

ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Ministers Department.

SERMONIZING.

The form or manner in which a sermon is composed and delivered is of some importance, inasmuch as it influences the attention, and renders the matter delivered more or less easy of being comprehended and retained.

In general, I do not think a minister of Jesus Christ should aim at fine compositions for the pulpit. We ought to use sound speech, and good sense; but if we aspire after great elegance of expression, or become very exact in the formation of our periods, though we may amuse and please the ears of a few, we shall not profit the many, and consequently shall not answer the great end of our ministry. Illiterate hearers may be very poor judges of preaching; yet the effect which it produces upon them is the best criterion of its real excellence.

A considerable part of the ministerial gift consists in fruitfulness of invention; but that which greatly aids in the composition and delivery of a sermon is spirituality of mind. Without this we shall get no good ourselves, and be likely to do but little good to others. The first thing, therefore, before we sit down to study, should be to draw near to God in prayer. Spiritual things are spiritually discerned. When a passage of Scripture is fixed on as the ground of a sermon, it is necessary to read it in connection with the context, and endeavor by your own judgment to gain a clear idea of its genuine meaning. Having formed your own judgment, I would then advise you to consult expositors, who may throw additional light upon it, or give a different sense to it; and, if the sense which they give appears to have evidence in its favor, you must relinquish your own. Be satisfied, at all events, that you have the mind of the Holy Spirit before you proceed.

In the next place, having determined on the meaning of the text, it is necessary to examine the force of each word or term of importance in it. This may be done by examining the use of the same terms in other places of Scripture by the help of a concordance; but here a good judgment of your own is required, that you may select a few out of the many parallel texts which really illustrate that on which you have fixed. Some of the worst sermons are made out of a concordance, being a mere collection of similar sounds, which, instead of throwing light upon the subject, only throw it into confusion.

The force of words or terms of importance may also be examined to great advantage by a judicious use of contrast. Place all the important terms of your text, one at a time, in contrast with other things, or examine to what ideas they stand opposed. For example, let your text be Psal. xlv. 16: "Thou openest thy hand, and satisfiest the desire of every living thing." Begin with the term *openest*. "Thou openest thy hand." What an idea does this convey of the paternal goodness of the great Father of his creation! How opposite to the conduct of many of his creatures one to another, whose hands and hearts are shut! What an idea also does it convey of the ease with which the wants of the whole creation are supplied! Let me pause a moment and think of their wants. What a quantity of vegetable and animal food is daily consumed in a town; what a quantity in a large city like London; what a quantity in a nation; in the whole world! But men do not compose a hundredth part of "every living thing!" O what innumerable wants throughout all animate nature; in the earth, in the air, in the waters! Whence comes their supply? "Thou openest thy hand," and all are satisfied. And can all these wants be supplied by only the opening of his hand? What then must sin be, and salvation from it? That is a work of wonderful expense. God openeth his hand and satisfieth all creation, but he must purchase the church with his blood! God is all sufficient as to power in the one case as well as the other; but there are things relative to his moral conduct which he cannot do; he cannot deny himself. Here lies the great difficulty of salvation. In what a variety of ways are our wants supplied. The earth is fruitful, the air is full of life, the clouds empty themselves upon the earth, the sun pours forth its genial rays; but the operation of all these second causes is only the opening of his hand! Nay, further; look we to instruments as well as means! Parents feed us in our childhood, and supply our youthful wants; ways are opened for our future subsistence; connections are formed, which prove sources of comfort; friends are kind in seasons of extremity; supplies are presented from quarters that we never expected. What are all these but the opening of his hand? It is his hand that sustains the world, and it is his hand that sustains the church. The heavens brass, the earth iron; famine, pestilence, and death must follow.—See Psal. civ. 27—29.

Next take up the pronoun *thou*. You will infer from this, if *Thou openest thy hand*, should I shut mine against my poor brother? This important sentiment will properly occupy the place of improvement towards the close of the discourse.

Consider next the term *hand*. There is a difference between the *hand* and the *heart*. God opens his hand, in the way of providence, towards his worst enemies. He gave Nebuchadnezzar all the kingdoms of the earth. But he opens his heart in the gospel of his Son. This is the better portion of the two. While we are thankful for the one, let us not rest satisfied in it: it is merely a *hand* portion. Rather let us pray with Jabez to be blessed *indeed*; and that we might have a Joseph's portion; not only the precious things of the earth and the fulness thereof, but "the good will of Him that dwelt in the bush!"

Proceed: "Thou satisfiest the desire." &c. God, I see, does not give grudgingly. It seems to be a characteristic of the divine nature, both in the natural and moral world, to raise desires, not with a view to disappoint, but to satisfy them. O what a consoling thought is this! If there be any desires in us which are not satisfied, it is through their being self-created ones, which is our own fault; or through artificial scarcity arising from men's luxury, which is the fault of our species. God raises no desires as our creator, but he gives enough to satisfy them; and none as our redeemer and sanctifier, but what shall be actually satisfied. O the wonderful munificence of GOD! "How great is his goodness, and how great is his beauty!"

Now, having examined the force of every term of importance, by contrasting it with the opposite idea or ideas, you will find yourself in possession of a number of interesting thoughts, which you may consider as many recruits, and, having noted them down as they occurred, your next business is to *arrange* them in order, or to give each thought that place in your discourse which it will occupy to the greatest advantage. Many sermons are a *mob* of ideas; they contain very good sentiments, but they have no object in view; so that the hearer is continually answering the preacher, Very true, very true, but what then? What is it you are aiming at? What is this to the purpose? A preacher, then, if he would interest a judicious hearer, must have an object at which he aims, and must never lose sight of it throughout his discourse. This is what writers on those subjects call a *unity of design*; and this is a matter of far greater importance than studying well turned periods, or forming pretty expressions. It is this that nails the attention of an audience. *One thing at once* is a maxim in common life, by which the greatest men have made the greatest proficiency. Shun, therefore, a multiplicity of divisions and subdivisions. He who aims to say every thing in a single discourse, in effect says nothing. Avoid making a head or particular of every thought. Unity of design may be preserved consistently with various methods of division; but the thing itself is indispensable to good preaching.—Fuller.

Doctrinal.

A BRIEF SKETCH OF THE EARLY HISTORY OF THE BAPTISTS IN DIFFERENT COUNTRIES.

BY G. H. ORCHARD.

The Baptists have often been represented as unknown before the sixteenth century, and some are still so disingenuous as to ascribe their origin to the "Ana-Baptists of Munster." The term "Ana-Baptist, or re-Baptist," has been applied to all who baptize such as others believe baptized already, but more especially to those who deny the validity of infant baptism. Some of the enthusiasts of Munster did so, and they have on that account been called "Ana-Baptists." But this peculiarly has existed in connection with almost every shade of religious faith and practice, and sometimes, as in the case of the Ana-Baptists of Munster, with fanaticism and wickedness. The great peculiarity of the Baptists is, that they immerse such, and such only, as, professing faith in Christ, give evidence of conversion from all ungodliness. It does not appear that in anything but the rejection of infant baptism the Ana-Baptists of Munster bore any resemblance to the present Baptists, and their agreement with them in this is but an incidental coincidence. Long before that time, and from the very first ages of Christianity, there have existed vast numbers with whom the Baptists really agree in their distinguishing practice.

The historian Mosheim, a Pedobaptist, says that the "true origin of that sect which acquired the denomination of Ana-Baptist is hidden in the depth of antiquity," and Cardinal Hosius, chairman at the Council of Trent, 1555, says, "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Ana-Baptists; since there have been none for these twelve hundred years past that have been more grievously punished."

The Baptists owe their origin to John the Baptist, Christ, and his Apostles. John i. 33, Matt. xxi. 35, Acts ii. 41, 42, Gal. iv. 26. The New Testament neither records the existence of, nor countenances any other churches than those constituted of believers voluntarily immersed. Rom. vi. 3, 4, Gal. iii. 27, 1st Cor. xii. 13, Eph. iv. 4, 5, 1st Peter iii. 21; and all credible historians affirm that the same practice continued through the *three first centuries*. During that period, therefore, all Christian communities consisted of Baptists, united together by love to God and one another. They admitted and dismissed members by suffrage, and supported their churches by voluntary offerings.

Persons of aspiring dispositions soon originated new distinctions of office in their churches, and the love of pre-eminence occasioned divisions among these brethren. Those who adhered to the spirit and model of the gospel seceded from the degenerated bodies, and by raising new societies, aimed at restoring Christianity to its native simplicity. So general were secessions of this kind, that in the third century the ancient churches were exceedingly enfeebled by them: the Eastern provinces were at that time full of dissenters. In Greece this kind of non-conformity can be traced at a very early period.

Baptists in the East.—The first dissenters in Greece, distinguished by name, were the Eucartes, i. e. a *praying people*. This was the root from which sprang all non-conformity throughout the East and West. They can be traced through provinces and kingdoms in succeeding ages, by the disallowance of human inventions in the affairs of religion, by administering immersion on a profession of faith by dispensing with all orders of clergy, and by rejecting the Old Testament as a rule of discipline in the church. They were in after times, and in different places, variously named. In the Eastern empire they disagreed with one another on speculative points, but they all immersed penitents on a profession of faith, and re-immersed proselytes; and were, on that account, called Ana-Baptists.

The Novatian Baptists, who emerged in Italy, became very numerous in the East, particularly in Phrygia. These puritan churches, after some ages were revived by the Paulician brethren, who derived their name from studying and pleading Paul's epistles. "In their practice they confined the words of the gospel and the sacraments to the faithful." (Gibbon.) Their communities maintained their standing for ages. Their importance awoke the emperor's displeasure, and one hundred thousand suffered death in every form. Many were driven into Italy, France, and other kingdoms of Europe; and notwithstanding the bitterness of the persecutions they endured, a succession of them continued to the reformation.

Baptists in Africa.—The Northern part of this continent was at an early period covered with professors bearing the Christian name. The Manicheans very early occupied a considerable portion of the soil. Whatever doctrinal sentiments these people embraced, *one thing is certain*, they with all the denominations of Christians in Africa, immersed their converts and re-immersed those who came to them from other professing bodies. These dissenters were succeeded by the Donatist Baptists; who maintained, says Du Pin, "that the church ought to be made up of just and holy men." After enduring, for ages, every opposition, and having planted churches in almost every town in Africa, (Jones,) they were by severe measures dispersed, destroyed, or driven into obscurity.

Baptists in Italy.—General departure from the institutions of the gospel in the old Italian churches occasioned so many to withdraw from them, that in A. D. 250 Italy was full of dissenters. However multifarious the errors of these people in opinion and practice, no infant baptism was known among them for the first three centuries. In 151, Novatian arose to restore Christianity to its original simplicity and purity; "The Novatians considered the church of Christ," says Mosheim, "as a society where virtue reigned universally." They admitted none to their communion without immersion on a profession of faith in Christ. They never readmitted delinquents; yet their severity of discipline was approved by many, and they became very numerous, (Lardner,) so much so, that churches, maintaining their order were planted all over the Roman Empire. [Jones.] They were at first caressed by Constantine, but afterwards bore a noble testimony to the truth under his bloody edicts. These puritan communities continued to flourish until the fifth century, when they were driven into obscurity. The patience manifested under cruel measures gave rise to the cognomen PATERINES, i. e. *patient sufferers*, in which name they gloried, Acts, v. 41. These afflicted people were greatly encouraged by the Paulician Baptists, who very early came into Italy. The Paterines and Paulicians agreed in religious duties, and their united exertions increased their churches greatly. They were additionally strengthened and enlarged by GUNDULPH, whose followers were very numerous in several provinces

and by ARNOLD OF BRESCE, a bold reformer who appeared publicly against Popery, and was followed and admired by many disciples. The Italian Baptist churches, during the 10th and 11th centuries, sent out so many of their teachers into other kingdoms, as almost to inundate the European provinces. [Mosheim.] The body of these Paterines continued in Italy till the reformation, under the name of Waldenses.

Baptists in France and Spain.—At an early period these kingdoms were blessed with the gospel. "In the third century, divers holy men (Novatians) planted churches at Toulouse, Tours, Paris, Clermont, and in other cities and towns." In the fifth century, these apostolic churches were encouraged and enlarged by emigrants from Germany; Goths, Goodmen, or Vandals, who settled at Lyons and Vienne, and originated the Vaudois. They are a people who sought freedom, and the Pyrenean Mountains afforded them a refuge. Here dissenters lived in thousands and tens of thousands, all free. "The churches in Spain in early times," says Dr. Alix, "always united with those of the South of France." Dissenters went under various names in Spain and here they were innumerable. [Robinson.] All religious parties baptized penitents by immersion; they also reimmersed proselytes. The Vaudois of Spain resembled closely the Donatists of Africa. In 729 many thousands of these Baptists emigrated over the Pyrenees, from the Spanish to the French foot of the mountains, and became known by the name of Albigenes. In 1093, the Publican Baptists appeared in France, and thirteen of these suffered death at Orleans. These churches were resuscitated by flocking emigrants of the same stamp from Bulgaria. These Albigenian churches admitted persons to baptism after an exact instruction. [Alix.] In 1091, Berenger, head of Ana-Baptists, advocated gospel truths, and became the leader of a vast party. He was succeeded by Peter De Bruis and Henry of Toulouse, "two Ana-Baptist doctors, whose preaching and efforts infected *equas ad mille civitates, a thousand cities*." [Gillies.] Peter taught "that persons baptized in infancy are to be baptized after they believe, which is right baptism. The Baptists were computed, in round numbers, to have been eight hundred thousand in 1160. [Clark.] They formed by degrees a powerful party, says Mosheim, "and rendered them formidable to the Roman pontiffs, and menaced the papal jurisdiction with a fatal overthrow." To prevent this overthrow, the Popes engaged the crusading armies, and the Albigenian churches were drowned in blood. [Sismond.]

Baptists in Piedmont.—We have no early records of this people. They were at first as religionists, called Credenti, believers. They differed from the old Vaudois of Spain, in the admission of penitents after apostasy, having elders, in having a creed, and in being all trinitarians; but in every other respect they were substantially the same in religious sentiments as the Puritans of Italy, the Publicans, the Paterines, and the Albigenes. They administered immersion to believers only, and for rebaptizing were called Ana-Baptists; they resembled closely the modern Dutch Baptists. The Waldenses or Lyonnais in these valleys were but few, compared with the Baptists in other kingdoms. After holding the truth consistently for ages against Rome, they were comprehended at the reformation in Calvin's and Luther's churches.

Baptists in Germany.—The pious people of this empire, were at an early period, called Begherds, i. e. earnest in prayer. They were the same class of persons who in other countries were named Waldenses. In Bohemia and Moravia they had extensive establishments of a religious character, which maintained a high reputation for ages. The same sort of people abounded in Poland. The Begherds had no separate order of priests; they required all candidates to profess their faith before baptism, and proselytes they immersed anew in water. [Wall.]

In 1815, Walter Lollard, a learned and eloquent man, was raised up and became chief of the Begherds on the Rhine. He agreed with the Waldenses in religious views and practices; and from him they were called Lollards. His labors on the continent and of England were remarkably blessed. In Bohemia his brethren were 80,000 and in Germany 24,000. Many with himself suffered death for denying the sacraments of the church. People holding tenaciously the sentiments of baptism were found in almost every country in Europe. [Mosheim.] Luther's appearing, brought them into view in furthering the reformation. In Luther's absence, Carolstadt, one of the reformers, began the Reformed church re-baptizing. The princes of the empire disapproving of this proceeding, Luther wrote against Ana-baptism, and disputed with Baptists all over the empire. The deficiency of argument was amply made up by the edge of the sword. Dreadful slaughter ensued both of men and women, who paid the price of life for preaching that the servants of Christ are free as to religion from the dominion of men. Amid

this carnival of death Menno appeared. By his prudent conduct, he collected the scattered brethren, and formed them into Baptist churches; which continue, though degenerated, to this day.

Religious Miscellany.

HOW TO BE ONE'S OWN EXECUTOR.

"I wish you to advise me in reference to the partition of my own estate, and to draw up four or five deeds of conveyance," said an elderly gentleman, as he stepped into a lawyer's office. The lawyer's ear was caught by this request, and he turned from his engrossing page, to welcome his thriving and respectable neighbor and to receive the items of his business. "I wish to be my own executor. My wife and I are getting old—our children are grown, and I wish to give them now, the property which they would soon inherit, without leaving them the necessity of scuffling over the remains of the 'old man.' The lawyer had never drafted a deed of the kind before; he therefore entered upon a task usually irksome, with more than ordinary alacrity.

The deeds were written—the signatures and seals affixed—and the documents recorded. Happy smiles played upon the countenances of the old people—they left the law office, lightened of a burden, thus devolved upon younger shoulders, and satisfied in the knowledge that they were conferring favors upon children whose love would be increased rather than diminished by this act of theirs. The great Bristol merchant, Cotstox, was also to a great extent, his own executor. Thousands of pounds sterling did he annually give away in founding schools, hospitals and asylums, and to the needy and distressed, whose wants or misfortunes were known to him. Many living exemplars in the mode of dispensing charitable gifts might be mentioned, whose benevolence and wisdom excite our admiration. We are also reminded of Norman Smith, who resolved never to be rich, while he had opportunities to give away his money for benevolent purposes. Also the venerable names of Wesley, and Whitfield, and Howard and Oberlin, suggest a thousand acts of executorship, which the living stewards of God's bounty would do well to imitate.

At death, wealth must pass into strange hands. The miser never releases his grasp till then. We read lately of a miserly old woman, who in the struggle of death swallowed the key of her strong box, for fear that her attendants would find it. Others with better sense, finding that their money, and houses and lands could be no longer theirs, make it a matter of necessity, often for the purpose of soothing the conscience, to devise them to some useful purpose. There is a selfishness in thus releasing that which can no longer be retained, which mars the seeming benevolence of many a legacy.

If this page should fall under the eye of any one who intends to give something, say a hundred, a thousand, or ten thousand dollars to some charitable purpose at death, the question is respectfully asked, why not be your own executor—and give while you can enjoy the pleasure of giving, and realize the fruits of your own benevolence? Why hold back the Lord's property until you are forced to dispose of it? Do by deeds of conveyance what can thus be much better done than by testament. Our aged friend, above introduced, made his children contented (so far as the mere possession of property could make them so) before he died. He did not keep them "waiting for a dead man's shoes." Dorcas, so honorably mentioned in the Bible, was held in blessed remembrance by the poor widows, not for what she left to them, but for what she had done for them while she lived.

We imagine one resolving to found a charity by last will and testament and that the money for the purpose is supposed to be safe. Why not found it now? John Jacob Astor's great library, might have been conferring its favors upon men of science twenty years ago. Girard's "Orphan Home," also might have been long ago established, had he been his own executor. But we need not speak of millionaires. Our Savior commended the "widow" who gave "all her living." It is the privilege of the less wealthy to give as God prospers them, according to the Apostolic injunction. There are constantly increasing calls for systematic benevolence. The "poor are always with us." The law of kindness is perpetually binding on us—at every turn we owe a debt to humanity. How great the rewards in heaven, of "fulfilling" this law, and of cancelling every such debt.—N. O. Presbyterian.

THE BIBLE OR NOTHING.

Whether we receive the Bible or not, it is clear that if we reject it, we have not on earth any system of religion worthy of reception. If we give up the divinity of the Scriptures, we seek in vain to affix the seal of God to any other form of belief and worship known to men. If the volume which we call the true light be a fiction, man is left to grope his way to

the judgement seat of God, without light to shine upon his path. This fact invests our inquiry with the most solemn interest.

The trial of the truth of the Bible, the trial of man for his immortality and all his highest hopes. If we give up this book, there remains to us nothing but the blindness of superstition and ignorance, and a long series of overwhelming degradation. It is certainly madness which can lead any one to pose that human nature can ever be elevated by proving it on a level with beasts, by confounding good and vice and virtue, by annihilating all expectation of righteous recompense. Millions never held a wilder sentiment than that piety was promoted by denying Providence, by shaking confidence in the justice, holiness or goodness of God.

The moment men forsake the Bible, they are at sea without a compass. If Christianity be a fiction, it is infinitely preferable to the fictions of heathenism, or the dogmas of that class of modern writers who publish themselves to the world as philosophers. If Christianity be a fiction, it must be confessed that it at least breathes a very remarkable spirit of good, will, and produces an incalculable amount of happiness to society, of quiet to the mind, and of pleasing hope for the future. On the other hand, the sum of all that infidelity clearly teaches, is contained in this short creed: "I believe in all uncertainty." [Dr. Plumer.]

FRUITS OF THE GOSPEL.

In Eastern poetry, they tell of a wondrous tree, on which grew golden apples, and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these golden apples fell, and the living bells—they chimed and tinkled forth their airy ravishment. On the Gospel-tree there grows melodious blossoms—sweeter bells than those which mingled with the pomegranates on Aaron's vest—holy feelings, heavenly taught joys; and when the wind bloweth where it listeth, the south wind waking—when the Holy Spirit breathes upon the soul—there is the shaking down of mellow fruits, and the flow of healthy odors all around, and gush of sweetest music, whose gentle tones and joyful echoes are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, these joys are, on that account, but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the full of sinful passions, itself ecstatic music; an exulting sense of the security of the well-ordered covenant; the gladness of surety-righteousness, and the kind Spirit of adoption, encouraging you to say, "Abba, Father," all the happy feelings which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."—Rev. James Hamilton.

CHRIST'S MONEY IN CHRIST'S NAME, FOR CHRIST'S CAUSE.

We commend the following extract from the letter of a pastor in the West, to those who are rich in this world's goods. "Enclosed is one dollar of Christ's money, given in Christ's name, and for Christ's cause. I am a poor missionary in the West, and sustained by a poor church—speaking after the manner of the world—but who, have, I trust, some faith in God. It is but little I have beyond the real wants of my family, but I must have a small investment in the different branches of God's great banking and earning system for his church and the world. And while I have not much to give of silver and gold, such as I have, is cheerfully devoted to the tract cause. For the eight years I have rode over many prairies of Illinois, and seldom have I been without some of your tracts in my hat or pocket. I have scattered them as the good seed, and from some of them have I seen the fruit."—Am. Mes.

CHRIST'S SYMPATHY WITH COMMON PEOPLE.

You have (says Burke) the representatives of that religion which says that their God is love, that the very vital spirit of their institution is charity; a religion which so much hates oppression, that when the God, whom we adore, appeared in human form, he did not appear in the form of greatness and majesty, but in sympathy with the lowest of the people, and thereby made it a firm and ruling principle, that their welfare was the object of all government; since the person who was the master of nature, chose to appear himself in a subordinate situation. These are the considerations which influence them, which animate them, and will animate them against all oppression; knowing that he, who is called first among them, and first among us all, both of the flock that is fed and of those who feed it, made himself the servant of all.—[South, Presb.]

Our help is in the name of the Lord, who made heaven and earth.

TERMS.

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

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

BEAR IT IN MIND

That we are not responsible for the opinions or statements of any of our correspondents. It is allowable in men to differ in their opinions; and already some things have been said through our columns which we should not have expressed in precisely the same manner.

MINUTES WANTED.

Clerks of Associations, or others to whom it may be convenient, especially in Alabama, will confer a favor on us by forwarding to our office a copy of the Minutes of their respective bodies.

QUERY.

Is it proper for a minister of the gospel, in his missionary tours, to receive and baptize a candidate in his individual capacity—simply giving him a certificate of the fact?

The above query has been presented to us by an esteemed brother in the ministry, now laboring as a missionary in a destitute portion of the up country. Among those with whom he is associated, he informs us, different views are entertained of the subject to which it relates: nevertheless, as our opinion is solicited, we shall proceed to give it as follows:

1. The question, as we understand it, does not contemplate an interference with any established usage of our churches, so far as that usage extends. Wherever it is practicable to do so, it is certainly preferable that the candidate for baptism should appear before the church, relate his experience of grace, and receive from the body with whom he expects to become identified a suitable token of christian fellowship. Nay, to depart from this course, we should regard improper.

2. Nor does the question contemplate an indiscriminate baptism of all who may apply for that ordinance. We should consider it decidedly irregular and improper to baptize any, except upon a clear, satisfactory and unequivocal assurance of faith in Christ: and in this we intend something more than a negative belief of the gospel. One may not disbelieve that Jesus Christ is the Son of God; and yet he may be equally destitute of that saving acquaintance with him which is denominated faith, and which alone can entitle him to a participation in the ordinances of the gospel.

3. Nor yet, again, does our querist intend the baptism of such as are undetermined on the subject of their future church relations. Should an individual apply to us for baptism, saying that he had not decided whether he would unite with this, or that, or some other denomination of christians, we should decline to baptize him: both because it were inharmonious with the customs of our churches, and because especially, we should regard such indecision an evidence of the unfitness of the candidate for the ordinance. To us, it would demonstrate, either a measure of ignorance or a measure of self-will and obstinacy, better suited to the state of a learner than to that of a church member.

4. The question then is resolved into this: Supposing a missionary should find a suitable candidate in a portion of the country, where it were inconvenient to meet with a church of his own faith and order, would it be proper for him in that case to proceed and baptize the person and give him a certificate of the fact? We answer, yes, unconditionally; because:

1. Otherwise many persons could never be baptized. It is a truth that cannot be denied, that there are destitute portions of the country, where for many, many miles no baptist church has ever been planted; and where if churches are ever built up, it must be done by the baptism of the persons who inhabit those destitute fields. We cannot, however, expect to transport whole churches to those places in order to receive such converts to the faith; nor yet transport those communities to the churches in order that they may receive baptism. If they are ever gathered into churches, it must be by baptizing one, and then another, and another, and thus on, until a sufficient number is found to organize a church.

2. For this object our missionaries are commissioned and sent out. The commission is "go and teach and baptize." What if our Foreign missionaries were to act upon the principle of baptizing none until they had first related their experience to the church? Why, in that event, we might call them home at once; because they would never baptize the first soul. If, however, the principle is recognized in their case—the principle of a minister's baptizing in the absence of the church—then there is no difficulty in admitting it in the case of our Domestic missionaries.

3. This view is clearly sustained by the usage of the apostles and early ministry. When they went from country to country and from town to town, what did they find? Did they in every place find churches already organized to lend their sanction and their influence to the gathering in of souls? By no means. As men building in a forest, the first piece of timber had to be prepared: nor were all the timbers prepared at once. It was a gradual process. Many persons—individually and separately—were baptized before they could organize a church. In the reception of these they acted alone, in their

official capacity. The case of Philip baptizing the Eunuch along the highway, is precisely in point. But we need press this argument no further.

It is, however, worthy of remark in this place, that even in our churches, the ministry act almost alone in the reception of persons for baptism. We shall not reflect upon our brethren when we say, that during the entire course of our ministry, never did a solitary case occur among the hundreds whom we received and baptized, where one was rejected by us and received by the church, or rejected by the church and received by us: nor, indeed, was there but seldom a question proposed in the examination of candidates save by ourselves. And in this, perhaps we state the experience of most ministers.

Since then, except upon the principle stated above, many could never receive baptism; since our missionaries are sent forth to teach and to baptize; since this view is harmonious with the usage of the apostles and early ministers; since in fact nearly the whole responsibility is devolved upon our ministers even in the bosom of the churches, we infer it is proper for our missionaries to receive and baptize whenever or wherever circumstances may justify it.

COMMUNICATIONS.

Under this head our readers have been favored with a feast for several weeks past, and we are happy to assure them of a similar gratification in the present issue. By the way, we have received several articles for this department which we shall be compelled to defer publishing: because, first, they are less appropriate to our columns than they would be elsewhere; and secondly, they are too long. We hope it will be born in mind that short, varied, and racy articles are principally sought after, in a newspaper. Few men will read an article of more than a column.

DEACON TODD.

A young and inexperienced minister was one day complaining of the ingratitude of men towards benefactors, when the Deacon remarked:

"My young brother, if you live long enough, you will find out that a man that will do good in this world must be like the moon—shine on, or whether thanks are rendered to him or not."

I was struck with this remark, as quaint, yet true; for who of us ever thinks of being grateful to the moon? The more reflecting part may, indeed, be thankful to him who gives us the moon but not to the moon itself. So with ministers and other public benefactors—the larger part may consider it quite enough to have some small emotions of gratitude to God for the gift of such men; but any strong sense of gratitude to good men, were quite a work of supererogation.

E. D.

PROCLAIM IT FROM THE HOUSE TOP.

One of the most praiseworthy deeds that has fallen under our observation the present year, is that of the late Presbyterian General Assembly, (Old School), touching the case of the Rev. Samuel Miller, D. D., of the Princeton Theological Seminary. It is known that some months since Dr. Miller, impelled by the infirmities of age, tendered to the Board of Trustees his resignation of the professorship of "Ecclesiastical History and Church Government," which he had filled from the origin of the institution. The Board, if we mistake not, took no decisive action upon the subject until the meeting of the Assembly in June last, when it was resolved that the venerable professor should, indeed, be released from the duties of his office; nevertheless, that he should continue to hold it in the character of "Emeritus Professor," and should be allowed his salary of \$2000 intact during his natural life; and the Board were instructed to raise an agency to collect that sum from the beneficence of the churches.

This, we repeat it, was a magnanimous and praiseworthy deed, just such an one as we could most heartily rejoice to see performed in our own denomination towards more than one faithful and devoted minister who has worn out a long and useful life in building up our common cause, and in promoting the interest of our churches. Why, indeed, can we not adopt some uniform system for the support of our infirm and superannuated ministers? Surely if there is any merit in fidelity, in zeal, in self-denying and constant labors—it is deserving. If a son brought up in the lap of indulgence should cast off a gray headed sire, when oppressed and bowed down with the weight of years, there would not, we dare say, be wanting a voice in the community to execrate the unnatural and ungrateful deed. But does it require an eagle's eye to perceive that somewhat the same relation exists, and certainly a similar debt of gratitude is due from the churches towards her superannuated and infirm ministers? If we turn our eyes to the Masonic Lodge, the Odd Fellow's Society, or the Sons of Temperance, we shall find a regular system adopted for the support of such of their fraternity as may need it. Our Methodist brethren and our Presbyterian brethren have both arrangements in operation for the support of their aged and helpless ministers; and why should not it be so among our churches, who are not less able, nor less enlightened, nor less public spirited—whose ministers are not less needy and helpless? We do hope the day is not far distant when something of the sort will be done in all our borders. Brethren, consider it, and mature some plan for general adoption.

A FREE CHURCH IN SWEDEN.

The religious journals of Paris, state that a number of peasants in Sweden, after in vain remonstrating for four years, against the anti-evangelical changes introduced into the prayers, the hymns, and the catechism of the legally established church, had formed a new church independent of the State.

AXIOMS.

It is superfluous folly to make light of one's own errors, sins, or follies.

That were as though a blind man ridiculed his own infirmity, or a maniac sported with his own insanity.

2. It is a mark of eminent wisdom to be able to detect and amend one's own errors or mistakes.

It were like the "governor" in a steam engine; for the very error sets a system of influences in operation which this corrects.

Marcus.

BAPTISM IN THE GREEK CHURCH.

The Rev. Dr. Peters, of the Presbyterian church, has published a book entitled, "Sprinkling the only mode of Baptism known in the Scriptures, and the Scripture warrant for Infant Baptism," in which, among other strange things, he stated that the Greek church sprinkle the subject after they have immersed him! The work has been reviewed by the Rev. J. Torrey Smith, it is said, in an unanswerable manner. In his "Examination," Mr. Smith introduces a letter on the subject from Rev. H. T. Love, a missionary in Greece, and who of course ought to be somewhat familiar with the usages of the Greek Church. The letter is dated North Adams, Sept. 13th 1848, and is as follows:

"Rev. and Dear Brother,—You say that the Rev. Dr. Peters, of Williamstown, in his book entitled 'Sprinkling the only mode of Baptism made known in the Scriptures,' &c., makes the statement that the Greek Church sprinkle the candidate after they immerse him, and that, therefore, the practice of that Church cannot be claimed as the exclusive support of either mode.' You inquire for the correctness of this statement. In reply, I would say, that during my residence of something more than six years in Greece Proper and in the Ionian Islands, I was familiar with all the modes of worship of the Greek Church, and I never saw any sprinkling, either ecclesiastical or secular, which in the Greek Church was called baptism. I have witnessed the ceremony of baptizing their children, and never saw any sprinkling whatever on the occasion. I have frequently examined the service of the Greek Church in reference to the ordinance of baptism as contained in their ecclesiastical books. There is no mention of sprinkling whatever there. It is uniformly immersion. Dr. Peters would certainly have done well if he had given us his authority for this most remarkable statement."

MISSION IN AFRICA.

Bro. John Day, missionary of the S. B. Convention, writing us under date of "Exley, West Africa, May 8th, 1849," says: "Our affairs in this mission are astonishingly prosperous. It seems that Heaven delights to bless the Southern Baptists—to foster the cause of christianity peculiarly circumstanced; and by his special favors, would say to the world, Southern Baptists are his children, not less than others. I have been here about twelve years, and I think I can say with truth, that the improvement of the Basas has of late been more obvious and rapid than I ever saw it before the formation of the S. B. Convention: and why? Because, our brethren have gone rightly to work."

THE AMERICAN BOARD OF MISSIONS.

Is sustained principally by the New School Presbyterian, the Dutch Reformed, and Congregational Churches. From a statement recently made in the Independent it appears that the whole number of missionaries, assistants, and native helpers employed by the Society up to the period of making the last annual report was 557, since which time 15 missionaries, with their wives, have been sent out, making 30 persons. They have 75 churches, and 3,600 members; 12 seminaries for the education of native preachers; 18 other boarding-schools; in all, 12,000 pupils. This does not include the schools in the Sandwich Islands. There are 11 printing establishments, with types to print books in 30 languages. The financial condition of the Board is encouraging, though not all that could be desired. At their last annual report, they were \$60,000 in debt. To the payment of this \$46,000 are pledged and collected up to this time. The receipts for nine months amount to \$178,367. Add to this \$30,000 on the debt above and the total receipts are \$217,000. To pay the old debt entirely, and maintain their present operations till the end of the current year, (September), they need \$90,000; or \$30,000 per month. All this, it is confidently expected, will have been accomplished by the time desired.

A TOUCHING FACT.

Passing up street the other day, says the Zions Advocate, we discovered a crowd of boys, from twelve to fifteen years of age, engaged in conversation, with one of the Asamese youths who had just arrived in our city. And what do you think, reader, was the subject of their conversation? It was this—That Eastern boy, but lately an ignorant and degraded heathen, was entreating the boys of Portland to give up the habit of smoking cigars! telling them that he was temperate in all things, and wished them to be so too. The boys looked exceedingly embarrassed to receive a rebuke from such a source, and may it not be hoped that it was not administered in vain.

THE HAND OF GOD IS IN IT.

An English paper observes that the general feeling of instability and insecurity, which is at present pervading the European Continent is preparing the way for the reception of the gospel. The desire for the word of God is rapidly increasing. During 1848, Dr. Pinkerton, Agent of the Bible Society, distributed in Germany 5,505 copies—a number far greater than in any previous year. His colporteurs report that the people are saying, "Nothing is left us now but

our Bible." Thus, as it has ever proved, "Man's extremity is God's opportunity." The kingdoms of this world are shaken: men begin to long for a kingdom which cannot be moved. Property is insecure; they begin to think of laying up treasures in heaven, where no revolution can touch them. Their opinions are undermined, and they are tossed about upon a sea of doubt; they seek a safe harbor in the Bible. Creature help fails them; the cry arises for and to Him, who alone is able to grant it.

THE WESTERN WATCHMAN.

Burnt out in the disastrous conflagration of St. Louis, has arisen from its ashes, and comes forth as gay and cheerful as the morning of May—in an entirely new dress. Rev. J. M. Peck, too, has cast aside his *pro tempore*, and assumed the editorial responsibilities in full earnest and *sine die*. May our good brother have "better luck" in future, and may the Watchman in his capable and experienced hands be all that is expected of it.

MONTHLY MISCELLANY.

Thanks to the Rev. J. S. Baker, Editor, for the three back Nos. of this able and interesting periodical. We should not like to dispense with the pleasure and profit which the perusal of its pages affords; and we trust he may be so abundantly sustained in the enterprise as to justify him in bestowing even more of his valuable time and service upon its continuance. Every baptist in the South ought to patronize the Miscellany. The biographical sketches of great and good men, the doctrinal disquisitions, the racy and pungent appeals to the heart and conscience, and the full and valuable record of important facts which it contains, make it a most desirable family periodical—to be filed away and bound. May it flourish and revive as the corn.

THE BAPTIST MESSENGER.

The first No. of this new bi-weekly paper, published in Elizabeth City, No. Ct., is upon our table. It is edited by C. R. Hendrickson, and makes a most capitol debut. The matter is rich and varied, and the execution highly creditable to the enterprise of the Old North State. Judging from the specimen before us we infer that Bro. Meredith of the Recorder, has in Bro. Hendrickson an able coadjutor in the cause of religious effort; and we trust that perfectly joined together in one mind and one judgment, the Messenger and the Recorder may continue to the rapid increase of knowledge, and to the building up of the waste places of Zion. God speed to the enterprise of our brother.

THEOLOGICAL SEMINARIES.

FREE WILL BAPTIST BIBLICAL SCHOOL.—This institution is located at Whitestown, N. Y. The last annual catalogue reports 34 students—Seniors, 10; Middle Class, 3; Juniors, 3; Preparatory, 7; Partial Course, 11. The Faculty of instruction consists of Moses M. Smart, A. M., Teacher of Greek and Hebrew, Mental and Moral Philosophy, History, Biblical Criticism, and Interpretation; and John J. Butler, Teacher of Christian Theology, Rhetoric, Logic, Homiletics, and Pastoral Duties.

COLUMBIA THEOLOGICAL SEMINARY.—This is a Presbyterian institution located at Columbia, So. Ca. The first graduating class received their degrees in 1833, since which time it has turned out 124 ministers of the gospel—seven of whom have gone to the heathen. The present number of students is 24. This institution is supplied with an able Faculty—consisting of the Rev. George Howe, D. D., Professor of Biblical Literature; the Rev. A. W. Leland, D. D., Professor of Christian Theology; the Rev. Charles Colcock Jones, D. D., Professor of Ecclesiastical History and Church Polity.

WHICH IS THE WORST?

A Brahmin for the purpose of showing the folly and absurdity of rejecting Hinduism and adopting Roman Catholicism instituted the following comparison between the two religions:

"Has the Feriugh cheap pardons? So have we. Can the Romanist by the mass rescue his ancestors from purgatory? We, by ceremonies at Gaya, can do the same for ours. Can the priest change the bread and wine into flesh and blood? Our murtas can impart divine attributes to images. Who are the Romish monks but the counterparts of our Sunayases? Do the Catholics count their heads? So do we our moles? Do they pray to mother Mary? So do we to Gangamai. Do their priests eschew marriages? So do our Gossalies. Have they nuns? So have our natch girls, dedicated to the temple. Do they boast their antiquity? Compare 1800 years, the period they claim as the age of their church, with four jugs of Hindooism."

CANADA SCHOOL FUND.

A recent act of Parliament authorizes the setting apart of one million acres of the Public Lands, in Canada, the money arising from the sale whereof shall be invested and applied towards creating a fund sufficient to produce a clear annual sum of \$500,000, at the rate of six per cent, per annum, to be permanently devoted to the support of common schools and the establishment of Township and Parish Libraries within the Province. But until such fund shall have been created, the present amount granted in aid of common schools, viz: £50,000 per annum, shall continue to be applied for that purpose; after which this item of charge on the Consolidated Revenue shall cease. The act only awaits the Queen's signature.

PROFESSOR HAMILTON.

We regret to announce the death of Prof. Hamilton, of the Nashville University. He died of Cholera a few days since. He was highly esteemed for his many virtues.—N. C. Ad.

FATHER MATHEW.

The great Temperance Lecturer of Ireland, arrived at New York City on Monday the 1st inst., by the Ashburton. He was in good health and fine spirits, and from the citizens received a measure of attention which has perhaps been shown to no foreigner since the days of La Fayette. A procession of the Temperance Societies marched in his train from Castle Garden—the place of his landing—to the City Hall, where he was introduced to the people from the balcony. The day after, he was received by the American Temperance Union, at Broadway Tabernacle—Chancellor Walworth presiding, where he was also addressed by the Rev. Dr. Cox.—"It was a great occasion."

In reply to one of the addresses, Father Mathew observed among other things: "He was sorry that so many of his fellow-countrymen, who were living in misery at home, were not here to-day. There were millions of totaliters in Ireland, pining in want, who would soon be happy in this land of freedom and plenty. He never had much difficulty in persuading them to take the pledge, and he was glad to find that when they came over they were so successful. He trusted that when he went home or wrote home, thousands would be induced by his representations to come to America, where they would be sure to reap the reward of their labor, and eat the bread earned by the sweat of their brow."

NORMAL FEMALE SEMINARY.

Rev. Lewis G. Bell, of Fairfield, Iowa, has erected, at his own expense, a large and commodious edifice, designed for a Female School of a high order, the main object of which will be to educate young ladies for teachers in that new and rapidly populating State. The Institution was opened on the first Monday in this month. To render the benefits of education at this Seminary available to as many as possible, and thereby add to its usefulness, board, including light and fire in sleeping rooms together with washing, will be put at \$35 per session of 21 weeks. The tuition fees will be moderate.

FATAL ACCIDENT.

The Nashville Christian Advocate says, on Tuesday morning the Louisville stage left the Nashville Inn at the usual hour, being crowded with passengers. The inside of the coach was principally occupied by ladies. As the coach descended the hill leading into the bridge, the lever gave way, and the driver was thrown from his seat, and badly hurt. The horses took fright, and ran at full speed through the bridge, upsetting the coach about midway. Several gentlemen occupied outside seats, four of whom were injured.

Rev. Mr. Sherman, a Presbyterian clergyman, and Professor in Jackson College, Columbia, Tenn., was dreadfully bruised, and died in about three hours after the accident occurred. He was on his way to the eastern states, accompanied by his wife. Mr. Pleasant Smith, a highly respectable merchant of this city, who had just set out for Philadelphia, was very seriously injured, and probably will die in a few hours. He was living when we penned this notice. Mr. W. Gholstone, a merchant of Philadelphia, was badly injured, but will recover. Mr. A. Nichol, of this city, was slightly hurt. The ladies all escaped uninjured.

FREE CHURCH OF SCOTLAND.—The General Assembly of the Free churches of Scotland held its anniversary in May at Edinburgh. The report on what is entitled the "Sustentation Fund," from which all the ministers draw their annual stipend, is of high interest. It appears that 604 ministers have been thus aided during the year. The total product of the Fund for the year, was \$435,575. A deduction from the Protestant church of France was present, and M. Frederic Monod made a very interesting address. The Assembly expressed its admiration of the conduct of its evangelical friends in France, and its sympathy with them in the sacrifices they had been called on to make.

LETTERS RECEIVED.

Bro. Thomas Ringgold has placed us under obligation for his aid, and he has our thanks. Will our dear brother please look us up a few new subscribers in his vicinity. "South Carolina money" and South Carolina names delight us much, and there are some in his region who ought to take the A. B. A.

Bro. B. Bramlett will accept our thanks for his generous assistance. All is right, and he will find his receipt in another place. Hope our brother will do something to increase our list in the vicinity of Macon. We have some good friends there, and we want more of them.

Bro. P. P. Halbert is assured of the gratification his letter afforded us. His money is acknowledged elsewhere. Shall be pleased to hear from him frequently, and hope he will send us a few new names from Choctaw Agency.

Bro. Lewis Pyles is informed of the receipt of his letter and money, for which our thanks are tendered. He will perceive that he is due nothing on the old concern, and that he has paid to the end of the present volume of the A. B. Adv. Hope our brother will send us a few additional subscribers.

Rev. K. Hawthorn has again made us debtor for help. Thanks to our brother for every new name. Hope he will send us many others. His letter will be attended to next week.

Bro. Robt. Oldham, P. M., at Mars, has special thanks for good service done us. The names are registered, money received, and papers sent. Hope "there are a few more of the same sort." We shall wait and see.

Rev. A. J. Battle will accept of many thanks

for his interest in our cause, in his distant State. Entries are made, and money received in the proper place. He has a private response.

Communications.

THE WAYS OF PROVIDENCE.

Curiosity, and a certain love of the mysterious, as well as more commendable feelings, have always rendered the ways of Providence matter of surprise and conjecture to mankind. These no where appear more inscrutable than in the promiscuous distribution of good and evil in this world. We cannot repress a feeling of wonder and regret, when we see the good man weighed down by calamities, and the wicked prosperous and happy. This has sometimes been used as an argument against the superintendence of a supreme Being. But it ought rather to be considered as strong evidence that there is a power at work, whose designs we are incapable of fathoming; and it surely is no slight argument in favor of a future state of retribution, that here, suffering innocence is so often trampled on by triumphant guilt.

We should be careful of pronouncing judgment upon the dispensations of Heaven; but because we may be guilty of presumption towards the holy source whence they emanate, and because, from our limited knowledge, we are incapable of properly distinguishing calamities from blessings. How often have we mourned over a misfortune, which subsequent events have brightened into a blessing! or received with joyful gratitude, what has afterwards caused us inexpressible pain! We cannot judge correctly of an event, unless we can trace all its bearings and relations; and that which we condemn as unjust or unmerciful, may be a necessary link in the great chain of events; which God in his infinite goodness and wisdom has thought fit to connect.

It has been often said, and the frequency of the reflection proves how naturally it suggests itself to every thoughtful mind, that could we look into the hearts of men, we should probably be surprised to see how different are the lights and shadows there, from what we had imagined. Could we unmask the heart of the prosperous wicked, the current of whose life glides smoothly and gayly, its bosom sparkling in sunshine, its banks fragrant with flowers—we might perhaps find that a remorseful or a seared conscience, had embittered the waters, which seemed to us so sweet. Or, could we view the hidden feelings of the suffering follower of virtue, we might learn, that the consciousness of rectitude, like the fire-fly in the darkness of night, can light, if it cannot warm the gloom; and that a trusting reliance on the goodness of God, can spread, even over a broken spirit, that peace which the world can neither give, nor take away.

There is a proneness in many people to attribute the misfortunes of others, to judgments—and thus the sympathy and charity, so often, and so emphatically enjoined in the Scriptures, are withheld at the very time they are most needed. A moment's reflection shows the injustice, as well as the unkindness of this practice; for those misfortunes, like the sunshine and the rain from heaven, descend alike on the just, and on the unjust, and as often follow a praiseworthy, as a blameable action.

There is one source of comfort to the wretched in this life, which the fortunate and the happy know not of. The wanderer through life's troubled and dreary way, weary and broken-hearted, looks forward to the promised "rest," with a thrill of happiness, which the brightest moment of the prosperous cannot command. And, indeed, if we consider it rightly, we shall see that it would rather degrade than elevate virtue, were she always rewarded with temporal felicity. It would take from her brow its brightest glory—self-denial; and though it might increase the number of her train, would rob them of their glory. Methinks there cannot be a nobler sight than that of a good man struggling with adversity, and still maintaining his integrity! Men, busy with the cares of this life, may pass unheeding by, but superior spirits look down from Heaven, and mark and approve—nor is it impious to think that the eye of Omnipotence itself, deigns to watch with peculiar favor, this noblest and best of His works.

Sumter Co.

ON REVIVALS.

WHY DO WE NEED REVIVALS OF RELIGION? We need revivals, in order to cause the supremacy of religion to be felt in all the arrangements and concerns of life.

It is too much the case, that in ordinary states of religious feeling, this is not experienced; even by Christians. They attend the house of God, partake of the Lord's Supper, they bend in prayer night and morning, and even find deep and sincere pleasure while engaged in these holy exercises. But yet with all this, religion does not follow them into their daily business, it is not carried out in the government of their families, in their pecuniary transactions, in their hours of recreation. It is tacitly excluded from these, and just as the man of business when he closes his counting-room, goes home to the enjoyment of his fireside, and forgets his commercial schemes till the next day, so the Christian when he closes his Bible, forgets his religion, and neglects the moral training and discipline of his mind. He plunges into business or pleasure, as deeply as the rest of the world; he considers all things justifiable for him that they imagine right; he follows their course, their customs and their common sins, and feel not that he is doing wrong, never in fact consulting conscience upon his every day course of action.

If indeed, religion were simply like one branch of business, this would be right enough. But it is not. Religion embraces the whole sum of our moral obligations, it is intended to pervade our every action. Indeed the word holiness means wholeness. Holiness of character is wholeness of character. They were originally the same

A holy man is one who in his whole course
lives to God, who is a whole Christian in every
thing, with whom at no moment any one thing
becomes so supreme in his mind, that he loses
sight of the wholeness of his relations to God and
man.
It may be thought impossible thus to carry re-
ligion into every day life. But on the contrary,
there have been men, and some of the most suc-
cessful in all branches of business, who have
lived and died eminently honored
and respected, by the pursuit of these very prin-
ciples; whose word was without equivocal, who
would give a just compensation to all for every
thing, in short whose business was the school in
which they learned to practice all the maxims
and morals of Jesus Christ;—men who in their
families, strove each day how they might improve
in the wisdom and goodness of their arrange-
ments, who to their servants gave that which was
just and equal, and to all their due honor to whom
honor, custom to whom custom, loving their
neighbors as themselves.
It is true that this can be accomplished prac-
tically, only by daily struggles, by experience, by
watching, by discipline, by a constant life of pi-
ety. But the establishment of this principle, the
making great sudden sacrifices to begin it, is
more largely and generally effected by revivals,
than by any other means. When a whole com-
munity is melted down by the power of religious
truths and ideas, when it forms the daily subject
of conversation between friends and neighbors,
when men see those with whom they have dealt
in business, brought under the influence of the
gospel, then it is that the professor of religion is
reminded of his delinquencies and errors, and
discreditable example. It is then that the
worldly man gives up questionable schemes of
aggrandizement and the wicked man abandons
his courses of wickedness. It is then that we
hear of actors leaving the stage, of gambling ta-
bles being closed, and of bar-rooms shut up.—
Thus it is that a great principle is established,
that Christianity is shown not to be one thing and
business another; but that it must penetrate into
a man's counting room, must follow him through
the day;—that he who takes up his cross at all,
must take it up daily, and be prepared to sell all
that he has and follow Christ, if needful.
There is, indeed, frequently a great falling off
after a season of this kind, and men in the heat
of a revival, often begin what they do not carry
through. Still a powerful example has been set,
the crust of evil habits, hardened, smoothed
and polished, has been broken up, and a high
moral truth and principle established in many
a heart; errors have been eradicated, and on the
whole, society is greatly Christianized so that at
least the truly pious man can pursue his course
of piety henceforth unchecked, and the inconsis-
tency and vacillation of iniquity makes it drop
its eye when faced by manly piety.
The progress of evil, especially amongst mem-
bers of the Church is silent, slow and stealthy.
Men drop into careless, lazy, corrupt habits in
regard to religion only by degrees. They sleep
on the enchanted ground, and therefore do we
need revivals of religion to disencumber them,
to wake them up, to make religion to be
felt supreme in all the courses of life. What
ever does that, does proportionable good. Oh
that such a principle could be universally felt
and acknowledged, that in business, in education
in social intercourse, in everything, the super-
acy of religion could be fully carried out. Till
then God grant that revivals may never cease
from our midst but like holy tides of gracious
influence kept returning and returning and
swelling & rising higher till the whole earth
is full of the glory of the Lord as the waters
cover the deep.

REVIEW OF LORD'S EXPOSITION OF THE
APOCALYPSE.
(Continued.)
CHAP. VIII. 6. 7.—The First Trumpet.—Mr.
Lord understands a violent storm with continued
blazing of lightning and bloody hail as the symbol;
and the Roman Empire as the symbol of the earth.
And then asks: What must be the characteristics of
that which it denotes? Must it not be a mighty
and destructive agent or combination of agents,
descending upon the apocalyptic earth from
without? "Finding nothing analogous in the
religious world; and as there is no counter-
part to the physical world but the intelligent—
civil and religious—and as no combination of
religionists, mentioned in history can answer as
its counterpart, it must be civil commotion.
Accordingly he supposes the Gothic hordes who
brought such devastation with fire and sword into
the Roman Empire in the close of the fourth and
beginning of the fifth century, as forming a most exact and conspic-
uous coincidence with all the characteristics of
the symbol. The Goths, Sarmatians, Quadi,
Alans, Huns, Vandals, and Marcomanni, plun-
dered and devastated Scythia, Epirus, Dalmatia,
and Pannonia. Between Constantinople and the Alps,
along the Danube and the Rhine, Roman blood
flowed like rivers for more than twenty years.
Humanity was outraged—matrons and consecrated
bishops and presbyters, age and infancy, were like
a lake to those barbarians.
CHAP. VIII. 8. 9.—The Second Trumpet.—
"This symbol is a volcanic mountain, thrown up
from its ancient station at a vast distance by an
explosion of the flaming elements at its base
precipitated into the Mediterranean Sea." The sea
symbolizes the people of the Roman Empire, and
the burning mountain some mighty intelligent
agent, or combination of agents, which he
supposes to mean the Vandals and Genseric,
who wasted and subdued a great part of France,
Spain and Northern Africa, Sicily, Italy, Illyria,
Peloponnesia, &c. Mr. Lord discards all other in-
terpretations of this symbol because he can see
no analogy, which, the reader will remember, is
the law by which our author explains all prophe-
tic symbols.
The Third Trumpet. 10. 11. v. A star call-

ed Wormwood, like a great blazing torch, pro-
jected upon a third of the rivers, and upon the
fountains, turning the waters into wormwood;
i.e. making them bitter and poisonous, so that men
died from drinking.—This symbol taken from the
physical world, our author thinks, must find
its counterpart in the civil; and makes the na-
tions and tribes embraced in the Roman world
answer to the rivers and fountains; thus agree-
ing in general with all commentators that people
are symbolized by waters. And the Scythian
hordes under Attila shot like a meteor over the
western skirts of the empire, and were absorbed
among the German tribes and lost to the his-
toric view, as the Gauls, Visigoths and Alans
rose into new distinction. This he makes the
counterpart of the symbol.
The Fourth Trumpet. v. 12. "The third part
of the sun was smitten, and the third part of the
moon, and the third part of the stars &c." By
the sun, moon, and stars which preside over the
land and sea, and impart to them light and
heat he denotes rulers who appoint laws to the
people and exert a chief influence over them;
and understands as a counterpart to the smiting
of the sun, moon, and stars, a violent extinction of
political organizations of several orders; the
third part expressing the proportion of their pow-
er and influence, which were to be overthrown
to the whole; and he thinks the catastrophe
referred to was the subversion of the western
imperial government in 476; and the substitution
of the new rule of the Heruli. The two thirds of the sun, moon and
stars, that still shone were the corresponding
governments of the eastern empire which retained
their strength and splendor for nearly a thou-
sand years afterwards.
The angel flying in mid-heaven. v. 13. This
angel, he supposes, symbolizes a class of men,
who, after the fall of the western empire, pre-
dicted or rather apprehended a similar or worse
fate to the eastern; and loudly expressed their
fears, proclaiming the coming, and ultimately
the overthrow, of anti-Christ. The writers and
orators of that age, the 6th century, mingled
their alarms with almost all they wrote or said,
of which many examples are given.
CHAP. IX. 1.—12. The Fifth Trumpet.
The star, or meteor, indicates the leader of a host
represented by the locusts. "As the locusts had
life, they were, by the laws of symbolization, rep-
resentatives of intelligent beings." . . . "and
by their shape is intimated a usurping, crafty,
sensual, voracious and unprincipled nature."
"This is also indicated by their vast numbers,
and the great power they were to exercise as
conquerors."—Those who have the seal of God on
their foreheads are his true people; conse-
quently those who have not the seal of God are
apostates and idolaters.
"What warrior host then," says the author,
uniting in itself these familiar and terrible char-
acteristics, appeared on the earth next after the
fall of the western empire and tortured through a
long period an apostate church. An exact and
conspicuous correspondence is presented by the
Saracens. Mahomet and his small band of as-
sociates fled from Mecca to Medina like a meteor
that falls from the region where it is generated,
to the earth. He there received liberty to unfold
and propagate his doctrines, and soon diffused
them through Arabia; and they were a smoke
from the abyss instead of an effluence from the
sun. He generated by his corrupt doctrines in
his followers that locust disposition by which
they were prompted to go forth from their native
seat to other lands, gave them their scorpion
power, enjoined it as their office to torture idolat-
ors and rendered them in that respect different
from those who formed the train of the meteor,
whose aim was to sustain as a teacher merely
not like his scorpion hordes, to conquer other
lands, torture apostates, and extend his sway as
a king. . . . Their crowns, their faces, their hair,
their teeth, their breastplates, were symbolic of
their dispositions, or the characteristics of their
agency, rather than descriptive of their persons,
and denoted traits by which the Saracens were
most conspicuously marked, a daring pretence to
right, cunning effeminateness, voracity, and in-
sensitivity to the miseries of their victims. They
fulfilled their office as torturers on the eastern
Roman Empire chiefly." H. L.
WHO WILL DO IT?
The Boards of missions offer an inducement
to brethren to make efforts for a wide circulation
of the Missionary Journal. Any one obtaining
five new subscribers, and remitting the money to
the Publisher, secures a copy for himself without
charge. For each five new subscribers he se-
cures a gratuitous copy. By this means he can
obtain copies for the poor members of his church.
WHO WILL DO IT? In Alabama there are 40,
000 Baptists, and not more than 150 copies of
the Journal! There are more than 500
churches in the State, and should there be an
average of five subscribers to each church 2,500
copies could be secured; and cannot an agent
be found in each church who will obtain five
subscribers? Who will do it? In large churches
the population might be divided into districts,
and some member in each, act as agent. Who
will do it? Might not some of our sisters en-
gage in it?—Who will do it?—Please read the
publishers notice.
R. HOLMAN.
THE FOURTH VOLUME
OF THE
MISSIONARY JOURNAL
HAS JUST COMMENCED.
And now is the time for new subscribers to begin,
and for old subscribers to remit \$1 by mail
for the new volume.
The Southern Baptist Missionary Journal is
devoted to the interests of the Foreign and Do-
mestic Boards of the Southern Baptist Con-
vention. It is therefore worthy of the patronage of
Southern Baptists. Will they not sustain it?
The Journal is published in pamphlet form, on
good type, with not less than twenty-four pages

every month, at one dollar per annum, in ad-
vance. To increase its circulation, the follow-
ing proposal is made:—ANY INDIVIDUAL OR
FIRM OBTAINING TWELVE NEW SUBSCRIBERS, AND
FORWARDING THE MONEY, WILL RECEIVE THE SIXTH
COPY GRATIS. Thus every minister in the
South may easily obtain his Journal free of
charge, or a church may secure it for him.
As we have commenced the fourth volume,
and desire to ascertain at once the number it
will be necessary to issue, our brethren gener-
ally are earnestly requested to make immediate
effort, and let us hear the result. Money, with
the names of subscribers, may be sent by mail,
to
H. K. ELLYSON,
Richmond, Va.
All the pastors of the Baptist churches in the
South are authorized agents of the Journal to se-
cure subscribers and remit money.
RELIGIOUS ITEMS.
DOINGS IN ROME.—A professor has been
appointed to the chair of Italian Literature,
who has been some time in England, and
abjures the errors of the Roman Catho-
lic Faith, and avowed himself a Protest-
ant. Another, professor Bisci, preaches
at the Cathedral now in Lent, and is
said to explain the Gospel in a Protestant
sense.
JEWS IN AUSTRIA. A Jewish congre-
gation has just been constructed in Ade-
aide, about thirty in number. It is in
contemplation to commence the syna-
gogue without delay, and the arti-
cles necessary for conducting the reli-
gious ceremonies have all arrived from
Sydney. Those of the Jewish persuasion
in this colony are not only highly respect-
able as a body, but are now become num-
erous, and there is very little doubt,
from their apparent zeal, that the projected
synagogue will be worthy of that
veneration in which they held their au-
cient faith.—Adelaide Times.
WAR AND THE GOSPEL. The Christian
nations of Europe and America expend
every year in preparations for war, \$200,
000,000. This amount when compared
with "the most comprehensive form of
Christian charity," stands thus: For
preparations for war, per day, \$540,000;
for preaching the Gospel of peace to the
heathen, \$1640: or, to make the compar-
ison more distinct, one pound sterling for
preparations for war between Christian
nations, against one half-penny for evan-
gelizing the Pagan world, and bringing
myriads of benighted idolaters to bow to
the sceptre of the Prince! Or, *million for
Mars, and mites for the Messiah.*
A Washington letter in the N. Y. Jour-
nal of Commerce quotes the following
prediction, the original of which, in Latin,
is copied from a book in the library of the
Augustina Convent, at Rome, published in
1675.
"Before the middle of the XIX. centu-
ry, seditions will be excited every where
in Europe, Republics will arise, Kings
will be put to death, together with the
nobility and ecclesiastics, and the reli-
gious will desert their convents. Famine,
pestilence and earthquake will spread
desolation over many cities. Rome will
lose her sceptre by the invasion of false
philosophers—the Pope will be made a
captive by his own people, and the Church
of God will be placed under tribute, di-
vested of its temporal possessions. In a
short time there will be no Pope. A
prince from the north will overrun Eu-
rope with a great army, destroy the re-
publics, and exterminate all rebels. His
sword, wielded by God, will vigorously
defend the Church of Christ, uphold the
orthodox faith, and subdue the Mahome-
dan power. A new pastor, the final one
will come by a heavenly sign from the
shore, in simplicity of heart and in the
doctrine of Christ, and peace will be re-
stored to the world."
THE CATECHISM TRAVELLING. The Puri-
tan recorder states, that within a few
years more than a million copies of the
Westminster Shorter Catechism have
been printed and sold in this country
alone, and that beyond all doubt, a vast-
ly greater number of this invaluable
compend of divine truth is now in actual
use for the instruction of the young, than
ever before.
PRESBYTERIAN MISSION.—The Presby-
terian (Old School) says: The contribu-
tions of the churches, to the Presbyterian
Board of Foreign Missions, have increas-
ed from \$62,556 in 1841, to \$88,805 in
1846. or more than 11 per cent. In five
years. It is gratifying also to know that
this is a natural increase, no special a-
gents having been employed.
PRICE OF A TESTAMENT. The Bible was
translated into English by Wickliffe, a-
bout the year 1388. Before the invention
of printing, transcripts were obtained
with much difficulty, and copies
were so rare, that in 1429 the price of
one of Wickliffe's Testaments was not
less than four marks and forty pence, or
two pounds sixteen shillings and eight
pence, a sum equivalent to more than
forty pounds sterling at present, or about

two hundred dollars. The present price
of a Testament varies from a sixpence
upwards.
RETIREMENT OF BROTHER DILLE. Owing
to peculiar domestic afflictions, brother
Dille has deemed it best to retire from
the Putnam station, and the ser-
vice of the Board. We regret thus early
to part with one who was so desirous to
labor for the good of the poor Indian, but
we trust that the event will be overruled
for good. Ind. Advocate.
APPOINTMENT OF MISSIONARIES. Rev. B.
M. Sanders, and wife, of Missouri, have
been appointed by the Board as Mission-
aries to the Putnam station, to sup-
ply the place made vacant by the retire-
ment of brother Dille. Brother Sanders
is expected to enter at once upon
the duties of the mission.—Id.
REVIVAL IN KALAMAZOO, MICH.—An ex-
tensive revival has taken place in Kala-
mazoo, Michigan. As a result, more
than 100 members have been added to
the Baptist Methodist, Congregational,
and Presbyterian churches in that place.
DEPARTURE OF MISSIONARIES. Religious
services were held on Monday morning,
on board bark Ionia, at Commercial
wharf, at the departure of Rev. G. W.
Coan and wife, and Rev. E. Breath and
wife, who go out as Missionaries to Smyrna,
under the patronage of the American
Board.
MISSIONARY TO MINNESOTA TERRITORY.
Rev. J. P. Parsons has labored with
success in Northern Illinois and Western
Wisconsin, has been appointed by the
American Baptist Home Mission Society,
a missionary at St. Paul's in Minnesota
Territory.
Rev. Alexander Campbell, the leader
of a sect very numerous in Kentucky and
other Western States, known as Camp-
bellites, has written a powerful letter in
favor of emancipation in Kentucky.
BOARD OF MISS. BAPT. CONVENTION. The
next meeting of the Board of the Missis-
sippi Baptist State Convention, will be
held at Mt. Albon, Warren co., Miss., on
Saturday before the fifth Sunday in Ju-
ly.
PASTORAL SETTLEMENT. We are informed
that Rev. W. C. Crane has accepted a
permanent call to the pastoral care of
the church in Yazoo City, Miss. He
has also undertaken the change of "Yazoo
Classical Hall." He will super-
vise the Vicksburg church until the ap-
proaching fall.
SECULAR INTELLIGENCE.
FOREIGN NEWS.—The Steamship Hibernia
has arrived, bringing later intelli-
gence from Europe. The following is
the most important.
Cotton, so far as we can gather from
the accounts, has not risen in Europe.—
Still, on receipt of the news, it has ad-
vanced 1-2 of a cent in New York.
An insurrection was commenced in
Paris, by about twenty-five thousand men
headed by E. Arago. It was put down,
but more disturbances are looked for. E.
Arago, Ledru Rollin and others, have
been arrested. The French army has
commenced its attack on Rome, has
taken several important ports, but has
failed as yet to enter the city. The Romans
are manfully resisting.
The British government has repu-
diated all cognisance or sanction of the
proceedings of the French in their treatment
of the Romans.
Hostilities are carried on in the south
between the Hungarians, and the Aus-
trians, assisted by the Prussians.
The King of Prussia has left Berlin to
command the Army of the Rhine, Baden,
Wuerttemberg, and Baravia.
The cholera has broken out afresh in
England, and is making frightful havoc
in Paris. It is raging in Silesia, Vienna,
and Pressburg, and at Alexandria, and
Cairo in Egypt.
INTERESTING FACTS IN PHYSIOLOGY.—We
find the following statements in the Bos-
ton Medical and Surgical Journal. They
are given on high authority—may be
confirmed by observation, and need no
comment. The writer asserts;
1st. That the longevity of the pure Af-
ricans is greater than that of the inhabi-
tants of any portion of the globe.
2d. The Mulattoes, i. e. those born of
parents one being African and the other
Caucasian or white, are decidedly the
shortest lived of any class of the human
race.
3d. That Mulattoes are no more liable
to die under the age of 25, than the whites
or blacks but from 25 to 40, their deaths
are as 10 to 1 of either of the whites or
blacks between those ages—from 40 to
55 to 60, 100 to 1.
4th. That the mortality of the free
people of color, in the United States, is
more than 100 per cent greater than that
of the slaves.
5th. That those of unmixed African

extraction in the "free States," are not
more liable to sickness or premature death
than the whites of their rank and condi-
tion in society; but that the striking mor-
tality so manifest among the free people
of color, is in every community and sec-
tion of the country invariably confined
to the Mulattoes.
WOMEN IN THE ARMY FIGHTING. The
late German papers say that Hungarian
ladies are fighting with the same enthu-
siasm for freedom as their countrymen.—
Among one hundred and forty Hungarian
captive taken by General Simonish,
there were nineteen Hungarian ladies,
with muskets in their hands, and dressed
in military uniform. A countless of the
highest rank has raised a regiment at her
own expense, and her sister is the com-
mander of this regiment.
PROTESTANT CHURCH AT JERUSALEM. On
Sunday, January 21, the house of worship
erected by the members of the church of
England, at Jerusalem, was consecrated
by Bishop Alexander. The Syrian bish-
op and some priests, together with some
Greek Catholic priests were present.
DEATH IN THE BALLROOM. Mary Rice,
aged 26, while dancing the Drum Polka in a
ballroom recently in Dean-street, London,
fell into the arms of her partner, and al-
most instantly expired!
LAST OF THE BRITISH GENERALS.—General
Sir George Nugent recently died in
England, aged 92. He was in many of
the revolutionary battles in this country,
and was the last surviving officer who
fought against the Americans in the war
of independence.
A most remarkable case of longevity,
in Cold, rigid New England, is that of
John Gilley, of Augusta, Me., who died
a few years since, at the venerable age
of 124. He married at the age of 80, a
girl of 18 years old, by whom he had ten
children, the youngest of whom at his
death, was more than 100 years younger
than his father. He was of Irish origin,
but a native borne citizen of Maine.—
SINGING.—The Germans are seldom
afflicted with consumption; nor have I
known, says Dr. Rush, but one instance
of splitting blood among them.—
This I believe, is in part occasioned by
the strength their lungs acquire by ex-
ercise in vocal music, which constitutes
an essential part of their education.—
The music master of our academy has
furnished me with an observation still
more in favor of this opinion. He in-
formed me that he had known several
instances of persons who were strongly
disposed to consumption, who were re-
stored to health by the exercise of their
lungs in singing.
BAPTIST CAMP MEETING.
A camp meeting will be held at Weogutka
Camp Ground, Coosa Co., commencing Friday
before the first Sabbath in September. An af-
fectionate invitation to attend is extended to all
persons—especially ministers of the gospel.
W. M. L.
A CARD.
The publication of the ALABAMA BAPTIST
having been discontinued, it becomes highly necessary
that the indebtedness of the Office should be im-
mediately settled up. Accounts have been sent to
all those in arrears, and it is hoped and earnestly
requested that each one will liquidate the amount
of his dues without delay. The money is greatly
needed. Should an error be detected in any one's
account, we shall take pleasure in rectifying it.
Please forward by mail to the undersigned, to whom
all letters relating to the late Alabama Baptist
should be addressed.
J. J. BRADFORD.
MARION, ALA., May 16, 1849.
JUDSON EXAMINATION.
The Annual Examination of the JUDSON FEMALE
Institute, will commence on Monday, the 30th
day of July, and close on Thursday, the 2nd day
of August.
There will be CONCERTS OF MUSIC on Tuesday,
Wednesday, and Thursday nights—on the last
night, of Sacred Music, in connection with the
Exercises of the GRADUATING CLASS and the Confer-
ring of Diplomas.
The friends of education are respectfully invited
to attend.
M. P. JEWETT.
JUNE 8, 1849.
HOWARD COLLEGE.
The annual examination of the students of
Howard College will commence on Monday the
23rd of July, and continue three days.
On Wednesday night the Literary Societies
will be addressed by J. W. TAYLOR, Esq., of
Eotaw. The exercises of the graduating class
will be held on Thursday morning.
The Preparatory Department will be exam-
ined on Friday the 20th.
S. S. SHERMAN, President.
MARION, JUNE 25th, 1849.
REV. PLATT STOUT.
Is the duly appointed agent of the Southern
Baptist Publication Society for Alabama.—
Those who may be disposed to aid in the objects
of the society can do so through Bro. Stout
whose praise is already extensive in their
churches.
A. M. FORBES.
Care No. 38. P. S.

NOTICE.
The annual meeting of the Board of Trustees
of Howard College will be held on Wednesday
the 25th of July. It is very desirable that there
should be a full attendance, as important busi-
ness will engage their attention.
WM. HORNBUCKLE, Sec'y.
PROTRACTED MEETING.
There will be a protracted meeting held at
Cahawha Valley Church, commencing on Sat-
urday before the first Lord's day in October next.
Ministering brethren are especially and ear-
nestly requested to attend. Brethren come over
and help us.
N. HAGGARD.
PROTRACTED MEETING.
There will be a protracted meeting, held with
the Baptist church, at Fellowship, Perry county,
25 miles East of Marion, commencing Saturday
before the 31 Sabbath in August next. Breth-
ren generally, and Ministers especially are in-
vited to attend. By order of the church.
J. SANSING, Pastor.
June, 1849.
PROTRACTED MEETING.
There will be a Protracted meeting at H. ps-
bah Church, Perry county, 16 miles East of
Marion, commencing Saturday before the 4th
Sabbath in August next. Brethren general-
ly, and Ministers especially, are invited to attend.
J. SANSING, Pastor.
June, 1849.
PROTRACTED MEETING.
A protracted meeting will be held at Concord
Church in Dallas county, Ala., commencing on
Friday before the 4th Lord's day in August next.
Ministering brethren are cordially invited to at-
tend. We need their aid very much. We also
invite all our brethren and friends, who can find
it convenient to do so, to be with us.
J. REEVES.
RECEIPT LIST.
Receipts for the Alabama Baptist Advocate.
NAME. AM'T. VOL. NO.
W. B. Harrison, \$3 00 1 52
Thomas Ringgold, 3 00 1 52
J. J. Goodson, 5 00 2 20
J. H. Sen, 5 00 2 20
B. F. Belling, 5 00 2 12
J. W. Rogers, 3 00 1 52
Rev. J. Haggard, 3 00 1 52
Alex. Varner, 3 00 1 52
David Richardson, 3 00 1 52
Lewis Pyles, 3 00 1 52
P. P. Hallist, 3 00 1 52
B. Fort Brantley, 5 00 2 48
Jacob Parker, 3 00 2 30
E. F. KING HOUSE,
Marion, Ala.
The undersigned would respectfully inform visit-
ors that the above establishment is now open for
the reception of company, where he will be happy
to see his friends and the traveling public gener-
ally.
The building is a four story brick—new, and
has been handsomely furnished, which will enable
him to offer accommodations, unsurpassed by any
similar establishment in the Southern country.—
His table will be liberally supplied—his servants
polite and attentive, and every attention will be
given to the comfort of his guests.
The STABLES, have been leased to Mr. JOHN
MULLIKIN, formerly known throughout the
State as a superior manager of horses, with whom
the horses of his guests will be kept.
F. PRICES in accordance with the times.
L. UPSON, Proprietor.
Marion Ala, May 10, 1849.
MARION HOTEL
AND
STAGE OFFICE.
AFTER returning our sincere thanks to our
friends and the public, for the very liberal pa-
tronage bestowed on us during the past year, we
again invite them to give us a call. We have
again sojourned in the Marion Hotel, and
been so long engaged in the management of so many
of those who visit Marion, that we deem it un-
necessary to say what will be the future charac-
ter of our house. One thing we will promise—
that so long as we keep it, the Table and the general
accommodations, shall not be inferior to those of any
Hotel in Marion.
To FAMILIES we would say, that we have sev-
eral rooms of a superior order, which shall always
be at your service when requested.
The Marion Hotel is pleasantly and centrally
situated, between our schools, convenient to them,
the Court House, and the business part of the
town, yet sufficiently retired to be in a great mea-
sure free from the noise and confusion incident
to more public locations.
Attached to the Marion Hotel, is a large Stable
and Carriage House, managed by an experienced
Ostler, who is provided with every thing necessary
to the proper care of horses placed in his
charge.
Our CHARGES, as heretofore, shall be moderate.
J. F. & W. COCKE, Proprietors.
Marion, July 5, 1849.
N. B. Temperance House.
WANTED.
A Situation as Principal of an Academy, or
as a select Classical School by a Teacher, who
is a native of the South and has been engaged in
the business six or eight years. He has had the
advantages of a Literary Course at one of our
best Northern Colleges, and can furnish ample
testimonials as to character, and capacity.
Any communication addressed to the Editor
of the Alabama Baptist Advocate, Marion Ala.
will receive early attention.
DAGUERREOTYPE,
ART IMPROVED.
Perfect likeness taken from 4 to 10
seconds.
BY W. BARNES.
From Mobile.
MR. BARNES respectfully informs the citizens
of Marion and vicinity, that he has furnished
a room over Figue's store, where by will stay
a few days for the purpose of giving those wish-
ing perfect Likenesses of themselves or friends
an opportunity of obtaining them.
He warrants satisfactory Likenesses of chil-
dren or adults as he has the latest improvement
in the art.
He furnishes Morocco cases; plain or gilt Rose-
wood or Black-walnut Frames, Memories, Let-
ters, Fine gold Lockets, Bracelets, Brooches &c.
of the finest quality, which he will furnish on re-
asonable terms.
Ladies and gentlemen are solicited to call and
examine specimens.
N. B. We can operate equally as well in cloudy
as in pleasant weather.
W. BARNES.
Marion, July 11th 1849.

