

# Alabama Baptist.

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## TERMS, &amp;c.

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## RELIGIOUS MISCELLANY.

## LUTHER AND CALVIN.

The son of a humble worker in the mines, his youth was cast into the most inauspicious circumstances: and in the toil of destitution with all the obstacles around him, that beset the lowest poverty, he acquired the elements of learning. Nor, so far as luxury is concerned, was his condition greatly altered, when he found shelter for his studies in the retirement of a monastery. This is the man who now stands up, in the rusty garb of a friar, to oppose the missionaries of the nation. One act of his resistance emboldens him for another. Proceeding from point to point of attack, he enters the citadel of the church at last. In the beginning, he denounced only the abuse of indulgences; then indulgences themselves. The Pope's authority was here involved; it was exerted against the innovator, and by him in turn it was defied. He appeals from the Pope, to a general council; no general council is to be had. After much arguing, and much writing, he denies the infallibility of even a general council. Luther stood, thus, an individual against the world; thus he asserted the right of the individual conscience, against all the power of men, and all the claims of churches.

Luther stood thus against the world—and man there has seldom been, better constituted to face it. No liberal thinker, be his theological opinions what they may, will exclude Luther from the circle of great men; and however small a critical severity may esteem that circle to be, it must have space in it for Luther. Great he was; and we apply the epithet to him in its simple import, and with emphatic meaning. We call him not great, in any special limitation. In calling him great, we speak not of him as we do of a great soldier, a great statesman, a great scholar, a great divine; we lay aside distinctions, and with fullness of phrase, but yet precision, we call him, in all the compass of the term, a GREAT MAN. Fervent in passion, glowing in fancy, powerful in understanding, diligent in words, he was equally commanding in eloquence and action. Of untiring energy in thought and deed, his heart was as simple as it was gigantic; and if his words were often fierce, to words alone his fierceness was confined; if often grossness belonged to the polemic diction of his times—Gifted with many talents, he was fitted for many works—scholar, theologian, lecturer, preacher, he could spend months in solitary study, he could pass from the cell to the crowd, and the multitudes which his voice had gathered, his zeal could set on fire. He could meet the subtle logician, and give him battle with his own weapons, in the cunning fence of his dialectics. He could stand amidst assembled princes, and with prophetic courage utter his bold, free speech, fearless of monarch and of priest. He could sit in the college chair, and dispense wisdom to listening youth. He could ascend the village pulpit, and nourish, in peasants' souls, the life for heaven.

And when he had done the work of scholar, theologian, lecturer, preacher, laying aside his professional robes, he appeared clad in all those kindly graces, that rendered him the delight of the social and domestic circle. Having Europe for his arena, pontiffs and kings for his opponents, admitting nations for his audience, his personal meekness in private was never injured by the grandeur of his relations in public. Hearty, friendly, unpretending, of open speech, easy of access, cordial to his intimates, indulgent to his family—the nearest and gentlest of the peace of home—then he was bold in the strife of the world, and, willingly, as he rushed to that peace, so all it with refining pastimes and pure companionship, with the sweetness of music and the gaiety of witty converse, with all those innumerable charities, that while they bless retirement, train the soul for its best and bravest actions in the more open fields of struggle and of duty. Pre-eminently, this was the man of the century—and that century was the sixteenth.

Born as Luther and Calvin were, for the same age, and in it yet their characters stand in very striking opposition. Luther was made for the storm; Calvin for the cloister. Luther was the greatest orator of the Reformation; but Calvin was the greatest thinker. Luther was a man of indomitable energy; Calvin was a profound mediator. Luther was a man of impulse; Calvin was a man of logic. Luther was a man of action; Calvin was a man of dogma. Luther communicated his glowing passion to the living multitude; Calvin wrote his creed on the intellect with a pen of fire—and the intellect into which he had burned his opinions, retained the marks of them forever. In dictating, as we are, the opposition of the individuals, we should not disregard the further modification of this opposition, by the difference of nationality. The mind of Calvin was eminently French; it was precise and definite, with the tendency to reduce all thoughts and things to a system, added to a hard consistency, all his own, which carried logical extremes into practical results.

Luther's mind, on the other hand, was thoroughly German; deep, thoughtful, many-sided, and capacious; prolific in imagination, and ample in discourse of reason; not arrayed with ornament, fully disposed, but rich in native beauty; crowded with ideas, not marshalled and set in order, but mingled as a throng of great with the low, the noble with the mean, where pictures of saintly loveliness and odd, yet where the soul melted into harmony, in the softness of a dim religious light; a mind more full than exact; not so much analytical as poetic; melancholy and dream dreams; partaking of the grandest souls, the second sight that sees more things in heaven and in earth, than allow, yet that has, in its apparent folly, most wisdom of sensation is obtuse and blind. If we dared to contrast the minds of Calvin and Luther by visible similitudes, we should find the likeness of Calvin's in the regularity and method of a modern post-office, and that of Luther's in the massive and sublime complexity of an ancient cathedral.—Mr. Giles' Review in the Christian Examiner.

## OPEN COMMUNION.

But it is urged that open communion would promote christian fellowship and unity. It is not this taking for granted, a principle demonstrated that such a result would assuredly follow its adoption? Do those denominations who commune with each other co-operate more harmoniously, or evince a more friendly regard towards each other, than they do to the Baptists, or the latter to them? Let us test the matter.

The Freewill Baptists practice open communion, yet as far as our information extends, other denominations seldom avail themselves of the privilege; and certainly they have as little intercourse or connection with other denominations as any body of Christians in our land. Such is the case, too, with the Christian sect, who also generally immerse. An open communion Baptist church was formed several years ago, in the city of New York, yet it received no encouragement from the Pedobaptists, though it appealed to them for aid. A few small churches were organized in this State a few years ago, on this principle, called Union Baptists, but they received no encouragement from their Pedobaptist brethren, and they have nearly if not quite faded away.

Such is the experience of bodies, in practice, if not in name, Baptists. They have from actual trial been taught the lesson, that it has neither commended them to the good will of the Pedobaptists, nor drawn their affections more strongly to them. There is less friendly co-operation and union between them and the Pedobaptist, than is evinced by the latter to the Baptists who deem it their duty not to practice open communion. Let us see if the evidence is more favorable to the good results amongst the Pedobaptists themselves.

The Episcopalians permit Presbyterians, as well as others, to commune with them, though Dr. Seabury, the editor of the New York Churchman affirms that such invitation is uncanonical; yet so one will venture to affirm, that they have more affection for the Presbyterians, exchange pulpits more readily with them, or have more Christian Union with them than with the Baptists. The Episcopal and Methodist churches commune, yet have no closer or more intimate connection with each other, than with the Baptists. The same may be affirmed of the Presbyterians and Methodists. An Episcopal minister in this city was recently censured for entering his pulpit to the Presbyterian General assembly, and if the same courtesy had been extended to the Methodist General Conference, or the Baptist General Association, it would have been as readily objected to.

The fact is, that interchange of communion is but a slight advance towards serious obstacles are in the way, and cannot be removed without destroying the distinctive features of the several denominations. Church government, on one hand, and difference in doctrine on the other, keep denominations far apart, and must prevent any close or intimate union. The Churchman may invite the Methodist or Presbyterian to the communion table, but as long as he holds the dogma of apostolic succession, and that no ordination is valid without the laying on of hands by a bishop, he can have no real fellowship with or for them. He cannot consistently look on their ministry as valid or duly authorized. They are in his estimation intruders into the sacred office, not qualified to administer the ordinances, or ex-

ercise the Scriptures. The Methodists rejecting the dogma of apostolic succession, and disowning bishops, yet retain the over their ministering brethren. Not only in church government do they differ most essentially from the Presbyterians, Congregationalists and German Reformed church, but also widely in doctrine, being other; the Calvinists regarding the Arminian as essentially an errorist, and the latter repelling the allegation with equal assurance that he is right.

## RUSSIAN BAPTISM.

It is always performed by immersion. In the rich houses, two tables are laid out in the drawing-room by the priests; one is covered with holy images, on the other hand is placed an enormous silver basin, filled with water, surrounded by small wax tapers. The chief priest, holding a cross, kneels in the water, and plunges the child, and after reciting certain prayers, undresses it completely. The process of immersion takes place most discreetly under the water; the head is then restored to the nurse, and the sacrament is finally administered. In former times, when a child had the misfortune to be born in the winter, it was plunged without pity under the ice, or into water of the same temperature. In the present day, that rigor has been relaxed by the permission of the church, and warm water is substituted for the cold; but the common people still adhere scrupulously to the ancient practice in all seasons. On these occasions numbers of children are baptized at the same time on the ice, and cold often proves fatal to them. It sometimes happens, also, that a child slips through the hands of the priest, and is "God has been pleased to take this infant to himself; hand me another;" and the poor people submit to their loss without a murmur, as the dispensation of heaven.

## HOW WAS IT ACQUIRED.

The Emperor of Russia has issued an imperial ukase, commanding all civil functionaries, who possess a fortune, to profess the Russian faith, by what means they acquired it. The promulgation of this requisition has produced a great sensation among the officials. Many of them doubtless find themselves in a sad predicament—ashamed to give the account, but afraid to refuse.

This may well remind us of a higher procedure in which we are all concerned—a review by the heart-searching Judge of all the deeds done in the body, and that not of a few distinguished officials, but of the whole family of man. Then will it be inquired, not only respecting property, but also respecting time, talents, opportunities, and all the blessings they have received from God. "Give an account of thy stewardship," will be the royal edict issued by the King of kings. Before him will be gathered every man according to his deeds. Then indeed there will be great sensations—on the one hand, of shame, self-examination, and fearful apprehension of fiery indignation; on the other, will be seen the dignity, and the lofty mien consequent upon the approval of conscience, and the sure prospect of a speedy and abundant entrance into the kingdom of glory and of God.

Is it difficult now for some to account for the manner in which they have acquired property—and in conscience feel satisfied with the manner in which they are using it? How much more then and there! And yet the account must be rendered—All must come to light, and that before God and all created beings. Those, therefore, who would then obtain glory, honor, immortality, let them now live in view. Let them now see to it, that they do good, that they become rich in good works, lay up for themselves a good foundation against the time to come, that they may lay hold on eternal life. And others, when an irresistible requisition to bring all to light would fill with dismay and alarm, it might be well for them to consider, called, of ill-gotten gains, or of an evil course of life, should he set in competition with an approving conscience and the hope of heaven—whether that which here would fill with shame, must not overwhelm with it there—whether that which cannot now at the bar of conscience stand the test, must not receive a heavy condemnation at the bar of God—and whether they must not be an infinite loss, though they gain the whole world, but lose their own souls, or be themselves cast away.—South Presbyterian.

## THIRTEEN YEARS' WORK FOR A BIBLE.

In the year 1822 the wages of a laboring man were less than four cents a day, while the price of a Bible at the same period, was about \$180. A common laborer, in those days, must toil industriously for thirteen long years, if he would possess a copy of the word of God! Now, the earnings of half a day will pay the cost of a beautifully printed copy of the sacred Gospels—What a contrast! What an illustration of the power of the press!

## HOMELIST AND MISCELLANIST.

## GHOSTS.

There is a spot here (Plymouth, Mass.) by the name of the "Spirit Pasture," but sent seems to know.

Many years ago a gentleman by the name of Cotton, who lived near the spot, was returning home late at night and to a corner of the spirit pasture. He reached home in a state of great agitation, and said he had seen the spirit of a man—it stood in his path and told him that he had been murdered on that spot, and his body was buried under the tree which stood close by them. He pointed to the place, and his tones, and put them in a coffin, and bury them in a grave on the burying hill.

On the following morning Mr. Cotton was in high fever and delirious. When he awoke he was surrounded by his friends, and his impression with respect to which they thought had probably come, he seemed to have been cured of the fever. He never returned to the spot indicated by the spirit.

An aged physician of this town has been heard by several persons to relate the following adventure which he also met with on the same spot.

"I had been with a patient in Kingston, who was very sick, and I did not feel willing to leave the house till noon. My horse had been sent away; so I set out to walk home. It was a trifle for me, as I was in the habit of taking long walks. By crossing the corner of Spirit Pasture I might shorten my walk a little, so without hesitation I stepped over the old wall and walked on. I had reached the shaly hollow, where the spirit was said to have appeared to divers persons, and as I went along, was thinking over the strange stories I had heard about the place, when all at once I was startled by a chain. I looked around—the moon was shining clear and cold—every object stood out distinctly in its white light, and there at a distance before me stood a tall white figure, with its long arms widely extended. As I gazed upon it I became certain that it moved, and that the clanking sound proceeded from the same spot. I must confess, would shudder passed over me, and something pushed my hat up from my head. I stood still several minutes, and my eyes fixed upon the mysterious object; but still it appeared the same, making no motion—accompanied by the same sounds.

I had made it a rule in life always to search into the meaning of every thing that I saw, and I resolved to do so, although I must confess I should have preferred to turn back and leave Spirit Pasture to the mysterious thing, whatever it might be. I went on, step by step. I did not feel my own pulse, and cannot say how many strokes I beat to the minute. Step, step, I went on, slowly—at length I clearly saw, amid white horse, with fetters on a chain, as if from one foot to the other. He was leaning at the foot of an old cedar tree, which had been stripped by age of its bark and all its branches except the two lower ones, which extended horizontally as the branches of the cedar always do. This group, aided by the pale moonlight, and more than all, by the superstitious connected with the spot, would have made an excellent ghost, if it had not been spoiled by too near a view."

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## OCCUPATION OF ENGLISH WOMEN.

The census of returns presented to Parliament, we find some rather curious facts relating to the occupation of ladies. We find fifteen ladies entered as "actors," and one as a "professor at the bell letters." Of actresses, we have thirty, and fifty-seven females stated to be under twenty, including, we suppose, infant Sapphos, and other juvenile performers. Of curiosity-dealers, the return is forty-six, only six being of the fair sex; a disproportion, we by no means understand, but probably the latter could have mustered stronger as curiosity-seekers. This disproportion, however, is amply redeemed by the statement that there are five hundred and eighty-four females connected with the post-office. Four ladies are engaged as hay-making manufacturers, thirteen confess to have boots not above buttons, and eighty-six shoe horses, or doctor them, which is not very material. Then, again, we have twenty registered as combers. One hundred and thirty-one are entered as chimney-sweepers, fair in sex, but alas, for the complexion! Of botanists, we have in all sixty-five two of them being ladies. The Scotch, too, profess to have thirteen female drivers following their cattle to the Southern market. Eighty females are entered as match-makers—ladies, not national, we presume, and therefore exclusive of prudent matrons. Under the head, "newspaper editor, proprietor, and reporter," we find five hundred and twenty; only four, however, are mentioned as females above twenty.

A celebrated king was wont to say of himself, "That he was a great necromancer, for that he used to ask counsel of the dead;" meaning books.

## THE AZTECS.

We find in the New-York True Sun, the following historical sketch of this race:

The Aztecs, of whom we have heard so much, were a tribe living in the year 1167, in Aztlan, a country situated to the North of the California gulf. It was about this point, as we learn from a work now made, as beyond 35 degrees North latitude. They moved on to the river Gila, and remained there some time, and the evidence of the fact is strengthened by the existence of extensive ruins on the banks of the river. Thus it appears the Aztecs in their migration must have crossed the route now travelled between Santa Fe and Pueblo de los Angeles.

According to Humboldt, the Aztecs arrived in Mexico about the year 1169, Chichimecs, Nahuatlins, and Acollhuacs, with whom they allied and from whom sprung a people retaining their peculiarities, and finally exercising the peculiarities of empire. The Aztecs were very peculiar in their social and political organization. They at first were ruled by an oligarchy consisting of twenty of their most distinguished men, and this mode of government continued until 1532, when a king was chosen. It is a curious circumstance that the choice of the monarch was made by the nobles from among the descendants of the deceased sovereign, but none of them were particularly distinguished until the first Montezuma added lustre to the empire, by his conquests, his wise legislation, and his public edifices.

The magnificent dyke which he constructed to prevent a recurrence of inundations, was nine miles long and sixteen and a half feet wide. The great Pagan temple which stood on the site of the present Cathedral, was also his work. The invasion of the Spaniards, was equally celebrated. He was the last of his kindred race, and having failed to expel the invaders, or retain the affection of his people, tore off the bandages from his wounds, and sought in death a release from his sorrows and mortification. His nephew and son-in-law Guatemozin deeded his crown for three months, but was overthrown, and executed by his conqueror, the remorseless Cortes.

The Aztecs were a martial race, and in a series of wars conquered territories containing 18,000 square miles.

The jurisprudence of these people was simple, but in criminal cases their punishments were severe. Treason, homicide, robbery of gold or silver, theft in the market place, crimes against nature, and violations of nuptial engagements were punished with death. It is a singular fact that the Aztec law considering drunkenness the source of crime, usually hung before a certain period of life. If the drunkard was of noble family, he was hung at once, and his dead body thrown into the lake. If the offender belonged to the lower orders, he was for the first offence sold as a slave, and for the second to death. There was a curious exception to this law in the case of those of the age of seventy years. They were allowed entire impunity for their drunkenness.

There were no lawyers among the Aztecs. Offences of modern times they happily were ignorant.

The lands were divided between the king, nobles, priests and people. The nobility, whose influence controlled the choice of a sovereign, owned their share fully, freely and absolutely. The king, priests and people were mostly usufructuaries, somewhat on the plan of the Tribune, and the provinces placed in stockhouses to their necessities. Nevertheless, there was occasionally a famine in all the land. Slavery existed with this peculiarity, that the children of slaves were always free.

The religion of these people was a mixture of sentiment and brutality. They worshipped an immaterial Supreme Being, whom they called Teotl, and believed in the existence of an evil Spirit, with the unpronounceable name of Chacacotlotl. They believed a dog had as much of a soul as a man, and both were immortal. They divided the future state into three existences, with mansions of corresponding character. They also worshipped innumerable divinities, and had a number of youth, the painters, poets, and astronomers of their country. One of the most revolting of their religious rites was that of the sacrifice of human beings. The worshippers of their divinities often slew themselves before the altars, and as many as 20,000 victims annually perished to propitiate their furies.

The remains of the Aztec architecture exhibit a superior degree of excellence, and in the construction of roads, bridges, and monuments, they discovered skill and intelligence.

Their money consisted of the beans of the cocoon, a bag of which was equal to 8000 units, and a quill full of gold ore, such as one may now see in the hands of the Carolina and Georgia miners, representing 400.

Many seek the redoubt furor, but every man's judgment comes from the Lord.

## ART AND SCIENCE.

## PERILS OF SCIENTIFIC PURSUIT.

A Washington correspondent of the Journal of Commerce, speaking of the Col. Fremont is a genius, he possesses a very active mind in a small person, and is said to be devoted to the acquisition of knowledge, both scientific and general. He is a lover of the science and practice of astronomy, and has been seen at the dead of the night, and that a pretty cold heaven. Once it is said, he was mistaken by the night watch for a nocturnal prowler, or at least for a nocturnal astronomer, or the like, who should have been where honest people are, at home in an unreasonable hour.

The perils of the gallant astronomer reminds us of an unpublished event in the history of a scientific friend of ours, who most pardon us for putting it on record, but friend as a naturalist, who valued his knowledge of nature, and who was a mountain in pursuit of signs, with an equal zeal, sometimes wandering away for long distances, and spending days and even weeks in his excursions. At such times he dressed for his business, looking as unlike a college professor as could well be imagined. We have seen him in white boxes, where in to deposit such living prey in his reach, a net in his hand for piscatory operations, and shows on his feet, which we can't describe. Well—in one of his excursions, dressed in such garb, with implements like these, and in addition, a gun, and a bag filled with stones, he reaches the borders of a secluded town which is the seat of a college. Here he sat down, and with his hammer pecked away at his collection of stones, while a group of people gradually gathered around him to witness the operation. He kept on about his business, and they gazed with growing wonder, until at length a personage clothed with some official dignity, ventured to approach and arrest the grotesque stranger. "What are you going to do?" inquired our friend, who understood the whole movement, and knew how to enjoy it. "Going to take you to the poor-house, sir," was the reply. "Why so?" "Because you are crazy, sir."

And surely enough he might have found a home there, but for the neighboring professors, who knew him, and assured the good people of his sanity. Such is the story as we heard it—not from our friend himself, whom we never happened to hear speak of it, but from others who were acquainted with the facts, and have told them to us with great gloom.

A New War of Taming Leeches.—An old man in New Orleans, sick with the yellow fever, was told by his physicians to apply leeches, and they were sent to him in a bottle. The doctor called in the course of the day, and found most of the leeches alive in the bottle. Expressing his astonishment, he asked his patient why he had not used them. "Used them, sir," said Pat, "crying them with disgust, 'havin' it swallowed two of the serpents, and if its more y'd have down to save me from the yellow fever, then go to a priest."

The New Planet, Nereus.—The distance of this body from the sun is about 3,200 millions of miles, and about 3,100 millions from the earth. Its distance from Uranus, whose motion it disturbs, is 150 millions. Its diameter is about 150,000 miles. It would make in bulk, 250 such worlds as ours. It is greater in bulk than any body in the solar system except Jupiter and Saturn; the former being 360,000 miles in diameter, and the latter 70,000. Uranus 35,000, and the earth 8,000. It requires a magnifying power of 200 to distinguish this planet from a fixed star. This is a new member added to the solar system and a new chapter in science.

Tax Cholera.—A Disinfectant.—In a letter to the Times, Mr. Harpell, of Bristol, says: "The object of the present communication is merely to give the public opinion a right direction, as to the future boards of health to combat this insidious and powerful enemy. I must at once state that the two most popular disinfectants at the day—the chloride of lime and the sulfate of iron, known as Sir W. Burnett's and Lushington's—will be of no avail, although they will promptly remove ordinary putrid effluvia. The only chemical preventive I depend upon, is my numerous exposures to the virus, as chlorine gas; and (as I believe) to be a perfect one, if the fumigation is complete. I invariably pass through an atmosphere of neat myrotic vapor, &c. kept at escaping in my residence during the continuance of the disease in the city. I also placed large quantities of the gas in the hands of a Bristol druggist, who was kind enough to distribute 1,200 quantities of it gratuitously to applicants during three days, with instructions for the use; and am happy to say, that during that time the deaths fell from ten to one per day; and I have but very few doubts that if every ship arriving in England from an infected place should be exposed to a perfect fumigation with chlorine, we shall be preserved from the infection."



FRIDAY, DECEMBER 24, 1847.

AGENTS FOR ALABAMA BAPTIST.

J. J. BRADFORD.  
ALL PASTORS AND MINISTERS OF ASSOCIATIONS are requested to act as Agents for the Baptist.

67 Our thanks are due to the Hon. S. W. Harris, for a copy of the President's Message forwarded to the "Judson Institute."

68 Brother W. C. C. is informed, we shall write to New York, respecting the matter of which he wrote us.

69 Brother W. J. C. is informed, that the arrangement he suggests, cannot be made, at present.

HOWARD THEOLOGICAL STUDENTS.  
We trust the eloquent appeal and liberal propositions of the President of our Convention will be read, and pondered, and responded to, by every brother and sister, who values an enlightened ministry, or feels a sympathy for pious and talented young men, struggling amid the discouragements of poverty, to prepare themselves for usefulness.

THE WAY TO TREAT A PASTOR.  
Our Sunday school, a large one, was held in the room of the Pastor of one of our churches, and stole his gold watch. The good man was seriously annoyed by the loss, and took it sorely to heart. But on Monday morning, after breakfast, he found on his table another watch, more beautiful and more valuable than the former, presented by some of his people.

In a private letter, which he never dreamed the public would hear of, he says: "This will be the most precious watch in the world to me, as a mark of Christian regard, from a church to whom I am much bound, every way, already—With the help of God, all the hours it marks shall be more consecrated to Christ and his church."

Cannot some other churches give joy to the hearts of deserving Pastors, by some similar tokens of regard? A New Year's Gift would be highly appropriate, about these days.

ASSOCIATIONAL RECORD.  
CONCORD ASSOCIATION, LA.—S. J. Larkin, moderator; G. W. Baines, clerk. Baptized, 90; total members, 933; funds, \$100.10.  
The Circular Letter, by the clerk, is a very good essay on Christian humility.

BETHLEHEM ASSOCIATION, ALA.—Alexander Travis, moderator; Platt Stout, clerk. Baptized, 343; total members, 3,475; funds for domestic missions within the Association, \$200.  
This Association supports a missionary, to whom they pay \$400 for three fourths of his time, directing him to employ the remaining fourth in study. A most excellent plan, worthy of imitation.

The Southern Baptist Publication Society is recommended to the notice of the churches.

NOTICES.  
Contents: The Navigation of the Antipodes; American copyright; Evening at Sea, No. 2; Henry Mayhew; Was Rulens a Coloured? The American Library; Units, tens, hundreds, thousands; Research and Adventure in Australia; Magnificent; A November morning's Reverie; by Dallas; Valedictory Visits at Rome; Highland Destination.

EXERCISES IN HEBREW GRAMMAR, and Selections from the Greek Scriptures, to be translated into Hebrew, with Notes, &c. by H. B. Hackett, Professor of Biblical Literature in Newton Theological Institute.

The Author, an eminent Hebrew scholar, has prepared this work to facilitate the attainment of a critical and thorough knowledge of the Hebrew language.

It is divided into three portions: I. Exercises in Punctuation. II. Exercises in translation—selections from the Septuagint. III. The punctuation of unpointed text—extracts from the New Testament.

Either Stuart's, or Conant's translation of Gesenius' Hebrew Grammar, may be used with this work.

We shall be pleased to learn, that some of our brethren are so much interested in the study of Hebrew as to obtain this work. It may be had of F. H. Brooks, Mobile.

PERIODICAL LITERATURE, No. IV.—This number contains several Queries relating to church discipline.

I. What course should one member pursue towards another, by whom he has been aggrieved?

II. Is it invariably our duty to admonish a public offender privately, before we report him to the church?

III. Under what circumstances is it our duty to go to a public offender and admonish him in private?

IV. How are we to proceed, when a member of the church is charged, by common rumor, with criminal conduct?

V. Is it right to exclude a public offender, without giving him a hearing, and affording him an opportunity to defend himself?

VI. Is it right for a church to exclude a member, against whom there is no charge of immorality, for simply neglecting some christian duty, such, for instance, as the duty to unite in celebrating the Lord's Supper—to contribute according to his ability, to support the gospel; to keep up family worship, &c.

VII. In the trial of offenders, may we receive testimony from the world? And, if so, are we to allow it equal weight with testimony received from church members?

VIII. Has the church the right to suspend a member for a limited time?

IX. And X. Has a church the right, without the aid of a presbytery, to alter an article of faith, upon which she was constituted?

Has she the right, without the aid of a presbytery, to excommunicate an ordained minister?

XI. Has the minority in a church the right to demand the exclusion of an individual whom the majority believe to be innocent?

XII. Should the exclusion of offending members be published from the pulpit?

It will be noticed, that these Queries embrace cases of frequent occurrence in our churches; they will, therefore, be highly interesting. The replies, if not satisfactory to all readers, will command a serious consideration; and they must be regarded, in general, as embodying the usages of Baptist churches.

The present is a valuable number of the Library; and we hope the work will be well sustained.

FOREIGN.

From our European Times of the 19th ult. we glean a few items.

Three cases of decided Asiatic cholera are said to have shown themselves on Sunday in the Faubourg St. Germain. There is no doubt, that the ordinary spasmodic cholera is very prevalent in Paris, and that there have been some fatal cases, but this is the first time the Asiatic cholera has shown itself.

The Archbishop of York died, on the 5th of November, aged 91.

Dr. Mendelssohn-Bartholdy, the last of the great German musicians and composers, died at Leipzig, on the 4th, at the age of 39. He is called "the Mozart of the age, and at the time of his death was Director General of Music in Prussia. He composed remarkable pieces, when only eight years of age. He was buried in Berlin, with the highest funeral honors.

The receipts of the British and Foreign Bible Society, last year, were five hundred and eighty five thousand dollars.

After the 25th of next March, the Steamers will depart, every week, from the United States to England, and from England to the United States.

The British Parliament has just assembled. The state of Ireland will demand prompt attention, the murders, robberies and other gross violations of law and order still increasing.

The condition of commercial and monetary affairs in Great Britain is somewhat improved. The Cotton market is dull and unpromising. The New York packet ship, Stephen Whitney, was wrecked, off Cape Clear, and 91 souls perished.

The following paragraph shows how the more enlightened people of Europe regard this country: "The magnificent oration given to Prince Charles Albert, King of Sardinia, by the people of Piedmont, appears to have excited the wildest feelings of satisfaction at Genoa. Amongst other interesting demonstrations by the people, the following incident occurred:—The American Minister, Mr. Wickliffe, had stationed himself about half way between Turin and Moncalieri, in order to salute the King. No sooner did the immense multitude, which followed the Royal carriage, perceive the American Minister, than they raised the air ring with cries of 'Viva il Re! Viva il Re!' and 'Viva il Re!' and 'Viva il Re!'"

"Long live the United States!" "Long live America!" "Long live the Minister of the great Republic!" The cry thus commenced was taken up and continued by this vast assemblage of the people of Piedmont, extending from Turin to Moncalieri, a distance of three miles. It is computed that between one and two hundred thousand people were in the procession."

The Overland Mail from India brings no news of importance.

CONGRESS.

A bill has passed for the relief of the heirs of John Paul Jones.

Ten thousand copies of the President's Message were ordered to be printed.

A bill has been introduced into the House for taking off postage from newspapers, within 30 miles of publication.

We here give the Chairmen of some of the most important Committees: Senate: Foreign Relations, Mr. Sevier; Military Affairs, Mr. Case; Judiciary, Mr. Ashley; House: Ways and Means, Mr. Vinton; Military Affairs, Mr. Bots; Foreign Affairs, Mr. Freeman Smith.

The House has chosen Rev. R. R. Gurley (Presbyterian) as Chaplain.

STATE LEGISLATURE.

Hon. Dixon H. Lewis has been chosen to the Senate of the U. S.

Propositions are before the House, to charter a Rail-road from the Montgomery road to Gunter's Landing.

To charter another from Tuscaloosa to Gadsden.

To exempt negro property from sale under execution.

To elect Supreme and Circuit Court Judges by the people.

The Inauguration of Gov. Chapman, is described as quite a brilliant affair.

We find his Address in the Flag and Journal. The Governor is in favor of a vigorous prosecution of the Mexican War—expresses his approbation of the Tariff of 1846 and of the Sub-Treasury plan. He is opposed to the Wilcox Provision.

In regard to our State policy, he is opposed to new Banks, and favorable to maintaining the integrity and honor of Alabama by increased taxation.

Hon. E. S. Dargan has been elected to the bench of the Supreme Court, vice Henry Gold-thwaite deceased.

Mr. Garland has introduced into the Senate a resolution proposing the Consolidation of the 10th Section Fund.

GEN. QUITMAN.

This distinguished officer was received by the Legislature on Saturday last, with appropriate honors. Judge Porter was appointed to address him and which he did "in a very handsome and eloquent manner."

COMMUNICATIONS.

"THE BAPTIST BIBLE."

Has the American and Foreign Bible Society published, in the English language, a new translation of the Scriptures? I would it be a crime for them to do so, since it has never been published since King James' translation was "given by inspiration," and since Mr. Wesley and others were never denied the right to publish translations? Why, then, the oft repeated efforts on the part of some persons, to induce the belief that this Society has perpetrated the unpardonable crime, of publishing a new translation of the Bible, in the English language?

On an outer leaf of some of the books issued by this Society, is a table or catalogue of Greek words, with definitions annexed, giving what scholars call their primary or specific significations. In this catalogue are the following: *Agape*, messenger; *Baptisma*, immersion; *Baptizomai*, immerse; *Exousia*, over-seer; *Agape*, love; *Ecclesia*, congregation; *Heteros*, passer-over.

Does this table, although "*Baptizomai*, immerse," is in it, on an outer leaf of a book, make such book a new Baptist translation of the Bible? And yet the Rev. J. S. Higgins, agent for the American Bible Society in Alabama, on the 6th of August last, in an address in the Methodist meeting-house at this place, made, in allusion to the American and Foreign Bible Society, the following affirmation, which I write down at the time, and which he afterwards acknowledged to be correctly stated: "The Baptist Bible Society published the Bible, and it is a new translation; but it is not a new translation, and nothing else; but subsequently, *DEFENDING THE NOTE UNNECESSARY, THEY LEFT IT OUT, AND PLACED THE WORD IMMERSE IN THE TEXT INSTEAD OF THE WORD BAPTIZE.*"

At the close of the address, he was asked by me, in what language was the Bible, to which he referred, published. He replied, "In our own." I then said to him, "For do not authorize such an affirmation as you have made, and I hold you, sir, responsible for the proof of it." To which he answered, "If I am mistaken, it is attributable to misinformation imparted to me by either the Rev. Mr. De Votie of Marion; Rev. Mr. Chilton, of Greensboro; Rev. Mr. Sessions, of Mobile; or Rev. Mr. Talbird, of Montgomery; Baptist ministers in the State."

In his address, Mr. Hughes made likewise the following assertion, "The Baptist Church in Mobile, of which Rev. Mr. Lindsey is pastor, co-operates with the Mobile Bible Society which is auxiliary to the American Bible Society."

As Mr. H. had said "the same things in the same words, in Marion and Mobile," as well as at other places, and for the purpose, clearly, of "making capital," on which to operate against the Baptists—I applied, without delay, to the ministers to whom he had referred, to know whether they had "imparted" to Mr. H. any such "misinformation."

The following extracts from letters received from each of the ministers to whom I applied, will show how much "Baptist" and "American" the gentleman had for his statements.

Brother De Votie, under date August 9th, writes: "I feel bound to say to your publicity, that I never made any such statement to Mr. Hughes or any other person."

Brother Chilton, on the 14th of August, says: "I never imparted to Mr. Hughes any such information, or 'misinformation'—and I certainly do not feel bound to say to your publicity, that I never made any such statement to Mr. Hughes or any other person."

Brother Sessions, on the 19th of August, writes: "The said Mr. H. came to my office, in company with Wm. H. Taylor, of Montgomery, and proved himself to be one of the impudent men I ever met. There was no word passed in relation to the subject of the Bible, and I certainly never told him any such statement, or 'misinformation'—and I certainly do not feel bound to say to your publicity, that I never made any such statement to Mr. Hughes or any other person."

Brother Talbird, under date of August 9th, writes: "The said Mr. H. came to my office, in company with Wm. H. Taylor, of Montgomery, and proved himself to be one of the impudent men I ever met. There was no word passed in relation to the subject of the Bible, and I certainly never told him any such statement, or 'misinformation'—and I certainly do not feel bound to say to your publicity, that I never made any such statement to Mr. Hughes or any other person."

Brother Lindsey, on the 16th of August, writes, in reference to Mr. H.'s assertion, "that the church which he (Mr. L.) was pastor, co-operated with the Mobile Bible Society"—writes: "There has been no such co-operation since I have been pastor of the church." On inquiring of his members, he says he learned that the church had never co-operated with it. "You can see," says Mr. Lindsey, "that the church which he (Mr. H.) was pastor, co-operated with the Mobile Bible Society, and that the church which he (Mr. L.) was pastor, co-operated with the American Bible Society."

So much for Mr. H.'s "Statements on Baptist authority—for the satisfaction of Baptist minds alone."

It may be asked: why have I not published these facts before, seeing that I have had the letters of these brethren on hand for some months. To this I reply. A few days after Mr. Hughes left us, I was told that he had expressed his intention to publish in the Alabama Baptist a refutation of his statements, and I have since learned that he "blocked out a short communication for the Alabama Baptist," the night after his address—on the 6th of August. I have delayed the publication of this article, hoping that Mr. H. might carry out the purpose he seems to have formed before he left us. Whether he really intended to do any such thing or not is very doubtful, as will be seen from what follows.

On the 6th of November, Mr. Hughes addressed a letter from Tuskegee, to the Rev. John B. Fisher, the Methodist minister in charge of the Spring Hill circuit, which was received by Mr. Fisher "about the 10th of November." Mr. H. in this letter requests Mr. Fisher to "send this (letter) over to (his) friend Mr. Connella." On yesterday, the 15th of December, after a delay of more than a month, Mr. Fisher brought it to me, and stated that he had been "hesitating whether to let (me) see it or not, for fear of some disturbance,"—adding that he had urged Mr. Hughes to publish the correction of his statements in the Baptist.

In this letter, Mr. Hughes, instead of retracting his statements, as he spoke of doing when he left here, complains of his "treatment at the hands of Mr. Connella, an immersion preacher, the day (he) was at Spring Hill!"—Complains that "Mr. Connella has written letters about (him), bearing on his veracity!"—and insists that he made his statements at Spring Hill, "on Baptist authority!" After informing Mr. Fisher of a fine lot of "documents" he (Mr. H.) has recently received from New York, to prove the truth of his statements at Spring Hill, Mr. Hughes gives us the following precious morsels: "Now if you ask me why I do not publish these things in Alabama, and vindicate myself from the 'angry passions' of Rev. Mr. Connella, I answer, because I need no defence in the case (!) no one could be benefited by it," (very true, "and the Baptists would suffer deeply," (how merciful!)) "and Christianity be injured."!! Indeed! Does the truth ever injure Christianity? How

"Error wounded, writes in pain."

A sense of justice to the cause of truth alone, impels me to publish the above facts. Other matters in this letter above referred to, may claim attention at another time.

A. A. CONNELLA.

Spring Hill, Ala. Dec. 16, '47.

BENEFICIARIES OF HOWARD COLLEGE.

GREENSBORO, Dec. 15, 1847.

Brother Jewett—I would throw no obstacle in the way of those who are laboring to advance the cause of Foreign Missions, or Domestic Missions, or any other benevolent enterprise of the day. I am myself in favor of them all; and I pray that success may attend them. Yet there is another matter, that I feel assured lies at the foundation of all these, which has been fearfully overlooked by our denomination, and to which I desire through your paper, to call the most serious attention.

On God's plan of working, as exhibited in the Gospel, how are the Heathen to be enlightened, and the world christianized, without a living ministry? The Great Apostle of the Gentiles indeed, inquires—"How shall they believe on him, of whom they have not heard, and how shall they hear, without a preacher, and how shall they preach, except they be sent?" "Now the field, which is the world, lies open before us, and we propose to make efforts for its conversion."

But how are we to do this?—without living Ministers, who are to take the sword of the Spirit, which is the word of God, and go forth in the strength of their Master. And when we seek for the Ministry to accomplish this vast work, what do we see? Do we find that we have any to send abroad as Foreign Missionaries? Do we not rather find that we have not half the number required to supply our needs at home? Do we not find many even of our churches, desolate and languishing—aside from the fact, that untold thousands of the uncivilized in our own country seldom, if ever, hear a gospel sermon? Yes, such is the fact, the mournful truth of this matter, and yet, what have we been doing? and what are we now doing, to remedy this great evil among us? There is but little that I should attempt to answer the question.

We have, perhaps, occasionally, thought of the subject, and occasionally offered up a formal prayer that more laborers might be sent into the field, but what have we done beyond this?—We know full well the answer.

Now, we have in our own State, a flourishing Baptist denomination, and that too, the sole property of the denomination, to this, we have added, a theological Department, and in that Department, a Professorship has been endowed with the liberality of a princely donor, a few of our brethren, the members of this denomination, have been chosen to fill the duties of that department.

And now, young men who are willing to dedicate themselves to the service of God in the Ministry stand looking in at those doors, and anxious to enter, but poverty, and poverty drives them away, and bids them retire! They turn away, and look to the first five thousand dollars in Alabama. And with trembling hearts and fearful eyes they see, brethren dear brethren, will you not from your abundance, feed us, while we enter here, and labor to qualify ourselves to preach the unsearchable riches of Christ to a dying world? And what answer shall we give them? Shall we say, We have prayed "the Lord of the harvest that he will send forth more laborers," and that must suffice you! Our prayers we have given, but our money, we cannot give!—And how will this answer, or conduct corresponding with it, appear in the sight of him who gives us all we have, and who has informed us that "he who giveth to the poor, lendeth unto the Lord," and has commanded us "to honor him with our substance?" Let us all look to this, it is a solemn matter.

But now, a few or two before I close. The Theological Department of our College opened with very encouraging prospects. A number of

young brethren appeared, and entered upon a course of study for the Ministry. So far as I know, not one of them had reason to believe entering on the experiment, that he would be sustained through an entire course, and most of them were compelled to leave, when they had indeed but made a commencement.

And what is worse and more to be deplored, from the first, a few noble spirited individuals about Marion, where the college is situated, have been greatly burdened with the beneficiaries, as the sums sent up for that purpose, have been wholly inadequate.

There now remain in the Department four students, and these must also leave, unless those who profess to love God, and to desire more laborers in his cause, can be aroused from their sleep, and prevailed on to send up funds to sustain them, and to bring in others to engage in the same good work. We know a number of young brethren, who are ready to enter, if the means can be raised. And now cannot we raise them? I know we can, but let the question be raised, Will not we raise them? I hope we shall. And though I feel that thousands of Baptists in the State are able to give ten times the amount which could reasonably be expected from me, yet I feel it my duty to propose, and do as follows—

I will be one, of one hundred, or any larger number, who will send up to the Alabama Baptist State Convention at its next session, the sum of twenty dollars each: I will continue this contribution with them annually, for five years, if God spare my life, to be applied to the support of the beneficiaries in the Theological Department of Howard College. And to assist those now here, and others who may enter between this time, and the next session of the Convention, I will be one of any number, who will send to the Treasurer of the Convention, each, the sum of ten dollars, which is, on my part, herewith enclosed. My dear brethren throughout the State, I appeal to you. My appeal is in the name of that Saviour whom I trust we love. Let us take this matter in hand, and I feel assured God will bless our efforts. Send up, at once, ten dollars, for the present need; and send in your names by scores, to brother Jewett on my first proposition, so that he may publish them in the Alabama Baptist, and your Board of Directors may thereby know, whether they can receive any candidates for the Ministry, or most turn them all away, saying, "no funds, no funds."

I am, dear brother, yours most affectionately, in the fellowship of Christ Jesus.

THO. CHILTON.

THE BEST METHOD OF CONDUCTING A REVIVAL, IT BEING COMMENCED.—No. I.

Touching this subject there are a variety of views among professors at large, and there may be some conflicting views among us; but as our object desires good to the rising ministry, we venture ours.

1. In relation to the ministry, we know that in a revival, as well as every other good, we are dependant upon an Almighty arm. We know He is the source of every good and perfect gift. Of this we hope never to lose sight.

Humly speaking, every good minister is not calculated to conduct a revival; his gifts are not suitable to its progress, for many and varied are the gifts of God's true ministers, which He designed should be so. Some are fitted to plant the seed, in removing the rubbish and ploughing the field; while other talents develop themselves in sowing the seed.

Again, others in watering, giving quinine and stimulating the young professors; tilling the soil. Others in gathering as reapers in the harvest of the Lord. Still others are fitted to defend the doctrine, both in and out of the church, never disposed to give an inch to Satan's troops. Some to edify the saints; others to take the presence of the Word, and present the claims of the gospel faithfully and irresistibly to the conscience. And yet all these gifts are of the same spirit; all by God's arrangement fitted to work in the same building. Some hewers of wood and drivers of water.

This position being true, all these ministers are calculated to promote a progressive condition in the church. He that clears and ploughs the land, he that sows the seed, he that waters and he that harvests, he that defends the doctrine, he that animates and cheers the pilgrim on, and the evangelist (or revivalist,) all, with their great variety of useful material, brought to bear, would not be calculated the best means to conduct a revival; but rather let each fill his station and do the work assigned him; and when the revival's time comes, let him do his work. Then all would work precisely where God designed them to work. Hence there would be no warring and twisting gifts. We should have more evangelists and exhorters.

Therefore, let those who are called and experienced, we come irresistibly to the conclusion, that under God, to conduct a revival most successfully, one minister should be the chief manager, assisted by another, and, if you please, an exhorter; and of course these must be revival men.

This position being fairly before us, two important considerations are implied. First, the minister who is to be the leader, must possess the proper gift. He should be what we call a revival man. Though he may be warm hearted and soul stirring in his appeals, yet he should be able to command his own spirits, so that he may conduct all things decently and in order; and, so to speak, if the world turn upside down, he should be wide awake and see the whole of it. If he maintain his equilibrium, it will not only give him influence in conducting such meetings, but enable him to wield every such influence to the best possible advantage, and to bring it to bear at the most important crisis.

These two preachers should be together—walk, talk and sleep together—go to secret prayer together. One general theme should absorb all their effort, the conviction and conversion of sin-

ners now. To this end, they should carefully agree upon corresponding texts, which should be directed (church being revived) to the sinners the lost, unawakened sinner—for several days. These sermons should seldom, if ever, exceed in length thirty minutes, and should be as pointed as possible, with an occasional appeal to Christians to be importunate in fervent prayer.

These ministers should prove by their sermons and efforts, that the *salvation of the sinner now before them, is their great object*; which will have its weight. 'Tis desirable that they should forget themselves and every thing else, but the cause now before them. And after the several days above mentioned, the anxious seat being well filled, they should preach directly to them, no plain as the Lord will enable them to do, with an occasional audible prayer, may God help these sinners to believe in Jesus. While they are on the anxious seat, talk to them candidly, and if you have not the best reason to believe they are changed, tell them so in all faithfulness before God. All of which will prove to them that you are interested in their behalf. Learn their condition in every possible point of view you can. See if you can discern the particular point on which they hang. Let God's people offer their prayers, particularly in view to the hindrances of their conversion; and in the next sermon preached, knock every prop from under them, if possible. There are brethren and sisters who have special influence with these revival persons. The ministers should be their friends, and when the day's meeting closes, (which should be done while all is warm,) let these brethren and sisters have a special conversation with those persons, and report to the ministers next morning; during which day, their very cases should be presented to the Lord. At this period of the meeting, the great subjects of faith and repentance, are to be explained and enlarged on.

Just here, you will at once say why every gift is not necessary, or best to be brought to bear, during such a meeting, surrounded now with twenty to fifty mourners. Another minister must preach who is gifted in doctrine. He preaches on election, or final perseverance of the saints, or some mysterious prophecy. All of which, well explained, are good in their place; but Solomon said there was a time to all things. See how inapplicable such a sermon would be. Hence a chilly damp is thrown upon the progress of things. The leaders now must withdraw.

bor hard, if ever they get things back again.—Here are these sinners, now lost, without a Saviour. The way to be saved, through Jesus Christ, is what they want. As the good Lord converts them, use every fair influence possible, to get them to join the church forthwith.—And now, why tarriest thou, arise and be baptized." Paul, the Jailer; Philip, the eunuch; Peter, Cornelius—no waiting in these cases.

Yours truly, S. G. J.

Silver Run, Ala.

FRAGMENTS OF THOUGHT.—NO. II.

THE MONUMENT.

I meditated—and seemed elevated to a position, from which I could look down upon the dwellers of earth. There I beheld a number of persons, to each of whom, the task had been assigned of raising a monument, which was to be completed before a certain day. Although none knew the precise period when they would be summoned to give account of their work, all had ample time to accomplish it. Deeply interested, I observed the various designs—modes of operation and materials with which the several individuals endeavored to build, each being persuaded that his own way was the best. I ought to have mentioned, that a general plan had been laid down by the King, and the most important materials that should compose the structures, designated, with directions how and where they might be obtained. Some, I was grieved to see, disregarded entirely the specified directions, and confidently relying upon their own judgment, sought out and used many things totally unlike any that had been recommended. Others, pretended to adhere to the plan marked out, and indeed, made some effort to obtain the proper materials; but in this they failed, for not having the patience, perseverance and industry requisite to procure the true materials, they were contented to use what resembled them, vainly hoping the deceit would never be detected.

The monuments of others, presented such a mixture of the true and the false, the genuine and the spurious, that one could scarcely recognize in them, even an approximation to the original design. The greatest difference existed in the foundation: "wood, hay, stubble," being some of the unstable things employed to support lofty structures, in which, on a cursory glance, scarcely perceptible, but on close observation, a great difference was apparent. Some were thus constructed, that their parts more firmly cemented than others.

A few there were, which were inclined to the earth, and seemed constantly in danger of falling and burying their architects in the ruins of the greater number, however, rose erect towards heaven. While some seemed to rise from east or west, or any such thing—others, on the contrary, were miserably soiled or defaced, by contact with foreign substances.

Having examined minutely several of these structures when nearly completed—only particular attracted my notice, and the more closely I observed, the more beauty it revealed. Its general appearance was classically elegant and tasteful in the extreme; and the whole so admirably proportioned, as to charm the eye with its perfect symmetry. The foundation was enduring—for it was the Rock, Christ Jesus—while holiness, truth, wisdom, charity and meek simplicity sweetly blended in the rising columns, so firmly cemented by love, as to be incapable of fracture, of disunion. While I gazed, the King summoned the architect, and I beheld "the top stone laid."







