbance has taken place at the University, which resulted in the expulsion of several of the students. It originated from some harsh remark made by the President concerning the old College frock called "Heads out," in which the young men were engaged as a lady approached the College.

After the remark of the President, the boys went into the chapel, broke out the windows, tore up the Bible, and committed other disgraceful misdemeanors.

For the Alabama Baptist.

Brother Editor.—I have been a reader of your valuable paper for several years, and have generally been delighted with the subjects contained in it—and not wishing to be troublesome, I have not until now written any remarks of my own. Having noticed some remarks in your fiftieth number on the "Afflictions of Job," which I consider to be incorrect, I now send you a few thoughts on that subject.

The character of Job by "H." is scripturally correct. The time when he lived and that the book bearing his name was written by Moses, may be a fact; but who wrote the book and the exact time when he lived, rests on uncertainty. The part I find fault with is, that Job's property was not destroyed and that his children were not slain. This is not a new idea. I have heard many years ago, that Job was not a real but a fictitious character. Such comments on the Bible would make it no better than a fable. I believe that Job's property was destroyed and that his children were slain, for the following reasons: When Satan said to the Lord, "Put forth thine hand now and touch all that he hath, and he will curse thee to thy face," and the Lord said unto Satan, "Behold all that he hath is in thy power," it is reasonable to suppose, as an enemy to Job and no doubt to his children, (as they probably were pious also,) that Satan did not exert the power given him? When he obtained permission to afflict Job's body, he did not leave a sound spot on him. When Satan came the second time among the sons of God to present himself before the Lord, and the Lord said of his servant Job, still he holdeth fast his integrity. Satan answered the Lord, "skin for skin, all that a man hath will he give for his life." Here Satan speaks as though he had destroyed Job's substance and his children—and Satan knew that the Lord knew whether he had destroyed Job's substance or not. That Job retained the integrity of his message, and that he did not dispute. "H." asks by whom the messengers were sent, and supposes by Satan. If the several messengers were not Job's servants, then Satan left alive to answer his purpose, it involves a curious kind of inquiry—who were they? The plain reading of the book, without any criticism, offers the idea that they were some of Job's servants, left alive to bear the tidings and to answer Satan's purpose. That Satan is a liar, is his scriptural character; but he can tell the truth when it answers his purpose. He told the truth in the case of Job, when he said to the Lord, "thou hast made an hedge about him and blest the work of his hands," &c. Truth in this case suited him better than a falsehood, and Satan no doubt is too well skilled in his devices to risk any thing when he had every thing in his power. If Satan had not killed Job's children, some of them might have visited Job—and if the servants had not been slain, some of them might have come on business—or some traveller might have passed and brought Job tidings from his children—and any of these circumstances would have defeated Satan's purpose. "H." concludes that Job's children lived at some considerable distance from him—this is entirely a supposition. The probability is, that Job's children were not at a great distance—a man of his wealth had it in his power to settle his children near him, and it is very common for parents thus to do. "H." supposes that Job's afflictions lasted but two or three weeks; but this supposition is destitute of probability. Some time elapsed from the time that Job's property and children were destroyed, until the sons of God came again to present themselves before the Lord; which, with more probability, might have been twelve months, giving full time for Job's integrity to be sufficiently tested. When Job was smitten with sore boils by Satan, it required some time for his three friends to hear of his afflictions—perhaps they lived farther off than Job's children; and when they came, seeing his grief so very great, they sat down seven days and nights before they ventured to converse with him, and their conversation lasted some time. As we have nothing in the whole affair, relative to time, to guide us, I suppose that Job's affliction lasted considerably longer than two or three weeks. But if it only lasted that long, it is not reasonable to suppose that a person of such wealth and fame as Job was, suffering first the loss of all his property and then such bodily affliction, even in that length of time, would be heard of a considerable distance. One of the strongest arguments advanced to prove that Job's children were not destroyed, is that he had, after his afflictions, the very same number. If Job's children were not slain nor his property destroyed, it is passing strange that the sacred historian, in such an extraordinary case, has given no account of Job's coming to the knowledge of it. But in the 10th verse of the last chapter of the book, it is said, "When the Lord turned the captivity of Job, he gave him twice as much as he had before." Now if it read the Lord gave him as much more, as it reads in the 12th verse, where his property is said to be doubled, it would do.

side the point that his free property was not destroyed, and that it was restored to him. I am fond of bible criticism when it casts light upon the scriptures and advances the cause of truth; but when comment on the sacred writings consists of suppositions, and rests in uncertainty, it had better be let alone. I venture to assert that if you give the Book of Job, without note or comment, to any person capable of reading, his conclusion would be that Job's property was destroyed and his children slain. B.

For the Alabama Baptist.

What are we to understand by the term millennium? I suppose the idea of a thousand years is generally, if not always attached to it. It is commonly used to represent the thousand years mentioned by the Apostle John, in Rev. 20: 4. "They lived and reigned with Christ a thousand years."

This period alludes to the time when Christ shall reign on the earth, and in my opinion will reign in person on the throne of David, and when the Jews shall be returned to their own land, and shall worship in their holy temple. The annunciation of the angel to Mary was, "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 22, 23.

This had been foretold by the prophets. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this." Jos. 9: 6, 7. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. 132: 11. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our Righteousness." Jer. 23: 5, 6. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; there may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jer. 33: 17, 21. "And David, my servant shall be king over them; and they shall have one shepherd; they shall also dwell in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your father's have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." Ezek. 37: 24, 25, 26.

That the prophecies above presented are properly applied to Christ is evident from the passage in Luke, already quoted. "And he shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there be no end." Also again, "men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne." Acts 2: 29, 30.

These prophecies are plain and direct, and clothed with intelligible language, and they are by inspired writers applied to Christ. Now I ask: Have these prophecies been fulfilled? Has Christ ever sat on the throne of his father David? And as he is to set there forever, is he sitting on the throne of his father David now? We are compelled to answer these questions in the negative. We need not ask whether the promises of God will be accomplished, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, & maketh it bring forth & bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Isa. 55: 10, 11. If then these prophecies have not been fulfilled, they must be, and the Lord will accomplish it in his time. It may seem to us that the Lord delays for a long time. But we may be assured that "the Lord is not slack concerning his promise as some men count slackness," but will perform all his word in the time he designed. We should not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2nd Pet. 3: 8.

Though there has been what may be called an interregnum for many years, and even centuries, we are not at liberty to conclude that the Lord will give up his design, or that Jesus will not sit on the throne of David. As the throne of David was in Jerusalem, and over the people of Israel, so must Jesus Christ reign in Jerusalem, over the nation of Israel.

Many may be the difficulties attending the literal fulfilment of these predictions; but nothing is too hard for the almighty. The prophecies concerning the birth of the Messiah doubtless appeared to the old Testament saints, as difficult, and perhaps impos-

sible, yet in the fulness of time, all was done according to the word of the Lord. So now we may suppose that there are great difficulties in the way, and may seek some interpretation different from the plain literal meaning of the words which are used, yet from the examples given us, we may safely take the plain meaning of the prophecies, and look for the events, and adopt a figurative meaning only where the events told us that such an explanation was intended.

This personal reign of Christ for a thousand years, is what is meant by the millennium. Then Satan will be bound, and shut up in the bottomless pit; and all will know the Lord from the least to the greatest, so that there will be no occasion for any one to say to his brother, "know the Lord." These "shall they not hurt nor destroy in all the holy mountain for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11: 9. That "rest shall be glorious," v. 10.

During this reign of the Messiah, the Jews will return to Jerusalem from all the countries, whither they have been driven, and they shall possess the land which God professed to "Abraham, and to his seed after him." The temple shall be re-built, and holy offerings, and worship shall be presented there. The glory of the Lord shall appear there. Then shall it be said, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 16. This prediction must be accomplished before the end of time, else how can it be said, that "the kingdoms of this world are become the kingdoms of our Lord?" If the world is at an end, then there are no kingdoms of this world to be subject to the Messiah. He will rule over all the earth, with great power, and great glory. How desirable that period!

The fact that we are unable to solve all the difficulties which attend the fulfilment of a prophecy should present no obstacle to an additional evidence of divine inspiration, when the fulfilment is witnessed. When God appears to perform his works in the world obstacles vanish. When Israel was shut up by mountains on either hand, and the enemy behind, they were commanded to "go forward" towards the sea, and when they came to the bank Moses said "stand still, and see the salvation of the Lord," and the sea opened, and stood on heaps, and became a wall on each side, and the people passed through on dry land. So when the time shall arrive for our Jesus to take the throne of David, he will arrange his affairs in such a way, that he will be received with great joy.

This bodily presence will be in Jerusalem, and his spiritual presence everywhere, with all his people. There is no greater difficulty in this supposition than there is in the belief that Jesus is now bodily in heaven, and spiritually present with all his people on earth. The latter we most firmly believe, we can with as much ease believe the former. When Jesus shall reign king of nations, then shall the earth be filled with the glory of God. Then shall be fulfilled the words of the prophet, "From the rising of the sun even to the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered in my name, and a pure offering; for my name shall be great among the heathen, said the Lord of hosts." Mat. 1: 11. Truly blessed shall they be who shall live in that day. Well may we pray and believe for the coming of that glorious period. It will be a time of great glory and joy. H.

Foreign Missions—Flying the Flag.

From Mr. Mason's letter, which we publish in this number, it will be seen that a Missionary, who still depends on our Foreign Mission Board for support, is sending back funds to aid fugitive slaves in escaping from their masters. While our Missionaries do this, to contribute to our Foreign Mission Board, in effect, to contribute to a Society formed for the express purpose of circulating incendiary publications, employing secret emissaries in the South, and furnishing slaves with the means of escape from their master. How opposite the course pursued by Mr. Mason to that pursued by the great apostle of the Gentiles! Surely he knows not what he does. Could he view the effects of his course upon the cause of Missions, and the eternal destinies of his fellowmen, as he must and will view them in eternity, we are persuaded that he would shrink with abhorrence from that in which he now exists. It pains us to the heart to see such departures from the precepts and examples of Christ and his apostles, in those whom we believe to be good men—in whom we have reposed the greatest confidence, and for whom we have so often sent up our prayers to our common God and Father. But the Lord reigneth. He will doubtless deduce good out of this evil also. [Index.]

Happy Deaths of Greenland Converts.

Greenland is a bitter cold country, on the Eastern coast of North America. The Moravians are the only Christians who send missionaries to the Greenlanders. It was their first missionary station, and they have kept it through many trials and difficulties, for one hundred and ten years.

Late accounts from the missionaries in Greenland state that the people have been visited by a most painful disease, unknown there before, and of which many of the people died. Those who were seized by it were in great pain; their heads ached, and then broke out into ulcers. The missionaries could not find out any medicine to do them good. Two of those who died, died very happy. One of them was asked if he should rejoice to see his Saviour. He answered, "I have more need to be ashamed before him because of my unworthiness; but I do rejoice, for I know he loves me." The other, just as he was dying raised himself up in his bed, and smiling with joy exclaimed, "They are come; the angels are come to fetch away my soul! Gently, gently; that I, a poor creature may be able to follow you!" and then breathed his last. Youth's Misc. Rep.

A man can gain nothing in the company of the wicked.

From the Baptist Advocate.

Progress in Texas.

"In my last report I mentioned that I was in Harrison county attending the Sadie Baptist Association. That body held its session at the Borden Church, and continued seven days. Before the meeting closed many were anxiously inquiring the way to Zion, and 14 were baptized in the name of our Divine Master. This Association was constituted in Oct. 1843, at which time it consisted of five ordained preachers and 142 communicants distributed in six churches, at present it numbers seven ordained preachers, nine churches, and 258 members; those added to the churches during their last association year are almost exclusively new converts. The following extracts from my diary may, perhaps, not be uninteresting to the friends of missions.

Oct. 30th. Preached at night at St. Augustine, which is at present the most flourishing town in Eastern Texas, it is situated in that portion of the country known as the Red Lands; in the place are two literary institutions, the University of St. Augustine and at the Wesleyan College, both of which are in a flourishing condition, and are giving instruction to 300 students.

It is but a few years since St. Augustine was famed for the turbulence of its inhabitants—at present the universal prevalence of good order cannot fail to strike the visitor; nearly all the permanent citizens are members of some one of the leading denominations of Christians, the Methodist, Presbyterian, and the Cumberland Presbyterian have flourishing churches in the place; the Baptists also have formed one during the past year by Elder David Lewis, formerly a missionary among the Indians, and he has been instrumental in adding many to the little church by baptism; the house where I preached was crowded to overflowing.

Nov. 1. Proceeded ten miles to Nacogdoches. On looking over the old Spanish documents, (says the editor of the Red Lander,) dated at this place more than three fourths of a century ago it will be found that they invariably begin with "The Town of Our Lady of the Pillar of Nacogdoches." The origin of this is, that the Catholic missionaries, who first came to this part of Texas, found a numerous tribe of Indians here, who were called the Nacogdoches. Finding it a beautiful place, and having been well received by the Indians, from whom they obtained permission to remain and build wigwags, the missionaries soon erected a church and other buildings, which they called the Mission of Our Lady of the Pillar, and in order to distinguish it from other missions, which might bear the same name, they added to it "of the Nacogdoches;" when afterwards the place grew to a large town, with a population of upwards of 3,000 inhabitants, not including the garrison of from 1,000 to 1,800 troops, "Our Lady of the Pillar" was chosen as the Patron Saint of the Town. This name given at not only the origin of the name but also makes us acquainted with the antiquity of the place and the extent of its former population, and although the town has lost its preeminence in Eastern Texas, the Nacogdoches is a name still dear to the Mexican. Some of the buildings, constructed by the former possessors of the soil, are still standing, among which are the Old Stone House on the Square, and a building which was occupied by the Mexican Commandant. There are in the town and in the vicinity still residing a number of Mexicans who, together with some few others, adhere to the Roman Catholic faith. They, however, have, for some years past, been desolate of the regular services of that worship; and Protestants have had but little to encourage them in the place, so that in past years, Nacogdoches has been noted for immorality and the desecration of the Christian Sabbath, a change however, for the better is apparent. The cause of temperance is advancing, and has for its advocates the most talented and influential citizens of the place. An interest is also manifesting itself upon the subject of education, and the ministers of the gospel are kindly received, and the truth of the Bible are listened to with interest. I was introduced to Col. H. Edwards and lady who stated that they joined a Baptist Church in Kentucky thirty years since. They, with others expressed deep anxiety for regular Baptist preaching.

Nov. 2. In company with brother Lewis, proceeded four miles north of Nacogdoches, to the Union Baptist Church. During the meeting, which continued two days, three were baptized, and many manifested deep concern on the subject of religion. Here I became acquainted with Deacon Wm. Sparks, aged 90, he has been forty years a member of the Baptist Church. He is commonly called in that section of the country by the name of the "Peace Maker."

7. Arrived at Huntsville. At this place a Baptist Church has recently been established, through the instrumentality of brother Z. N. Morrell, our missionary. Continued four days. Congregations large and apparently deeply interested. In the neighborhood of the little church, which we organized in Montgomery county, once resided brother Robert Denham, a member of the Baptist Church. He was one of the unfortunate Mexican Prisoners. After the rescue was made, and he and his companions were retained, an order was given that every tenth man should be executed. Denham drew one of the fatal white ballots! Just before the sentence was executed some of his unfortunate companions requested him to pray for them; for this purpose they knelt upon the ground, but so soon had they done so, however, than they were commanded by the office to resume their positions and informed that there was but one religion in Mexico, and that there was a priest in attendance, who could prepare them for death. Brother D. only observed, that though they could force him to change his position, they could not prevent him from calling upon the Lord, and they declined the services of the Catholic Priest.

Brother Baylor and myself, who were ap-

pointed a committee by our Education Society, have had presented a bill in Congress for the chartering of a Literary Institution, which, we have no doubt, will pass."

There is no action of the great home Mission field from which the Reports of missionaries more frequently contain cheering accounts of the advance of religion and morality than Texas.

The success which has followed the labors of brother Tryon is particularly encouraging. Among other fruits of his labor he has during his residence in that Republic, (four years), baptized about 200 persons; received a large number by letter; and organized four new churches.

In nearly every letter he earnestly asks the prayers of Christians in behalf of Texas and himself. Surely, he will be remembered.

BENJAMIN M. HILL, Cor. Sec.

Foreign Intelligence.

Conversion of another Missionary of Arts.

A master of arts, formerly a gentleman commoner of Oriel College, has announced to his friends that he is a Romanist, but that it is not his intention to join the Church of Rome during his father's lifetime, out of respect to a parent's feelings, which would be wounded by such a step.

London Correspondent of the Record.

INNOVATIONS IN THE ENGLISH ESTABLISHED CHURCH.—We have been informed that a meeting of noblemen and gentlemen took place on Friday, to consider the propriety of adopting some active measures with respect to the present disturbed state of the Church on those matters which have recently been so much the subject of discussion. The meeting, which had been convened by private circular, took place, as we are informed, at Lord Howard's in Belgrave square. The proceedings were all preliminary, but a Committee was appointed to draw up for approval a Memorial, to be addressed either to the Queen or Archbishop of Canterbury, as may hereafter be determined. It was agreed that there should be another meeting, as a understand, at which some definite course will be determined upon; but at the time the meeting was held it was supposed that there was to be a meeting of the Bishops, to consider the state of the Church with respect to the recent innovations. As it is understood that the meeting of the Bishops will not take place, the further proceedings of the parties who met on Friday will not be delayed to await its results.—(London) Times.

EDUCATION IN RUSSIA.—Religious education is now completely organized in the Russian empire. There are four districts of teaching, having each their academy—at St. Petersburg, Moscow, Kiev, and Kazan. Under the academy there are forty-five seminaries, one hundred and seventy-three circles, and one hundred and ninety parish schools. In 1842, the total number of pupils was sixty thousand three hundred and sixty eight. There are in the empire thirty four thousand four hundred and fifteen churches of the Greek creed, besides nine thousand and fifty nine chapels. The number of clergymen is one hundred and seventeen thousand four hundred and forty five. There are seven metropolitan, twenty eight archbishops, and twenty eight bishops, two thousand five hundred and forty two ecclesiastical tribunals. The total income of the Church consisted in 1842, of three million forty-two thousand seven hundred and fifty four silver roubles. The number of the members of the Russo Greek Church is forty-four millions, one hundred and two thousand, one hundred and ninety five individuals.

TAHITI—FRENCH RULE.—The missionaries have become quite useless here, there being no natives left at home to whom they may preach. The Governor liberated some prisoners a little time ago in the most public manner, on a kind of stage erected on the beach. This was done professedly at the intercession of the Roman Catholic priests while their own missionary, Mr. Wilson, had asked in vain for this favour.

"The Governor is in the habit of amusing the gentlemen and officers who dine with him by having after dinner the native girls collected at the front of his house, (formerly Queen Pomare's residence,) who there exhibited their old obscene dances. At the moment I am now writing there is not a modest woman in the town, and hardly a Tahitian man—all have left for the Tahitian camp. This is a public room belonging to the officers at the barracks, in which all kinds of wickedness are carried on every night, in short, the whole place is demoralized."

"Our poor friend the Queen is still with us. She is most anxious to be put on the same footing as the King of the Sandwich Islands. You will see an account of some chiefs at Governor Brunat's acknowledging Louis Philippe. They have since declared that they only did so from fear. Pomare has received a letter from Eimeo to say that the whole island is still for her, except three chiefs, who have been bribed by the French. The last message sent from the Tahitian camp is that they intend to fight until only two are left."

Death from Swallowing a Gold Ring.

A young married lady of this city died suddenly on Thursday last from the above cause. It appears that about seven years ago, whilst being addressed by the young gentleman who afterwards became her husband she in a playful mood, put a gold ring in her mouth, which she unfortunately swallowed by accident, and lodged in her throat, whence it remained in spite of surgical skill, causing at intervals much pain and uneasiness.

On the night of her death she was sitting in her room, when of a sudden, she experienced a strangling sensation. She immediately arose, and in attempting to walk, felt herself reclining. She seized hold of the bed post and making some noise, attracted the attention of her husband. On seeing him come to her aid, she made another effort disengaged herself from the bed post, and falling into the arms of her husband, expired from strangulation.—[Balt. Sun.]

