

# ALABAMA BAPTIST ADVOCATE.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

(JOHN G. MARKHAM, Publisher.)

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## THE ALABAMA BAPTIST ADVOCATE.

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Ala. Baptist Advocate.

### THE WAY THEY DO THINGS DOWN EAST.

The March number of the American Messenger, devoted to the interests of the American Tract Society, says, at the recent Anniversary of the Hartford Branch of that society—Sabbath evening, January 14th—the sum of \$2,264 was contributed—from the gentlemen, \$1,670; and from the ladies, \$594. On the Sabbath evening following at New Haven, the sum of \$1,000 was received. From Rochester, an old friend of the society sent \$1,000, "as usual," another generous friend sent a note payable in bank for \$1,000. A lady, who had hitherto been paying annually

### Ministers Department.

#### CONSECRATION OF THE MINISTRY.

3. The institution of the deacon's office, and the example of the apostles, is still further evidence of the exclusiveness of the ministry.—In what necessities did this office originate? and what were its objects? Certainly not in the ordinary sacramental services, as our modern custom would universally indicate. Hence, we read: "When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom; whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Such is the original brief history of this institution. From it, but a solitary lesson can be drawn. It contemplated one only prominent and important object—the disentanglement of the ministry from all secular engagements, that their time and attention might be wholly given up to the work of the Lord. And, if we are careful to observe, that, at this period, the apostles were engaged in the simple disbursement of a public fund, already collected, and that among the objects of its gracious appropriation, the care of many poor widows held a conspicuous place, we shall be mightily impressed with the stringency of that law, which required them to abandon even this, and to "give themselves continually to prayer, and the ministry of the word."

Nor was the example of the apostles inharmonious with their doctrines. With a solitary exception, which we shall anon consider, there is no intimation that any of these—the early ministry of the churches—were ever turned aside from the high and responsible duties of their profession, to the paltry concerns and interests of the world. From henceforth, they beheld this sacred office in the light of an absolute and unconditional duty; and having put their hands to the plough, they never, for once, looked back. In the midst of poverty, persecution and hardships, they knew nothing but Jesus Christ and him crucified. This was the burden of their thoughts, and the business of their hands; and in this, their example is the more worthy of our imitation, by how much we can urge no reason for a different course which did not equally affect them. Are many of our churches poor and small? So were theirs. Have we individual and family wants? So had they. Are we members of civil society, whose interests we are bound to promote? They were not less so.

But, we are reminded that, to all this, St. Paul was an exception: and what if we admit it? What, it during the five

years of his sojourn at Thessalonica, at Corinth and at Ephesus, he steadily pursued his craft of tent making? It was but one-fifth of the term of his ministry, and can bear no proportion to six-sevenths of our time spent in the entanglements of worldly pursuits. Nor is there a man among us who can plead a like extenuation with St. Paul for such a course. He was at that time in the midst of the heathen: we are in the bosom of a christian community. As yet there were no churches in those cities: ours are of long standing and permanent duration. There the principles of church organization—the relative duties of churches and pastors had not yet been developed: to us they are clear and palpable; and by us they are fully acknowledged. A present, actual and unavoidable necessity, was the example of St. Paul afford, for the prosecution of schemes of worldliness and gain, even to the extent of wealth and superfluous extravagance?

Yes, my brethren, St. Paul was an exception, to us rather than to Peter, James and John. For once, he never dreamed of the school-room and the law office, the farm or the merchandize. Lands and negroes, fine carriages and spacious palaces, sumptuous feasts and crowding guests—these never once entered into his thoughts. He was, indeed, an exception. In labors he was more abundant; in stripes above measure; in prisons frequent; in deaths oft. Of the Jews, five times he received forty stripes, save one. Thrice he was beaten with rods; once he was stoned; thrice he suffered shipwreck; a day and a night was he in the deep; in journeyings often; in perils of water; in perils of robbers; in perils by his own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils among false brethren; in weariness and painfulness, in watching often; in hunger and thirst, in fasting often; in cold and nakedness." Yes, verily, St. Paul was an exception of the first magnitude—"not a whit behind the very chiefest apostle."

But we allow that the times have greatly changed, and that men of eminent piety are needed at the head of all our schools and colleges: and in what vocations of life are they not needed? To say, however, that among the innumerable laymen of the churches, there can be found none adequate to these duties, were a serious reflection on both their piety and intelligence. Or to suppose that we can better promote the glory of God and the happiness of the world, by crowding the ministry into all these stations, than by closely confining them to the legitimate duties of their office, were a grave imputation of folly to that divine dispensation by which they have been designated to a different employment; and in whose word it is positively commanded, "let him that teacheth, wait on his teaching, and him that exhorteth, or preacheth, wait on his exhortation." [To be Continued.]

### Doctrinal.

#### HUMAN DEPRAVITY.

What evidence have we that all mankind are by nature totally depraved? However, humbling to the pride of men this doctrine may be, we are furnished with evidence of its truth, as decisive and as convincing as that which attends any subject of a moral nature.

1. By comparing the conduct of unregenerate men with the law, the standard of moral conduct which we have already examined, we cannot but be convinced of the truth of this doctrine. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This is the rule by which we are to determine our characters. If there is no compliance in the heart with this rule, there is nothing in it that is pleasing to God. We know that there is scarcely a stronger propensity in the human heart, than that by which men are led to judge as favorably of their own characters as they can; still, however strong may be its influence, we cannot perceive how men can for one moment contrast their conduct and feelings with this rule, without a thorough conviction that they are wholly depraved. If they apply the same meaning to the word love, as when it is applied to other objects, how can they but be convinced, so long

as they murmur at his commands, dread to view him as present, and never contemplate his character with pleasure; how can they but be convinced, that according to this rule their hearts are entirely depraved?

2. There are some declarations of scripture which were spoken in circumstances that render them as testimony peculiarly important. Some passages of this kind we have already quoted. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This declaration was made soon after the apostasy of Adam. It is said to be the result of what God saw; and the terms are unusually plain and unequivocal. That every imagination of the thoughts of the heart were evil. They were not partly, but only evil. They were not only evil for a time, but continually. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one."

3. There is a course of reasoning adopted by the apostle Paul, from which we may derive, in favor of this doctrine, the most unanswerable evidence. After having given in the two first chapters of his epistle to the Romans the character of the Gentiles, knowing the pride of his nation, when he came to the ninth verse of the third chapter, he introduces this question: "What then, are we better than they?" To this question he gives the following answer: "No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin: As it is written, there is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes." Now that the apostle designed this to be a description of the character of the whole human race, must be granted from these two facts: first, the two classes that he mentions, Jews and Gentiles, evidently included the whole. Secondly, when he comes in the nineteenth verse to compare the character which he had described with the law of God, he draws a conclusion concerning all the world. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

4. The conclusion of the best of men, and especially of inspired men, must be viewed as evidence in this case of ordinary weight. The apostle Paul, addressing himself to the Ephesian church, observes, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world." What can be more decisive and unequivocal than these declarations? It is according to the course of this world to be dead in trespasses and sins. But in the next verse he includes himself in the charge: "Among whom also we all had our conversation in time past; and were by nature the children of wrath, even as others." But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together."

5. This is the only reason that is offered throughout the Bible to account for the coming of our Lord Jesus into the world. What can be plainer and more to the point in question, than such declarations as the following? "Because we thus judge, that if he died for all, then were all dead." How can he be said to be the "propitiation for our sins, and not for ours only; but for the sins of the whole world?" unless the whole world were dead in sin? Indeed, is not the whole economy of redemption bottomed on this fact, that men are depraved? How could it be proper to represent the gospel as the ministry of reconciliation, if men were not his enemies?—Christian Instructor.

### Religious Miscellany.

#### THE LAW OUR SCHOOL-MASTER.

What Law? Three kinds of law were given to the Jews. It is not necessary to exclude either, though the last is principally intended.

The judicial. This regulated their policy as a nation; regulated their conduct towards each other; and determined their civil crimes and penalties. Even this led to Christ; especially the right of redemption, which lay with the nearest of kin. So did also the provision of the cities of refuge.—Happy they who have fled for shelter and relief to him that was prefigured by them.

The ceremonial. This prescribed their worship, and enjoined a multitude of ser-

vices and sacrifices which were all shadows of good things to come, but the body was Christ. It would be endless to particularize. The tabernacle, the mercy-seat, the altar, the table of shewbread, the paschal lamb—all these led to him, and derived their importance from the relation. And hence those who deny their typical use have always spoken depreciatingly of them. The Jews were in the infancy of the Church; and these ceremonies were like pictures placed over the child's lessons; or the whole economy may be considered as a stair to the travelers in search of the Consolation of God, going before them till it stood over the young child was—and then disappearing.

The moral. This was of universal and perpetual obligation; being founded not on any positive appointment or authority; but in the nature of man; and the relations subsisting between him and God, and between him and his fellow-creatures. The substance of it is, to Love God supremely, and our neighbor as ourselves. Is this unreasonable? Can God himself dispense with it? Can he require less?

Now this leads us to Christ.—First, by convincing us of sin; for by the law is the knowledge of sin. It is owing to men's ignorance of this law that they think so well of themselves. Did they know that it ranks all omissions of duty in the number of sins; that it extends to the state of the heart, as well as to the life; and to our motives, self-abuses, and despairing, they would be constrained to cry out, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified."

Secondly, by showing us our danger.—This results from transgression; for the curse enters with all sin—"cursed is every one that continueth not in all things written in the book of the law to do them." If you were in a room where there was a dead lion, you would not be afraid. But if while you were walking by, he should come to life, and rise upon his feet, and glare his eyeballs, and begin to roar—as he revived, you would die with fear. So it was with Paul—"I was alive," says he, "without the law; but when the commandment came, sin revived, and I died."

Thirdly, by generating despair of life by it. Here again the Apostle tells us, that his death to the law was also by it. "Through the law am I dead unto the law, that I might live unto God." Thus, the extremity of the danger makes us enquire for a deliverer. Famine led the Prodigal to his father's house. Disease drives the patient to apply to a physician, which he would otherwise neglect, and to submit to a remedy which he would otherwise reject. "The law is our school-master to bring us unto Christ."

The law, therefore, is good if it be used lawfully; and ministers ought to preach it. Some pass under greater law work than others; but let none question the gentleness of the relief they have obtained from Christ, because they have not experienced much terror and distress. This terror and distress are but in the order of means; and the design of them is answered if we are brought to Christ, and acquiesce in his salvation.

Every one therefore that hath heard and learned of the Father cometh unto him, and can find encouragement nowhere else.—And him that cometh unto me, says the Saviour, I will in no wise cast out.—Jay.

#### SORROW OF THE WORLD.

The sorrow of the world, which many cover with the cloak of religion, arises from fear of contempt, dread of poverty, secret jealousy, revenge, dissatisfied love disappointed, baffled schemes, losses in business, unkindness of friends, provocation of enemies, or the death of some idolized relative. Nay, this sorrow may sometimes spring from a mixture of self-righteous pride and slavish fear. Some cannot bear to be robbed of their fond hopes of meriting heaven by their imaginary good works. They lose all patience when they see their best righteousness brought to light, and exposed as filthy rags. They are cut to the heart, when they hear that their apparent good deeds deserve punishment as well as their black enormities. Or like condemned malefactors, they dread the consequence of their crimes, while they feel little or no horror for the crimes themselves.

Exceedingly fatal are the effects of this sorrow in the persons whom it overcomes. Their indignant hearts, unable to bear either disappointment, contradiction or condemnation, rise against second causes, or against the decrees of Providence; fret at the strictness of the law, or holiness of the Lawgiver; and pine away with uninterrupted discontent.—Hence, spurning at advice, direction, and consolation, they wring their hands, or gnaw their tongues with anguish; impatience works them up into stupid sullenness or noisy murmuring; they complain, that their punishment is greater than they can bear; and imagining they are more severely dealt with than others,

they hastily, conclude. Behold, this evil is from the Lord, why should I wait for him any longer? Thus black despair seizes upon their spirits, and if grace does not interpose, they either live on to fill up the measure of their iniquities, as Cain, Pharaoh and Haman, or madly lay violent hands upon themselves, as Abimelech and Judas.—Fletcher.

#### GODLY SORROW.

It does not spring merely from fear of punishment; but, chiefly from humbling views of God's holiness, the impurity of the human nature, the exceeding sinfulness of sin, and the transcendent excellency of the law, which condemns the sinner.

And this happy sorrow differs not less from the other in its effects, than it does in its cause. The persons who are blessed with it, far from murmuring, or fretting at the divine commandment, see it to be holy, just, and good, both in its preceptive and penal part. They so absolutely acquiesce in it, that they would not alter it, if they could. They clear God, accuse themselves, subscribe their own sentence, and acknowledge.—It is of the Lord's mercies, that we are not consumed. Each of them can say, "wherefore should a living man complain, a man for the punishment of his sins? It is good that he should both hope, and quietly wait for God's salvation: I will therefore watch to see what he will say unto me, for he will speak peace unto his people." This is a constant use of all the ordinances of God, they meekly wait, wrestling with their unbelieving hearts, with victorious faith, comes by hearing of his matchless love of Jesus Christ; and then, leaving the Lord and his goodness, they sing the song of the Lamb, and run upon his delightful errands.

As then, serious reader, the nature, necessity, and excellence of godly sorrow, thou art probably, desirous of being informed, how deep time must be, to constitute thee a true penitent. Know, then, that it must be deep enough to imbrue the most pleasing, profitable, and habitual sins, and to prevent thy resting without a clear sense of thy peculiar interest in Christ.—It must be profound enough to make him and his gospel infinitely precious to thee.—Id.

#### CHRISTIANITY A PRACTICAL PRINCIPLE.

Is God the author of our spiritual life, the root from which we derive the vital principle, with daily supplies to maintain this vitality, then the best evidence we can give that we have received something of this principle, is an unreserved dedication of ourselves to the actual promotion of his glory. No man ought to flatter himself that he is in the favor of God whose life is not consecrated to the service of God. Will it not be the only unequivocal proof of such a consecration, that he be more zealous of good works than those who, disavowing the principle on which he performs them, do not even pretend to be actuated by any such motive?

The finest theory never yet carried any man to heaven. A religion of notions which occupies the mind without filling the heart, may obstruct, but cannot advance the salvation of man. If these notions are false they are most pernicious; if true and non-operative, they degenerate into a vain, though not unjust, idleness, they occupy the place which belongs to nobler objects, and sink the mind below its proper level; substituting the things which only ought not to be left undone in the place of those which ought to be done; and causing the grand essentials not to be done at all. Such a religion is not that which Christ came to teach mankind.

All the doctrines of the Gospel are practical principles. The word of God was not written, the Son of God was not incarnate, the Spirit of God was not given, only that christians might obtain right views and possess just notions. Religion is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It is life-giving principle. It must be infused into the heart as well as govern in the understanding; it must regulate the will as well as direct the creed. It must not only cast the opinions into a right frame, but must bear into a new mould. It is a transforming as well as a penetrating principle. It changes the tastes, gives activity to the inclinations, and, together with a new heart, produces a new life.

Hannah Moore.

#### GO THOU AND DO LIKEWISE.

Without making any fallible human being our infallible guide and established standard, let us make use of the examples of eminently pious men as incentives to our own growth in every christian grace. A generous emulation of the excellencies of another is not envy. It is a sanctification of that noble excitement which stirred the soul of Themistocles, when he declared that the trophies of Miltiades prevented him from sleeping. The christian must not stop here. He must imitate the pagan hero in the ad-

to which he converted his restless admiration, which gave him no repose till he himself became equally illustrious by services equally distinguished, with those of his rival.

But to the christian is held out in the sacred volume, not only models of human excellence but of Divine perfection. What an example of disinterested goodness and unbounded kindness have we in our heavenly Father, who is merciful over all his works, who distributes common blessings without distinction, who bestows the necessary refreshments of life, the shining sun and the refreshing shower, without waiting, as we are apt to do, for personal merit, or attachment, or gratitude; who does not look out for desert, but want as a qualification for his favors; who does not afflict willingly; who delights in the happiness, and desires the salvation of all his children; who dispenses his daily munificence, and bears with our daily offences; who, in return for our violation of his laws supplies our necessities; who waits patiently for our repentance, and even solicits us to have mercy on our own souls!

What a model for our humble imitation is that Divine person, who was clothed with our humanity; who dwelt among us, that the pattern being brought near, might be rendered more engaging, the conformity be made more practicable; whose whole life was one unbroken series of universal charity; who in his complicated bounties never forget that man is compounded both of soul and body; who, after teaching the multitude, fed them; who repulsed none for being ignorant; was impatient with none for being dull; despised none for being condemned by the world; rejected none for being sinners; who encouraged those whose importunity others censured; who, in healing sickness, converted souls; who gave bread, and forgave injuries.

It will be the endeavor of the sincere christian to illustrate his devotion in the morning by his actions during the day. He will try to make his conduct a practical exposition of the Divine prayer which made a part of them. He will desire to hallow the name of God; to promote the enlargement and "the coming" of the "kingdom" of Christ. He will endeavor to do and to suffer his whole will; "to forgive," as he himself trusts that he is forgiven. He will resolve to avoid that "temptation" into which he had been praying "not to be led;" and he will labor to shun the "evil" from which he had been begging to be "delivered." He thus makes his prayers as practical as the other parts of his religion; and labors to render his conduct as spiritual as his prayers. The commentary and the text are of reciprocal application.—Id.

#### PUT ON MEKKNESS.

Meekness is the opposite of anger, and the following rules will be found profitable in its cultivation.—Ed.

1. Keep out of the way of provocation, and stand upon your guard against it. While we are so very apt to offend in this matter, we have need to pray, and to practice accordingly. "Lord, lead us not into temptation." Those are apt to offend to themselves and to their own peace, as well as to human society, who seek occasion of quarrel, who fish for provocations and dig up mischief; but meek and quiet people will, on the contrary, study only avoid even that which is justly provoking, and will see it as it is; they saw it not. Those that would not be angry must wink at that which would stir up anger, or put a favorable construction upon it. The advice of the wise men is very good to the purpose. "Also take heed to all words that are spoken, lest thou hear the servant curse thee;" and it is better for thee not to hear it, unless thou canst hear it patiently, and not be provoked to sin. It is a common story of Cots, that being presented with a cupboard of curious glasses, he returned his thanks to his friend that had sent them, and gratified the messenger, then brought them, and then deliberately broke them all, lest by the casual breaking of them severally, he should be provoked to passion. And Dion relates it, to the honor of Julius Caesar, that Pompey's cabinet of letters coming to his hand, he would not read them because he was his enemy, and he would be likely to find in them that which would increase the quarrel; "and therefore," says Dr. Reynolds, expresses it, "he chose rather to make a fire on his heart than in his heart."

2. Learn to pause. It is a good rule, as in our communion with God, so in our converse with men. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything." When at any time we are provoked, delays may be as advantageous as in other cases they are dangerous. "The discretion of a man defereth his anger." "I would beat thee," said Socrates to his servant, "if I were not angry;" but "he that is hasty of spirit," that joins in with his anger upon the first rise of it, "exalteth folly." The office of reason is to govern the passions, but then we must give time to act, and not suffer the tongue to overtake it. Some have advised, when we are provoked to anger, to take at least so much time as deliberate as while we repeat the



and others have thought it more prop-  
er to repeat the Lord's Prayer, and per-  
son, "forgive us our trespasses, as we  
live them that trespass against us," we  
may be reduced into temper. It is a  
rule, "to think twice before we speak  
" for he that hasteth with his feet  
eth. It was the noted saying of a  
statesman in queen Elizabeth's  
"Take time, and we shall have  
the sooner." Nor can there be any  
lost by deferring our anger; for  
it is nothing said or done in our wrath,  
it might be better said and better  
in meekness.  
*Delight in the company of meek and  
persons. Solomon prescribes it as  
servative against foolish passion, to  
ke no friendship with an angry man  
thou learn his ways." When thy  
thor's house is on fire, it is time to  
to thy own. But man there be any  
ture, and made for converse; let us  
fore, since we must have some com-  
chose to have fellowship with  
who are meek and quiet, that  
ay learn their way, for it is a good  
The wolf is no companion for the  
nor the leopard for the kid, till  
have forgot to "hurt and destroy."  
pany is assimilating, and we are apt  
sibly to grow like those with whom  
rdinarily converse, especially with  
in we delight to converse; therefore  
quiet in the land be the men of  
chose, especially as to standing res-  
and bosom friendship. Observe  
how sweet and amiable is meek-  
and what a heaven upon earth those  
y who have the command of their  
passions, and study to transcribe  
copies. There are those who take  
asure in riotous company, and are  
well but, when they are in the  
of noise and clamor. Surely heav-  
ould not be heaven to such, for that  
calm and quiet region: no noise  
but what is sweet and harmonious.  
Henry.*

MISSIONARY INTELLIGENCE.

REPORT OF THE BAPTIST MISSION.  
patronage of the American Indian  
Mission Association, located at Louis-  
le.

NORTH FORK, CREEK NATION,  
July 26, 1848.

the society have been aiding a few  
most natives, for the last few years.  
December, they did not have a  
man in the Creek nation. Great  
perity has attended the churches—  
preaching of the natives has inter-  
the tribe, and the different church-  
es always had large congregations,  
at most of the monthly meetings have  
ved members. Six years since, the  
ber of members in the nation did not  
ed 150, with two churches and two  
ree preaching places.

present there are seven Baptist  
shes and about ten preaching places;  
550 communicants. The denomina-  
have had superior native assistants.  
Joseph Island, whom every person  
to speak highly of, died last March.  
as the first minister of the North  
and continued their beloved pastor,  
ors abundant, until death. At the  
of his death the church numbered  
now it numbers 210. Those added  
have been deeply affected by his  
and, no doubt, his death has been  
egans of their conversion.

school was commenced last Janu-  
ay has 30 scholars. For a day  
the attendance is excellent. Five  
read in easy lessons, and three  
words of one syllable. At the close  
session, of 22 weeks, 21 were rea-  
Eight learned their letters first by  
the musical alphabet. The school  
now have 100 pupils if the society  
board them, but they have not the  
s, and would ask government aid.—  
they have done, and hope to succeed.  
people ask for schools. They see  
much benefit the Choctaws have re-  
d from their excellent boarding  
s. They are much pleased that  
are to have two in successful opera-  
oon, and wish for another, conduct-  
the American Indian Mission.

classes in the Baptist school at  
Fork are as follows: Six in third  
Reader, Ray's Arithmetic, and sec-  
art, Oney's Geography; and writ-  
eight in Eclectic Reader, second  
Ray's Arithmetic, first part, six in  
Reader, eight spelling, two in al-  
et. The school has been taught one  
n of twenty-two weeks, and two  
of the second session. Twenty-  
of the scholars began in their letters.  
e intent to learn, with the happiest  
ge for each other, and dearly loving  
school.

a day school will not answer the  
se of education for the tribes. The  
outh should be taught farming,  
ome of the simple trades, and the  
housekeeping. This is not likely to  
ne, only in the manual laboring  
s. The government can, to the  
est extent, advance the true interest  
tribes by establishing boarding  
s. If the Indians should not recom-  
mend this course at the time, a good school  
e commend itself to any tribe in a  
short time

no time in the history of the Creeks  
ch great prosperity attended them

as now. Several of the principal chiefs  
have united with the different churches,  
and are sending their children to school.  
Within the last six months seventy-five  
have united with the different Baptist  
churches in the nation. Congregations  
are becoming larger at each meeting.—  
Our agent, no doubt, will speak of the  
secular condition of the Creeks. A bright  
day is dawning on the Creeks. Already  
the bright light is seen in every direction.

Yours respectfully,  
AMERICUS L. HAY,  
Missionary of the A. I. M.  
COL. JAMES LOGAN.

NESTORIAN MISSION.

The Nestorian mission will no longer  
be persecuted by the patriarch Mar Shi-  
mon. Unsolicited by the missionaries, the  
Turkish government had interfered and  
threatened to arrest him and his chief ad-  
visers. The mission at Ceylon is greatly  
encouraged at the change in the feeling  
of the people towards the missionaries,  
and the anxiety of parents to get their  
children into the mission schools. The  
Sandwich Islands missions are highly  
prosperous. At Hawaii, schools are flour-  
ishing and 137 persons had been admitted  
to the church since 1846. Charitable con-  
tributions during the year, \$104. At Kau,  
the people have built two churches of  
their own accord; and during last summer,  
morning prayer-meetings were volunta-  
rily held in several places by the natives.  
At Waimea, they have built three places  
of worship during the year, and contribu-  
ted \$550 to benevolent objects. At La-  
haina, they have 22 schools, and great ad-  
vances have been made in civilization.

SANDWICH ISLANDS.—Mr. Parker, writ-  
ing from Kaneohe, September 7, says:—  
"We have had more than usual interest  
among our people on the subject of religion  
for several months past. Almost all our  
meetings are fully attended with serious  
and earnest hearers."

SYRIA.—Mr. Smith, in speaking of a  
recent visit to Hasbeiya, under date of  
December 16, says: "The brethren have  
now their civil rights secured to them.  
The Patriarch's excommunication has  
lost its force; and they are well treated  
by most of their townsmen. Some of the  
different sects are beginning to assemble  
with them; and more to read their books.  
Among the latter are Mohammedans and  
Druzes, and even some of the Emir's re-  
latives." "On the Sabbath I had three  
very attentive audiences."

GREECE.—Mr. King writes from Athens,  
January 2, as follows:

"My shop for the sale of books is regu-  
larly opened every day; and among those  
who come to it, there is now and then a  
priest. Several priests, indeed, have been  
supplied with the Word of God since my  
return. Some even call and converse  
with me on the subject of religion. One  
young man, a student in the University  
and son of a priest; comes to me regu-  
larly on the Lord's day to be instructed in  
the gospel; and on Thursday evening I  
have a service in Greek, which this young  
man and some others usually attend."

CEYLON.—Mr. Smith has embodied in a  
recent letter, for the purpose of showing  
the strength of heathenism in the field  
committed to his care the statistics of idol-  
atry and Romanism in Panditeripo, Achu-  
valy and Oodoodpitty. The result is, that  
there are 102 male and 29 female deities,  
82 male and female devils, worshipped by  
the deluded inhabitants; and there are  
also ten Roman Catholic chapels. The  
entire population is about 26,000.

Missionary Herald.

Alabama Baptist Advocate.

FRIDAY, MARCH 23, 1849.

ALL PASTORS AND MISSIONARIES OF ASSOCIATIONS  
are requested to act as Agents for the Alabama Baptist  
Advocate.

THE SOUTHERN BAPTIST CONVENTION.  
ARCHIBALD THOMAS, Richmond, Virginia,  
Treasurer of Foreign Mission Board.  
M. T. MENDENHALL, Charleston, S. C.,  
Treasurer of Southern Baptist Convention.  
Rev. JAMES B. TAYLOR, Richmond, Virginia,  
Corresponding Secretary of the Southern  
Foreign Mission Board.  
Wm. HORNBUCKLE, Marion, Perry County, Ala.,  
Treasurer, Domestic Mission Board.  
Rev. RUSSELL HOLMAN, Marion, Perry County, Ala.,  
Corresponding Secretary Domestic Mission Board.  
Rev. A. M. POINDEXTER, Charleston, S. C.,  
Corresponding Secretary Southern  
Baptist Publication Society.  
AARON C. SMITH, Charleston, S. C.,  
Treasurer Southern Baptist Publication Society

NOTICE.

All those having business with the late  
Alabama Baptist will please direct their com-  
munications to Bro. J. J. BRADFORD, who is alone  
authorized to settle up the remaining dues of the  
Office.

NOTICE—ADVANCE SYSTEM.

It is peculiarly gratifying to us, that the plans  
and terms of our paper announced some weeks  
since, have met the general approval of our readers;  
and we wish to state them again, that all may  
avail themselves of them. They are as follows:  
that all our present subscribers who will furnish  
us with an additional new name and remit us

five dollars, in advance, postage paid, shall have  
two copies of the paper for one year; and that any  
two new subscribers remitting us five dollars, in  
like manner, shall have two copies for one year.

The object of this arrangement is to reduce the  
price of our paper, and place it, as early as pos-  
sible, upon the advance system—which is certainly  
the safest and most agreeable to all parties. It  
proceeds upon the supposition of a large increase  
to our subscription list, without which any re-  
duction in the price would be the certain and in-  
evitable ruin of the whole concern.

This plan however, places the matter on such  
a footing, as must commend it to the interest  
of all—since we are encouraged by it and they re-  
warded for their exertions in our behalf. Will  
our brethren still help us.

TO PUBLISHERS.

The Literary Institutions of Alabama—the im-  
mediate circle of our Paper—are, perhaps, not  
inferior, either in grade or in numbers, to those  
of any other State in the South or South-West;  
and it will afford us pleasure to bring to their  
notice any New Works of merit with which we  
may be favored—Literary or Theological. We  
have in this place two highly flourishing Female  
Seminaris; and a College for young gentlemen,  
with a Theological Department attached to it:  
all of which may render it the interest of publish-  
ers to oblige us with their best works.

MINISTERIAL CHANGE.

Rev. Wm. C. Morrow has removed to Pensacola,  
Florida, and desires that his correspondents will  
address him at that place. May the good one  
attend our brother in his new location.

SOUTHERN BAPTIST TRIENNIAL  
CONVENTION.

Next session to be held with the First Baptist  
Church, Nashville, Tenn.—May 24, 1849.  
Ample arrangements having been perfected for  
the accommodation of delegates and others, who  
design attending the next meeting of the Trien-  
nial Convention, it is earnestly requested, that  
on their arrival in the city, they repair without  
delay to the Book Store of Messrs. Graves &  
Shankland, (Arcade buildings, Union street, two  
doors from the Bank of Tennessee,) and report  
their names, where a committee will be in at-  
tendance, for the purpose of escorting them to  
suitable homes, provided for them, during their  
stay in the city. It is anticipated that a large  
number of ministerial and lay brethren from dis-  
tant States will be in attendance, and affectionate  
invitation is extended unto all whether far or  
near, to come.

CHAS. K. WINSTON,  
WM. F. BANG,  
A. B. SHANKLAND,  
SAM. M. SCOTT,  
Com. of Arrangements.

THE MINISTRY OF ALABAMA.

As a general thing, the Ministry of Alabama  
are but little known beyond the limits of their  
own State. While almost every name in the cata-  
logue of the clergy abroad, can be repeated by  
the smallest Sunday School boy, and is associ-  
ated in our minds with some generous and praise-  
worthy act, those of our brethren, who have borne  
the burden and heat of the day, are seldom men-  
tioned, as claiming the slightest attention. We  
have frequently heard strangers, coming among  
us from a distance, express astonishment, that we  
had men of such talents, such general intelligence,  
such logical acumen, such enterprise, and such  
resistless pulpit eloquence. It was a thing they  
had not anticipated. Their fame had not been  
proclaimed: upon the house-top, and their real  
merits were unknown. Whence is this? Why  
are they less celebrated than those of other  
States? Is it, that our prophets are without  
honor in their own country? It is owing to a  
strange and unaccountable modesty in all our  
writers and speakers, in so guarding every allu-  
sion to their ministry, lest the pious sensibilities  
of some body should be offended, that they do, in  
fact, completely rob them of that meed of worthy  
praise to which they are justly entitled. But, is  
this really rendering to every man that which is  
due? Is it the best method of encouragement?  
Is it the surest plan of increasing their influence  
and their usefulness? Will it invest their char-  
acter with any additional sacredness, or their  
words with additional authority and weight? We  
are of a decidedly different judgment. "Honor  
to whom honor is due," is no less the dictate of  
common justice, than a requisition of the bible;  
and it relates not mere to other men, than to a  
faithful and devoted minister of Jesus Christ.  
He and his Father have promised to honor such,  
and there is no good reason why we should not.  
We do not object to the honorable mention of  
worthy names abroad; we approve of it, where  
there is real merit, the merit arising from good-  
ness, and usefulness. But we shall feel it no less  
our duty to mention, in like manner, the names  
of our ministry at home, associated as they are  
with every good thing in the length and breadth  
of the land.

On the present occasion, we shall indulge but  
two general observations upon the Baptist Min-  
istry of Alabama—the first relates to their moral  
and religious character, and the second to their  
numbers.

With regard to all that constitutes the good  
minister of Jesus Christ, from an extensive and  
intimate personal acquaintance, we are prepared to  
say, with confidence, that the ministry of Ala-  
bama are not inferior to those of any other State in  
the Union. As a body, they are deeply pious,  
self-denying and devoted men of God—ready to  
every good work. They enter fully into the  
wants and sympathies of a perishing world; and  
to the utmost of their circumstances, they cease  
not day and night to warn every man with tears.  
They are a warm hearted, energetic and noble  
minded class of men. Not a few of them pos-  
sess, if not a thorough education—in the sense of  
the schools—yet, an extensive reading, and of

that character which makes them eminently use-  
ful. The amount of their actual labor, and the  
success which has every where attended it, is the  
proof of all we have said. Although much embar-  
rased in their work, by the circumstances al-  
ways incident to a new Country, they do never-  
theless, a large amount of ministerial labor, and  
the last year it was signally owned and blessed of  
God in the conversion and baptism of more than  
four thousand souls—a number which but few of  
the States can boast.

It should be observed, however, that our num-  
bers are by far inadequate to our demands. The  
entire population of Alabama, is all of six hun-  
dred thousand. This vast multitude of human  
beings is scattered across hill and dale, over an area  
of more than fifty thousand square miles of terri-  
tory. To supply this whole country, including  
old and young, missionaries and anti-missiona-  
ries—we have only about three hundred and  
fifty preachers, or one preacher to more than  
seventeen hundred people! What a disparity!  
What destitution is, in the necessities of the case,  
obliged to exist! And when to this we add, that  
very many of our ministry, through the neg-  
lect of the churches, are necessarily driven more  
or less, to secular pursuits, to meet the absolute  
wants of life, and that by a fatal consequence, we  
are unable to command the amount of ministerial  
labor to which we are justly entitled; this destitu-  
tion will appear still greater. No measure of zeal,  
no amount of effort that can be employed with  
the present number of our laborers, and especi-  
ally under the present order of things in the  
churches, can supply the demand of our State.  
What shall we do? Shall we let them perish?  
Shall we quietly fold our arms, in criminal indif-  
ference, and permit the thousands at our doors to  
go down to hell? No. It cannot be.

First. Let the churches, as a body, separate  
their present ministry to the work whereunto the  
Lord hath called them.

Secondly. Let the churches, pray the Lord of  
the harvest to send forth more laborers into the  
harvest.

Thirdly. Let the churches look out among  
themselves, pious and promising young men,  
whose duty it may be to enter upon the sacred  
work, and afford them all necessary encourage-  
ment to do so.

Fourthly. Let the young men, who daily pray,  
"Lord, what wilt thou have me to do?" ask their  
own consciences, whether in the present destitu-  
tion, there is not an indication of providence,  
touching their future life.

WHERE THERE'S A WILL, THERE'S  
A WAY.

There are few things in morals truer than  
this little maxim. Reader, have you thought of  
it? Have you considered that the excuses which  
men offer for not doing good, originate in a want of  
disposition? What is not the inventive genius  
and the industrious hand able to accomplish?  
Solomon saith, and he is right, "that the sloth-  
ful man saith a lion is in the way." He  
that has a heart to work, never stops to calculate  
the probable chances of success and failure.  
"He that observeth the clouds shall not sow; and  
he that regardeth the winds, shall not reap." At-  
tention to the following rules will not be without  
great benefit.

(1.) Be sure you are right. There can be  
little hope of success, where there is not some-  
thing of enthusiasm in our interest, and a Chris-  
tian man can hardly be expected to feel this, if  
he is doubtful of the religious propriety of the en-  
terprise in which he is engaged. Make up your  
mind that the deed is worthy of your hand, and  
let there be no faltering. "He that doubteth is  
damned, if he eat; because he eateth not of faith."  
"Ye cannot serve God and mammon."

(2.) Resolve on success. Nothing great or  
valuable in science, in morals, or religion was  
ever accomplished without purpose. Determi-  
nation, full and fixed determination is half the  
deed. Ordinary impossibilities lie in the way of  
such only, as have not made up their own mind.  
Erase the word defeat from your vocabulary.  
"We can do all things through Christ that  
strengtheneth us;" but "unstable as water we  
shall not excel."

(3.) Do one thing at a time. We are neither  
omnipresent, omniscient, nor omnipotent. We  
can have but one idea at a time, nor do to profit  
more than one thing at a time. If we read, at-  
tend to that; if we attend church, let that en-  
gross our thoughts for the time being; if we en-  
gage in acts of benevolence, let that be our only  
employment, while it lasts. "A place for every  
thing, and every thing in its place." "No man  
can serve two masters." "If thine eye be sin-  
gle, thy whole body shall be full of light."

(4.) Go to work with energy. Let your busi-  
ness engage all your present attention. Give it  
your whole soul, mind, and strength. Think of  
it, speak of it, pray over it. If it is worth doing  
at all, it is worth doing in earnest. Be not the  
tool of circumstances, but make circumstances  
your own tools, and employ them for the attain-  
ment of your end. Use advantages and disadvan-  
tages for the same purpose—the fulfillment of your  
great, grand object. "Whatever thy hand  
findeth to do, do it with thy might." "Be-  
cause thou art lukewarm, and neither cold nor  
hot, I will spue thee out of my mouth."

(5.) Labour perseveringly. Be not discourag-  
ed by trifling difficulties. They are merely  
the tests of thy sincerity and purpose. Strength  
will be given for every burden, and "to them who  
by patient continuance in well doing, seek for  
glory and honor, and immortality there is a reward  
of eternal life."

GOLD PENS.

Steel pens were invented in England, gold  
pens in America. The idea was first suggested  
by a clergyman to a Mr. Brown of New York,  
who made the first pen in 1836. Gold is so soft  
a metal that a pen made of it wears out directly,  
unless it is pointed with some harder substance.  
Rhodium, a metal remarkable for its hardness,

is the material with which the best pens are  
pointed. It has been estimated that 1,200,000  
gold pens were manufactured in the United States  
in 1848, and that 800 lbs. of gold were used in  
the operation. "The metal is first rolled out by  
machinery into slips of the required thickness of  
the pen; it is then cut out by a die in pieces for  
the pen, of a form nearly like a pyramid erected  
on a square base. After this the work is all done  
by hand, except sounding the channel by a die;  
and cutting the slit which is a very scientific op-  
eration, performed in a way which few would su-  
pose, and which is kept somewhat of a secret."  
The most celebrated manufacturers in the world  
are A. G. Bagley, & Co., N. Y.

PRAYER FOR COLLEGES.

We have intended, for several weeks past, to  
call the attention of our readers to the impor-  
tance of frequent, earnest and devout prayer to  
God, for the Colleges and other Literary Institu-  
tions of our Country. This is a subject in which  
we feel the deepest interest, and which should, it  
seems to us, commend itself to the feelings of  
every Christian. There are, at the present time,  
hundreds upon hundreds of the sons and daugh-  
ters of our brethren prosecuting studies for after  
life in these institutions. Their character for  
weal or for woe is now being formed. Whether  
they are to become public blessings to the world,  
or to become the disgrace of their parents and the  
scourge of their race; whether they are to  
shine as stars of the first magnitude in the firm-  
ament of heaven, or to be cast out into unending  
despair; is the great matter now being decided.  
"Just as the twig is bent the tree's inclined."  
What is to be the final issue, is suspended in the  
passing moment. It is, too, a solemn consid-  
eration that many of these young immortals are  
removed from parental influence and supervision.  
They mingle in the giddy crowd of public bor-  
ing schools. What impressions are there re-  
ceived, and what associations are there form-  
ed, the future alone can develop. It is impos-  
sible that they should always be under the immedia-  
te supervision of their teachers, even if these we  
capable of exerting the same controlling pow-  
er over their feelings and character as a parent.  
Brethren, can we forget the dangers of our  
loved children? Can we fail to think of it  
and to pray for them? Can we cease to sup-  
plicate the Father of mercies, that, by the gracious  
displays of his saving power, he may so purify  
the moral atmosphere in which they live and  
move, that they may be delivered from every  
deadly contagion? that in reviving his work of  
grace, our children may become partakers of  
the divine nature, and return to our firesides new  
creatures in Christ Jesus? By how much we  
love our children; by how much we desire their  
usefulness in life, and their happiness in the  
world to come; by so much, let us morning,  
noon and night, pray for revivals in our Colleges.  
We are greatly encouraged to do so, by the sig-  
nal answers to such prayers in other places. Our  
Northern brethren observe regular concerts  
of prayer for their institutions of similar character;  
and the following statement made by the Rev.  
Mr. Riddel on one of those occasions, in Feb. past,  
will show the striking manifestations of the Di-  
vine favour in answer to the cries of pious pa-  
rents: He said:

"During the year, nine Colleges appeared to  
have been particularly favored with revivals of  
religion. This was true of Yale College, of  
Williams College, and of Amherst: of Illinois  
College, at Jacksonville, which, since its estab-  
lishment in 1830, had experienced six seasons of  
special religious interest, during which time  
something like 100 students had been hopelessly  
converted to God, and 41 of whose graduates  
were now either in the ministry or preparing for  
it:—of Wabash College, at Crawfordsville, In-  
diana, of the graduates of which (52 in number,)  
39 had been hopelessly pious, 20 of them having  
become so during their collegiate course, and  
four-fifths of the whole number being either in  
the ministry or in course of preparation for it;  
—of Wittenberg College, a Lutheran German  
institution, near Springfield, Ohio, in reference  
to which it was said, that during the year such  
had been the religious interest among the stu-  
dents that there was not a room in the College  
in which there was not morning and evening  
prayers:—of Madison College, at South Han-  
over, Indiana, where a revival of religion had  
been in progress for eighteen months, and had  
resulted in the conversion of a large number.  
Two Methodist institutions in the West were al-  
so mentioned as having experienced special re-  
ligious interest during the year; and also an in-  
stitution called the Farmer's College, near Cin-  
cinnati:—Beloit College, Wisconsin, was also  
reported to be enjoying at the present time a  
revival of religion.

"The number of hopeful conversions at these  
several institutions during the year, could not be  
given with much exactness, but was believed to  
be not less than 150."

To the foregoing it might have been added  
that Brown University has been blessed with a  
revival within the past year.

From these facts let us be encouraged to come  
boldly to a throne of grace; to make our wishes  
and our wants known to the Father of lights, that  
he will bless our institutions of learning; that  
our sons and daughters may come forth of them  
fitted for his service in the world, and for his  
kingdom and glory in heaven.

CORRECTION.

Our good brother of the Religious Herald calls  
our attention to a *lapsus penne*—a slip of the  
pen—in our editorial notice, some weeks since,  
of the pastoral settlement of Rev. H. Keeling  
over the Grace Street Baptist Church, Richmond,  
Va. It should have been Rev. S. Kingsford.  
We are obliged to brother Sands for this correc-  
tion, as we shall always take pleasure in recti-  
fying the errors of our pen, or of our judgment.  
Brother Keeling—laboring under an affection of  
the throat—is still unable to preach, and will  
continue to do good with his pen.

RELIGIOUS PAPERS.

The importance of a well conducted religious  
paper is apparent in its tendency to promote the  
harmony and love of Christians. This is an  
object greatly desired by every pious heart.—  
For it he prays, and for it he labors. "Behold!  
how good and low pleasant it is for brethren to  
dwell together in unity." Christian love is insepar-  
ably connected with our happiness as individ-  
uals, and with our prosperity as a body.  
Among the last solemn counsels of our blessed  
Lord was this, that his disciples should be one,  
even as he and his Father were one, that all  
men might believe that the Father had sent him.  
Here is the important reason why we should be  
one in Him: nor is it difficult to perceive how  
this result follows upon the circulation of a good  
religious paper. Like some golden chain  
thrown around the whole Baptist family, we are  
drawn by it into the most constant and tender  
intercourse, upon all the great questions of truth  
and duty, and made familiar with our common  
sorrows and joys, our hopes and fears, our temp-  
tations, our trials and our victories. It were,  
indeed, wonderful, if upon such intercourse, we  
should not at length come to "see eye to eye,"  
should not ultimately come to "be of the same  
mind and the same judgment, to speak the same  
things and to mind the same things." Nor is  
this all.

The influence of a good religious paper is di-  
rect and salutary upon all the interests of society—  
whether they relate to education, to morality, or  
to the practical duties of godliness. How can  
it be otherwise? If, for example, we would pro-  
mote temperance, we send forth our papers, among the  
to purchase new ones, will forward their funds, and  
list of such books as they already have, their order  
will receive prompt attention, and the selection will  
be carefully made.

Also, will be kept, School and Blank Books, and Sta-  
tionery of every variety—Sermon Paper, Marriage Cer-  
tificates, &c., &c.  
Foreign Books imported, for a small commission.  
[A liberal discount will be made to Booksellers, Min-  
isters and Teachers.]  
EDWARD H. FLETCHER.  
New-York, September 25, 1848.

BAKER, WILLIAMS & Co.  
COMMISSION MERCHANTS,  
No. 3, Commerce Street,  
MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co.  
PRICE WILLIAMS, Livingston Sumter Co. Georgia  
could be supported, and wherever the circumstances of  
the community rendered their establishment nec-  
essary. At the present time, there are in the  
United States, thirty-nine of these swift winged  
messengers of truth, sustained by the Baptist de-  
nomination alone. Many of these are of great  
value, and in a highly prosperous condition—  
having an extensive patronage. The City of  
Boston alone, with a communion in the State  
less than our own, by at least ten thousand, sup-  
ports six Baptist papers, and sends out a monthly  
issue of more than forty thousand copies! New  
York, also has six; Virginia four; Kentucky  
three; Ohio three; Illinois two; Georgia two;  
whereas Alabama, with near fifty thousand Baptist  
communicants, has but one, and that made  
quately sustained! This ought not so to be,  
and whatever the reasons may heretofore have  
been, we hope, the brethren will cast them aside;  
and with hand in hand, press our cause to com-  
plete and final triumph. A little exertion on the  
part of all can do it. Let every Baptist feel that  
he is personally interested in the promotion of  
the great ends to be answered by it—the uni-  
nimity and love of the brethren, the diffusion of  
knowledge, the advancement of general educa-  
tion, and the piety of the churches—let every  
baptist feel that he is personally interested in all  
these objects, and labor with a corresponding  
zeal, and all will be right. We are glad times  
are brightening upon us. From every quarter  
we receive the most gratifying tokens of approbation  
upon our editorial management of the pa-  
per, thus far; and what is better we are receiv-  
ing occasional "substantial sympathies." But  
let us not stop at this! Much remains to be  
done. Our present list of subscribers ought to  
be doubled and tripled the present year. We  
wait with eager desire to hear from our good  
brethren—pastors and others—and we hope ere  
long we shall not be disappointed.

BAPTIST BENEVOLENT SOCIETIES.

From the Baptist Almanac and Annual Reg-  
ister, for 1849, we glean the following interest-  
ing items in relation to the receipts of the various  
Baptist Benevolent Societies of the United States,  
the past financial year. American Baptist  
Missionary Union, \$98,576 36. American  
Baptist Home Mission Society—including a bal-  
ance of \$2,489, from the previous year—\$26-  
136 17. American and Foreign Bible Society,  
34,421. American Baptist Free Mission Soci-  
ety, \$—? American Baptist Publication Society,  
\$20,927 22. Foreign and Domestic Boards of  
the Southern Baptist Convention—including a  
balance in the treasury of \$12,194, and \$2,066  
for Bible distribution—\$45,162. American In-  
dian Mission Association—including \$2,900,  
from the Choctaw Nation—\$9,603. New Eng-  
land Sabbath School Union, \$2,323 30. Southern  
Baptist Publication Society, \$2,714 43. Mak-  
ing a grand total of \$239,863 50.

THE HUMAN RACE.

The population of the globe, at the present  
time, is estimated to be about one thousand mil-  
lions. Of this number, six hundred and thirty  
millions are idolaters; one hundred millions,  
Mahomedans; six millions, Jews; and two  
hundred and sixty-four millions, nominal Chris-  
tians. Of the nominal Christians now upon the  
globe, one hundred and thirty millions are Ro-  
man Catholics; fifty millions are of the Greek  
Church; eight millions, of the Armenian;  
and seventy millions, nominal Protestants. Of the  
whole number of nominal Protestants, it is prob-  
able, that not more than twenty-five millions  
are genuine Christians! What a picture is this  
of the human race! Of the one thousand mil-  
lions who are borne on to eternity, at the rapid  
rate of, at least, ten thousand every day, only



twenty five millions—or one in forty have any well grounded assurance of a blessed immortality. Can we sleep over the prospect? Surely if Xerxes, beholding an insignificant army of five millions—could weep at the reflection, that, in less than a hundred years, the whole would be dead; an intelligent christian ought not to be unmoved—ought to be all interest, when he considers that one thousand millions of human beings will be dead and in hell, in less time than a hundred years. O! if Jesus wept over the impending desolation of Jerusalem, how shall those, who have his spirit, refrain from tears as they behold the impending ruin of the world?

POPULAR SPRING CHURCH.

Our excellent brother, Rev. Joseph Bankston, writing from Coosa county, under date of 12th inst., mentions a highly interesting state of things in the Poplar Spring Church. He says: "I am in attendance upon this church, constituted, last October, and now numbering 70 members—nearly all of whom have been baptized since September last. Those baptized previous to that time were from the Anties. The Lord is yet at work in our church and congregation. We baptize more or less every meeting; and the class of mourners is continued. We have ordained deacons of our newly baptized brethren, one of whom wishes your paper."

May the good Spirit continue to prosper this church: not this only, but all the churches of the saints. By the way, are all our deacons supplied with religious papers? If they are not, we hope they will make it known by ordering the Alabama Baptist Advocate.

THE WAY THEY DO THINGS DOWN EAST.

The March number of the American Messenger, devoted to the interests of the American Tract Society, says, at the recent Anniversary of the Hartford Branch of that society—Sabbath evening, January 14th—the sum of \$2,264 was contributed—from the gentlemen, \$1,670; and from the ladies, \$594. On the Sabbath evening following at New Haven, the sum of \$1,000 was received. From Rochester, an old friend of the society sent \$1,000, "as usual;" another gentleman sent a note payable in bank for \$1,000. A lady, who had hitherto been paying annually \$150 to support a colporteur, doubled her donation! What do our brethren think of this mode of doing business? It occurs to us, these christians are anxious to become rich toward God—that they are laying up treasure in heaven.

ALCOHOL.

A couple of French Chemists have obtained Alcohol by the fermentation of sugar extracted from the human liver. Wonder if the subject was a member of the Sons?

PRESIDENTIAL CABINET.

The following distinguished gentlemen compose the Cabinet, chosen by President Taylor, to assist in the better management of the interests of the Nation, all of whom were approved by the Senate on Wednesday, the 7th inst.

- J. M. Clayton, of Delaware, Secretary of State.
  - W. M. Meredith, of Pa., Treasury.
  - Thomas Ewing, of Ohio, Home Department.
  - G. W. Crawford, of Ga., War Department.
  - W. B. Preston, of Va., Navy Department.
  - Jacob Collamer, Vt., Postmaster General.
  - Reverdy Johnson, Md., Attorney General.
- The Washington Union says:—  
"Four of the above gentlemen were members of the last Congress: Messrs. Clayton and Johnson of the Senate, and Messrs. Preston and Collamer of the House of Representatives. Three from the slaveholding States and three from the non-slaveholding States. Four of them from the States of Pennsylvania, Delaware, Maryland and Virginia; one from New England; and one from the West."

THE GREAT SEA SERPENT.

The last number of the Westminster Review, which by the by, contains an unusual variety of interesting articles, enters into an elaborate examination of the facts and testimony bearing upon the probable existence of what has been so often reported as the Great Sea Serpent. By the Scientific and those reputed wise in these matters, all the stories related about a marine monster of gigantic size and differing generally from any animal known to inhabit the great deep, have been regarded as fictions of the wonderful story-telling sailor, or at best as mere optical illusions, a porpoise or a phoca magnified a hundred fold by the credulity of the inexperienced. The writer of the article above alluded to, however, takes a different view of the subject and maintains with much zeal and apparent reason, that sufficient testimony of the most reliable kind has been adduced to prove beyond a doubt "that a certain marine animal of enormous size does exist and that it differs essentially from any living animal described in our systematic works." Of the witnesses called on behalf of the serpent he says "the majority of our professors and curators would not know a whale from a porpoise, a porpoise from a shark, or a shark from an ichthyosaurus, if they beheld these creatures in their native element; but the mariner, the whaler, the harpooner, the porpoise shooter, the practical fisherman,—these know the creatures of the deep from each other and can pronounce with exactitude, if they see but the smallest portion above the water; they are the men whose sight is sharpened by use, whose book is nature, whose knowledge is practical and whose evidence on such a subject is far better than any other. The men who go down to the sea in ships are they of whom we must inquire of its wonders."

It seems that these witnesses are not merely Yankee fishermen and Cape Cod wreckers; for the animal in question has been more frequently seen, and under the most favorable circumstances possible, on the coast of Northern Europe, especially in the bays and fjords of Norway,

among the natives of which country there has long existed a "firm and ineradicable" belief in the personality of his snake-ship. Thousands of experienced and intelligent seamen have seen it, some at the distance of only a few yards; others have shot at it, and in one instance when thus assaulted it gave chase to the boat, which luckily was in shallow water and near the shore. All the witnesses agree in the essential particulars of the description. "It is fifty or sixty, perhaps seventy, feet in length; it is long in proportion to its bulk, its neck and tail being of much less circumference than its body; the junction of the tail and body is marked by a rapid diminution in size; it has a sharp pointed snout, dented, topped head, powerful teeth, very large eyes, blowing-holes like the Cetacea, from which it spouts water; it has two very large and powerful flappers or paddles; it has a cervical crest, fin, or mane; its skin is smooth."

The reviewer seems inclined to rank this monster—for he entertains no doubt of its existence—among the Sawrins of secondary periods of Geology—a truly wonderful race of animals supposed to be extinct, but which used to frequent the bays and estuaries of South Alabama, among other favorite resorts, long ago. But Prof. Owen a distinguished comparative anatomist takes decided ground against the entire evidence, snake, sawrins, and all, chiefly on the ground that no remains of any such animal as the Great Sea Serpent have ever been found in a "recent or unfossilized state" and he concludes a long essay on the subject, with the significant remark that "a larger body of evidence from eye witnesses might be got together in proof of ghosts than of the Sea Serpent."

LETTERS RECEIVED.

Bro. Edwin Holly's letter and money are in hand. He has our hearty thanks for this favor; and hope he will procure for us other subscribers.

Rev. Joseph Bankston has our gratitude for his timely interest in our behalf. His money is received, and papers forwarded. Hope he will continue his favors. A portion of his interesting letter will be found in another place, in today's paper. May he be still more blessed in the good work of God.

Rev. M. B. Clement has brought us under obligation for money, names, and "a thing or two" besides. Our interests will not suffer in his hands. All entries are right. He will have a private answer.

Bro. James Brazier, P. M., at Benton, has our thanks for money, &c. All entries are made. He has a private answer.

Bro. Thomas J. Key.—Our thanks to him for zealous and timely aid. May he be successful in his efforts for us in future. Papers will be forwarded as directed.

Rev. John S. Ford, has placed us under renewed obligations for eight additional subscribers, upon the advance system. He does the business right, bringing up the claims of our paper at every church, taking names and forwarding them forthwith. If every pastor would do likewise, we should soon double our present list.

PUBLICATIONS, OCCASIONAL AND PERIODICAL.

HYMN BOOKS.—There is abroad a perfect Hymn Book mania. But a short time since, we brought to the notice of our readers the Social Psalmist, a work of considerable merit; and now we have the exquisite gratification of announcing two others—Conference Hymns, by Rev. John Dowling, D. D.; and The Baptist Sabbath School Hymn Book, by Rev. Joseph A. Warner, New York. Of the former we have nothing to say, save that the celebrity of its author, at least as a Prose writer, is sufficient to recommend it in some places. The latter supplies a desideratum in the Baptist denomination, and the high reputation of its editor, is a guarantee of its merits. They are both published by Mr. Edward H. Fletcher, successor to Lewis Colby, & co., who will take pleasure in filling orders. Our Southern Baptist Schools would do well to obtain the Baptist Sabbath School Hymn Book.

WESTERN BAPTIST REVIEW, By J. L. Waller & R. R. Lillard, Frankfort, Ky. The February number of this valuable monthly periodical is upon our table. Its contents are exceedingly interesting, especially the articles on the Office and Work of Evangelists; Letters to a young Convert; and Letters to Rev. N. L. Rice, D. D. on Strict Communion. The work has attained to its fourth volume, and we trust it will live long, and always prove, as heretofore, an able advocate of Baptist doctrines. Price \$2.00 in advance.

SOUTHERN BAPTIST REVIEW, By Rev. Thomas Meredith, Raleigh, No. Ca. We are in receipt of the second number of this able and excellent periodical; and after a careful examination of its entire contents, we see nothing that we would not recommend to our brethren. The present number, as the Editor promised, is, perhaps, an improvement upon the former; and is quite equal in value and interest to any thing of the kind that we have seen. It would afford us a special pleasure, did our space allow, to notice specifically and at length several of its communications—particularly those upon "Religious Controversy;" "Ministerial Education;" and the "Importance and Means of an Elevated Piety"—the authorship of which, we think, we recognize among the best writers of South Carolina. We wish the work the abundant success, which we are sure it deserves. In relation to the future issues, the Editor remarks:

"We have concluded, for reasons which we have not room here to detail, to issue the Review, hereafter, once in two months—each number to contain the matter of two, that is, 80 pages instead of 40. As this will form a compromise between those who desire a monthly and

those who prefer a quarterly issue, we can but hope that it will prove acceptable to all parties."

THE MEMORIAL AND MONTHLY RECORD, By Rev. Enoch Hutchinson, and Rev. Stephen Remington, New York. This is in hand, full as usual, of interest. The only thing however, claiming a special attention is the association of Rev. Mr. Remington with its future editorial management. Mr. R. is extensively known as an able and popular writer. We shall always be glad to receive the Memorial.

MOTHERS' JOURNAL, By Rev. Ira M. Allen and Mrs. Elizabeth Sewell, New York. This is ever a welcome visitant at our sanctum; and the present, March number, is not less interesting than its fair predecessors. The principal contributors to this periodical are Mrs. H. C. Conant, Mrs. S. E. Knowles, and Mrs. Mary E. Kingsford, not more distinguished for their illustrious connexions, than for the brilliancy of their own intellects, the purity of their own hearts, and the amiability and sweetness of their own christian tempers. We feel ourselves peculiarly happy in such an association, and would most cordially recommend the labors of these excellent ladies to all our female readers and friends. The price of the Mothers' Journal is \$1.00, and there are periods when one of its Nos. would be worth double the money to most of our mothers.

REVIVAL INTELLIGENCE.

THE WEST.—The Columbus Christian Journal has several notices of revivals in Ohio. Rev. A. D. Abbot writes from Auburn that a cheering work of grace is there in progress, and that on a recent Sabbath, ten were received into the church by baptism. He says he never saw more thoughtfulness on the subject of religion, than he now sees around him. Rev. L. C. Carr writes to the same paper, that the presence of the Lord is manifest in New Carlisle, where he is now laboring. Eight were baptized a few Sabbaths since. The revival has thus far resulted in quickening the church, plucking up and destroying old and grievous roots of bitterness, and in the conversion of sinners.

ILLINOIS.—The last Western Christian says the revival in Elgin, Ill., has been deepening in power, and its influence is extending to the adjacent neighborhoods. In one or two instances, bands of infidels have been broken up by the conversion of some of their number. Sunday, the 4th instant, was a day of great interest. At noon, the Baptist and Free Will Baptist congregations met together at the river, and the two pastors, Brn. Joslyn and Goodnow, baptized each eight persons.

BEVERLY.—Fourteen persons, as we learn, were baptized on Sunday, the 28th, making twenty-eight since the revival began. The interest continues without abatement.

ROCKFORD.—The work of grace, in connection with the preaching of Rev. J. Knapp, has been very powerful. We do not know the exact number baptized, but understand it to be in the neighborhood of fifty.

CANADA WEST.—The Evangelical Pioneer records the opening of three Baptist chapels in Canada West, and a revival of religion at Whitby, where on the first Sabbath of February, seventeen were baptized.

INDIANA.—A correspondent of the Christian Messenger writes from Aurora, Ind., that a revival of much interest is now in progress in this town. The Baptist society finding their place of worship "too strait" for them, erected "a substantial brick meeting house, 60 by 40 feet." The first Sabbath in January this house was dedicated; religious services were continued through several days, and were highly blessed. Thirty-two had been added to the church, a majority by baptism.

NEW JERSEY.—The number of conversions reported, in the Christian Chronicle, at Cape May, is 120; 85 have been baptized. A revival has likewise been enjoyed at Canton, the same State, and eighteen have been received into the church.

We learn from Another notice that has reached us of the ordination of Rev. J. R. Manton, as pastor of the Baptist church and society in Gloucester, that he enters upon this relation with very pleasing prospects. "The Lord of the harvest," writes our informant, "had preceded us in apparently fixing his seal of approval to this union. Some 15 or 20 of both sexes have indulged the hope of pardon, and others in the congregation are anxious."

CONNECTICUT.—A correspondent writes that "a very interesting revival has for several weeks been progressing at Groton Bank church, of which Rev. N. T. Allen is pastor. It is believed about thirty conversions have occurred, and quite a number have already been received to the church by baptism."

The Secretary states that the church in Middletown, Ct. is enjoying a state of spiritual prosperity. The Rev. Mr. Leach, from the State of New York, has been laboring with them the present winter. During his labors, the congregation has doubled, and the word has been blessed to the conversion of souls. Fourteen have been added to the church, and the ordinance of baptism was to have been administered again last Sabbath. Mr. Leach has received a unanimous invitation from the church to become their pastor, which we understand he accepts.

Rev. Mr. Reid, pastor of the Baptist church in Bridgeport, Conn. writing to a pastor in this vicinity, says: "The Lord is blessing us. The church seems really engaged. I baptized six last Sabbath, (Feb. 25) four of them heads of families.

More than twice that number are either rejoicing in hope or presenting themselves for prayer and religious conversation as anxious souls. There is also an interesting state of things in Danbury Baptist church."

ANDOVER, Vt.—A revival of religion has been going on in Andover, Vt., for some time past. Some twenty or more have obtained hope, and a number have already been baptized into the fellowship of the Baptist church in that place.

NEW YORK.—Rev. J. K. Barry writes as follows, to the New York Recorder from Albany:

"The Lord has appeared in our midst of late, with streams of salvation. During the past eight weeks we have had meetings at the South Pearl street church every evening, and have baptized forty-seven believers, and others are soon to be added to their number. The Spirit of the Lord has worked mightily among us, and many stout hearts have yielded to his power. Husbands and wives have, hand in hand, gone to the baptismal waters, to be buried in the likeness of the Saviour. Old and young, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, have followed Christ in his ordinances. They are intelligent, useful citizens, and, we trust, will adorn the profession they have made." It has been a refreshing, glad season, whereof we have cause to praise and magnify the riches of His grace who loved us."

Rev. W. Metcalf writes to the same paper, that a revival has commenced in the Baptist church, Brockport, N. Y., and already there is the promise of much good.

The New York Recorder has a letter from Belvidere, Illinois, dated Feb. 9, 1849, from which we learn additional particulars of the revival in that place. Over fifty had already been baptized, and some who had backslidden from their profession, had taken their position anew among the followers of Christ.

The Utica Baptist Register, notices revivals at Barrington and Morrisville, N. Y. At the latter place, 70 have been added to the church by baptism and otherwise. At Barrington, 24 were baptized on the third Sabbath in February.

ILLINOIS.—We have received, says the Boston Recorder, a letter from Galena, Ill., dated Feb. 12, 1849, which says:

"There are now revivals in the Congregational churches, at Albany on the Mississippi, at Lyndon some miles back and at other places in Illinois. There are hopes of good in very many places; God is truly visiting us in mercy. In the revival at Lyndon, one man, who owns the works of Dr. Channing, of your city, and who imbibed his views of Christ, seems now truly converted to Christ, and has signified his wish to unite with the Congregational church there. He appears like an humble, broken-hearted man indeed."

RELIGIOUS ITEMS.

INFIDELITY SUPPLANTED FOR THE BIBLE SOCIETY.—A correspondent of the Norfolk (England) Chronicle mentions the following facts: "In the course of the meetings of the Religious Societies held recently the three following coincidences are mentioned:

1st. Voltaire's press is now employed in printing the Society's Bibles.

2d. In Gibbon's house, which is now a hotel, 4,100 Bibles have been sold by one of the Society's Agents.

3d. In Hume's house the first meeting was held for the formation of a branch of the British and Foreign Bible Society at Elburg. To which we should add, that Mr. Jefferson, in his Notes on Virginia, predicted that in fifty years from a certain day there would not be a Bible to be found in America, except it be preserved in the library of some antiquarian as a literary curiosity; and on that day fifty years afterwards, the American Bible Society, without knowing his prediction, resolved to supply every family in the United States with a Bible.

THE RIGHT SPIRIT.—A Baptist Minister, poor so far as this world's goods are concerned, recently enclosed five dollars for our Treasury in a letter containing the following statement: "Last night I had the good luck to marry a friend, who gave me just the amount I now send you, which you will please hand over to your Treasurer." Who else have marriage fees for the Lord?—Indian Advocate Feb.

An Italian Philosopher expressed in his motto, that "Time was his estate." An estate indeed which will produce nothing without cultivation; but which will always abundantly repay the labours of industry, and satisfy the most extensive desires, if no part of it is allowed to lay waste by negligence, to be overrun with noxious plants, or laid out for show rather than use.

REFORMATION IN LAPLAND.—Accounts from Norway, says the "Evangelical Christendom," (Eng.) for Jan., states that there is an extensive religious movement among the Lap and vice-sunken Laplanders. The revival commenced on the Swedish frontier with the labors of Swedish missionaries; and had already extended far into the Northern interior of Norway, working wondrous changes. The writers say:—"Not only has more than one Laplander been roused to become a preacher of righteousness and sal-

vation by the cross of Christ, but the reality of the divine work is evident by the fruits of a moral reformation, the proverbial drunken Laplander becoming sober and temperate wherever this gospel zeal has spread."

LIBERALITY.—The Philadelphia Bulletin says that the Rev. Charles Avery, of Alleghany city, has given a lot of ground on Liberty street, in that city, valued at \$2,000, to the "Colored Wesleyan Methodists," and has also put under contract a building, the cost of which will be \$10,000, for their use. The building is to be used for a church, a college, and a primary school; and it is the liberal donor's intention that this denomination of colored persons shall have the highest branches of education placed within their reach.—This is true and wise liberality.

ARKANSAS.—A correspondent from Arkansas writes. We estimate the population of this State at 150,000, and the membership of our denomination at 2,500.—The number of counties in the State is about fifty, and not ten of them have regular Baptist preaching, and many have no preaching of any kind.

The Universalist Church, in New London has been sold to the First Baptist Society for \$12,000. The former society will erect an edifice in Bank Street, with stores on the first floor.

FLORIDA CONFERENCE.—Met last month White members 5,045, colored 2,628, exhibiting a small decrease, the past year of 22 whites and 108 colored. The Methodists have a larger membership in this State than the Baptists.

EPISCOPAL DISCIPLINE.—The following occurrence took place in England:—Last summer a Rev. Mr. Proby, rector of St. Peter's Winchester, was baptized in the river Itchen, and afterwards partook of the Lord's Supper in the Baptist chapel. As early as the next morning he repented of the step he had taken, went to Farnham and confessed his error and solicited forgiveness of his Bishop.

A few weeks since, the Bishop and his clergy met in the cathedral to give judgment in the case; and the Bishop has sentenced him to clerical silence for three years, with the loss during that period of his clerical income and to pay all the expenses of the trial! It is easy for this highly elevated Prelate to send forth from his palace such a decree, appointing to silence, inactivity, and want, a faithful servant of Jesus Christ, while he leaves unchastened the grossly immoral members of his clergy.

SECULAR INTELLIGENCE.

THE ENGLISH LANGUAGE.—It would be well if Americans could realize, both at home and abroad, the superior elevation and advantages of our country. Some Americans so far forget themselves as to disparage their native land abroad. But they ought to be aware of the fact, that both our country and language will bear comparison with any on earth. It is an undoubted fact that we speak the English language a "little better" than they do in England; and it is also a curious fact that the English having no standard author on English pronunciation, (Walker was a Scotchman, and Sheridan an Irishman,) are publishing a very splendid edition of Webster's Dictionary.—"A Traveller's Thoughts in England," published in the "Independent," Jan. 25, 1849.

EMIGRATION.—The average number of daily emigrants arriving in Dublin, from various parts of Ireland, and setting out from the port of Liverpool on their way to the United States, it is estimated at 1500 to 2000. They all take out with them feather beds, articles of furniture, and some capital. It is a fact that will hardly be credited, but which nevertheless is unquestionably true, that such is now the direful destination among the upper classes in the west of Ireland, that three magistrates in the county of Mayo, are receiving out door relief for themselves and their families from three different parish Unions.—Journal of Commerce.

The Mississippi was forty miles broad at Memphis, lately, by the rising water extending over the Arkansas flats.

COLORADO REPRESENTATIVE.—M. Matthew Louis, one of the representatives of the Colony of Martinique in the French National Assembly, was formerly a slave, and regained his liberty under the recent act of emancipation in the French West Indies. He is a full blooded negro.

COLORADO VOTERS.—The Northern Star states that the liberal donation of land made by Garrett Smith to colored men, has added some 3000 men to the voters of New York, property to a certain amount being required.

THE FIRST POST-MASTER GENERAL.—Very few people remember, if they ever knew that Dr. Franklin was the first Post-Master General in the public service. His salary was only \$1,000, beginning June 10, 1795. The accounts of the De-

partment, Mr. Cist states, were all kept in the Doctor's hand-writing, in a book of three or four quires.—Cincinnati Atlas.

GLASS DRESSES.—At the polytechnic institution in London, there is exhibited one pound of glass, spun by steam into a thread four thousand miles long, and woven with silk into beautiful dresses and tapestry!

NATIONAL PECULIARITIES.—It has been said that an Irishman is at peace only when he is in a quarrel; a Scotchman at home only when he is abroad; an Englishman is contented only while finding fault with something or somebody; and let us add, that a capacious, busy, blustering, impetuous American is in the height of felicity only while he is in these tumultuous conditions at the same time.—Magoon's Proverbs.

MELANCHOLY.—A sad accident occurred at Bryon Sara last Sunday week. A son of Mr. John Sulser, of that town, while paddling about on a "gunnale" over one of the sheets of water caused by the rise of the river, lost his balance and fell overboard. His mother, perceiving the perilous situation of her son, rushed instantly to his rescue, and plunged into the stream in hopes of saving him, but the depth of water being greater than supposed, she immediately sank to rise no more. The little fellow was about ten yards from her when she disappeared.—He, also, was lost at the same moment.

DEATH-BER-CONFESSION.—We learn from the Buffalo Express, that Joseph Kelsey, for twenty years a resident of Buffalo, and for most of the time keeper of an inferior tavern near the foot of Maine street, on his death-bed, the other day, confessed a murder, for which he had some years previous been tried and acquitted. He also acknowledged having robbed a number of his guests at different times.

The Philadelphia Ledger says that a lady in that city who had been sick for a long period of time and was treated for various diseases, such as heart complaint, spinal irritation, &c., was relieved of the cause of her physical distress but a few days ago, by medicine administered by Dr. Solomon Heine, which expelled a tape worm fifty-two and a half feet long.

A Dr. McCurdy, of Alabama, claims to have made a discovery, through chemical agencies, to render an iron wedge buoyant in water? He has been lecturing in Mobile on the subject, and says that the most important practical uses can be made of the discovery. Well, what next!

LUNATIC.—The Washington correspondent of the Charleston News says that Charles F. Hoffman, one of the most distinguished of the American authors, is now confined in a lunatic asylum in Philadelphia. He is seriously deranged in mind.

TAYLOR'S CABINET.—A correspondent of the New York Mirror says that Gen. Taylor never saw before he was elected President any of the members of Mr. Polk's cabinet, except Mr. Marcy, and him he saw twenty years ago; and that of his own cabinet, he never saw a single member before his recent arrival at Washington.

RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAME.	AM'T.	Vol.	No.
Win. Rumph,	\$1 15	6	52
Mrs. R. Wiley,	2 85	6	52
Mrs. F. N. Tarrant,	4 00	6	52
Wm. McCullough,	5 00	6	52
M. W. Oliver,	1 10	6	52
J. H. Staggens,	2 00	6	52
Forster & Battelle,	5 00	6	16
John Cunningham,	50	6	62
John W. Sattles,	4 00	6	90
Joseph A. Blakey,	75	6	52
Receipts for the Alabama Baptist Advocate.			
NAME.	AM'T.	Vol.	No.
Mrs. J. A. Baron,	\$3 00	1	52
P. L. Shanburger,	3 00	1	52
Edwin Holly,	5 00	2	35
Rev. Joseph Bankston,	5 00	1	52
Guy Smith,	5 00	1	52
Rev. M. B. Clement,	5 00	1	52
T. J. Vaughn,	5 00	1	52
Thomas J. Key,	5 00	1	52
C. W. Hoskins,	5 00	1	52
B. J. T. Harvill,	5 00	2	04
J. B. Faller,	5 00	2	04
R. O. Harris,	5 00	2	04
C. A. Conby,	5 00	2	04
Luko Smith,	5 00	2	04
B. Brand,	5 00	2	04
A. Ford,	2 50	2	04
James Crawford,	1 25	1	51
Mrs. Theodora Finnerworth,	3 00	2	04
Rev. A. B. Couch,	1 00	1	51
J. H. Ferguson,	50	1	03

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