

# ALABAMA BAPTIST ADVOCATE

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

A. W. JAMES, Editor and Proprietor.

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

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## Ministers Department.

### PERMANENT MINISTRY.

When a people settle a pastor, they ought to calculate to continue to love the man of their choice, and to make the most of him as their minister; and not think of exchanging him, after a few months, or a year or two, for some other man, equally frail and imperfect, or perhaps more so, or for utter and long-continued destitution. And the settled pastor, on the other hand, ought to be content with the people who have chosen him, and with whom he has found it his duty to consent to be united, and to make the most of them and the community around them, over whom, perhaps, he may have some influence. There are doubtless exceptions to this rule, but they are not so numerous as to take the place of the rule.

For the situation of ministers to be more permanent would doubtless increase their usefulness, improve their character, and add much to the weight of the character of the ministry. When the ties of the pastoral relation are so frail and slight a character as to be considered by almost every wind which blows, the relation between pastor and people must not often be very strong. It will not generally have time to become well cemented, before it is shattered. Their mutual confidence must be weak and wavering. And they will find it difficult, for any length of time, cordially to co-operate together for the advancement of the interest of religion. If a people do not dissent, that the relation of their pastor to them shall be a permanent thing, they will not generally be anxious to show much influence into his hands.

These churches and societies flourish best, in general, where the pastoral relation is most permanent, where there is mutual affection, mutual forbearance, and mutual faithfulness, from year to year, and where neither minister nor people are given to change. We have that people, who, after years of acquaintance with a minister, prefer him to any other minister who may come to occupy his place. We could, were it not for invidious, name a considerable number of examples, which clearly show the advantages which evidently result from permanency in the pastoral relation; and, on the other hand, of the disastrous consequences of frequent change.

The idea of a minister being employed merely by the year is not only objectionable, but revolting. The Bible gives us no intimation of any such arrangement in the days of primitive Christianity. And it seems to us, that a people who so regard the relation of their pastor to them, are not prepared to relinquish a permanent benefit from his labors. If they wear himself out in his service, in a few months; but their very arrangement in employing him must almost certainly prevent his acquiring an extensive influence among them. And how much good can he do, with his influence thus circumscribed, and his energies cramped? Such a people and such a pastor will be struggling to treat each other as if they were strangers, and each as if he were a stranger to the other. They will be treated for a single year, and when they expected to leave at the close of the contract, making the most of it for their selves, to be sure, but with the essential diminution of its value. It will take more than one year, for a minister to become well acquainted with his people, especially if they are numerous; more than one year, to establish among them an unquestioned, extensive, and salutary influence. And yet, such an influence as this is indispensable to his success.

We are not advocates for the plan of settling a pastor for life; but we are advocates for having some degree of permanency given to this sacred relation. When a people are looking for one to break to them the bread of life, it is no trifling blessing which they seek. Their selection ought to be made prayerfully, deliberately, and judiciously. The selection of a pastor is now a matter of too much haste, too precipitately made, a transaction of a week or two, whereas months, perhaps, ought ordinarily to pass, before the matter is decided. The pastoral relation, once formed, ought to be regarded as having a sacred character attached to it, and not be dissolved hastily or for trivial causes. It ought to be a permanent thing, and subject to the changes of the moon, or to the vicissitudes of the year. It should be understood, that there are mutual duties on the part of pastor and people, and that the responsibilities which attach to each must be in requisition continued and mutual forbearance.

How much more good might pastors do, in most cases, if having found fields of labor adapted to their talents and habits, they were studiously and faithfully to cultivate them for a long series of years, like a Stillman, a Smith, or a Baldwin. One of the most flourishing churches in New England, though it has existed about two hundred years, it is said, never dismissed a pastor; but the bodies of all the predecessors of its present pastor are entombed in one grave-yard near the spot where they held their testimony while

living. In that church, there has been a succession of mighty men of God, to stand in defence of the gospel.—*Ch. Review.*

## Doctrinal.

### SUBJECTS OF BAPTISM.

The New Testament does not furnish us with the example of any but believers. Among the vast multitude that came to John, he would baptize none but those that brought forth fruits meet for repentance. That the apostles and other ministers to whom the commission was originally given understood it to refer to believers, and believers only, is plain from their practice under it. The first instance is that of the apostles, which occurred at Jerusalem on the day of Pentecost. Peter was the preacher, and Christ crucified the subject; and the Holy Ghost making the application a vast number were convicted of sin, and inquired what they should do. The preacher directed that, as proof of their inward change, they should repent (i. e. return), and submit to Christian baptism; and, after they had done so, they were baptized. The Holy Spirit was a comforter; and then they that gladly received his Word were baptized. Acts 2: 41.

The next instance occurred at Samaria, under the ministry of Philip. "When they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12. In the case of the Eunuch we see that faith in Christ was expressly required. Acts 8: 36-38. "The eunuch said, 'I believe that Jesus Christ is the Son of God.' Then he commanded him to be baptized in the name of the Lord Jesus Christ." Acts 8: 39. The same appears, and more clearly, respecting the household of the jailer; to them as to him the apostles "spoke the word of the Lord; and they were all baptized, both men and women." Acts 16: 33. The same appears, and more clearly, respecting the household of the jailer; to them as to him the apostles "spoke the word of the Lord; and they were all baptized, both men and women." Acts 16: 33. The same appears, and more clearly, respecting the household of the jailer; to them as to him the apostles "spoke the word of the Lord; and they were all baptized, both men and women." Acts 16: 33.

No mention is made of any infants or children being brought to him, or baptized by him. Nor do we hear of a child being baptized by the disciples of Christ, though they baptized more people than John. And among the three thousand baptized on the day of Pentecost, we find none but those that were "pricked in their heart, and said, men and brethren, what shall we do?" Peter said unto them, repent, and be baptized. Surely this is not the exercise of infants or children. Nor is there a single instance of the baptism of an infant in all the accounts of the baptism administered by the apostles. One such example of the inspired apostles would be regarded as much as the commandment of our Lord and Saviour; but to vain do we search the New Testament for it. They invariably required faith in Christ before they administered this sacred ordinance. Those baptized on the day of Pentecost (as we have just mentioned) were such as were convicted of sin, and "gladly received the Word." Acts 2: 41. The Samaritans were men and women who believed. Acts 8: 12. The Eunuch professed his faith in Jesus Christ as the Son of God. Acts 8: 36-38. Saul was baptized by Ananias, not only as an adult, but by the express command of Christ, who assured him that Saul was a chosen vessel and a praying soul. Acts 9: 11-13. The Samaritans were men and women who believed. Acts 8: 12. "Where there are children in Samaria, were there not infants in the families of the converted? Those who can trace out such probabilities, of there being children in the household of a true believer, traveling extensively on account of his business; and they find no probability that there were children in the families of these men and women who were baptized in Samaria. Oh, no! Samaria and conjuncture may silent here, however reasonably they might be justified. These families must be rendered childless by the stroke of a blind criticism; is not, if admitted to exist, the admission not only affords no presumption even in favor of infant baptism, but proves that children were not baptized. Why this clause, both men and women, but from the foresight and benevolence of the Spirit of truth to make assurance doubly sure as to the proper subjects of baptism, and cut off all excuse for a practice which is virtually and interpretation of a human alteration in those writings which claim to afford a solid basis of our eternal hopes because they are wholly divine." Hinton, p. 94.—*Frey.*

## Religious Miscellany.

### CHRISTIAN MORALITY AND NATIONAL PROSPERITY.

The subjoined eloquent extract is from a printed Sermon, of the Rev. Benj. Briery, delivered before the American Baptist Home Mission Society, in 1847, and most happily illustrates the connection between the morality of the Bible and the prosperity of our National institutions. It will be read with interest and pleasure:

"The most efficient way to benefit our nation is to promote generally for its spiritual wants. The salutary influence of a pure morality is indispensable to our national well-being. It is the anchor of our safety. If it fails us, if the vice and immorality of our nation ever becomes a chronic disease of us, then shall we be undone, and shall pass away to be numbered with nations whose sun is set. The ancient republics are set as beacon lights upon the dangerous coast we are navigating, to point out to us the unnumbered wrecks which bore them upon the sands and spongy rocks upon which they were wrecked. Over the fallen greatness and prostrate temples of these nations, God has written with the clearest of a sun-beam, 'THEIR SIN RUINED THEM.' It has ruined others. It paralyzed the prowess of ancient Egypt, and the glory of Chaldea swept Egypt and Carthage as with the beson of destruction, and has strewn the world's high way with the fragments of dismembered nations. Our chief danger lies in the increase of individual and national immorality. If our rulers would rule in righteousness and our citizens cherish the pure and holy morality of the pagan fathers, we should have, but little cause for alarm; but if we permit the mastery over us, there is no power which we, or without us, that can save us. There is no cohesive attraction, aside from this, that can hold together our varied and wide-spread national interests. Light is not more necessary to develop the beauties of the material universe, than a sound morality is to the development and preservation of our republican institutions. A despotic monarchy, walked in by canon and bribe, may exist for centuries in spite of the grossest corruption of morals, but we cannot. Virtue must be the basis of our institutions, or they will fall when the rain falls and the storm beats upon them, and the angry waves dash over them. For us, this is the only sure foundation; all else is sand; this alone is solid rock. Without this, our large and fertile territory, and rapidly increasing wealth will become a curse, like the wealth of Tyre, and the fertility of Sodom. And here we say, once for all, the morality which we conceive to be demanded by the exigency of our case, is not that of Hume or Paine, or the French school of immorality, but that of Christianity."

"Talk they of morals! On, then, bleeding Lamb, The best morality is love of God!" Never was there a nation whom it so greatly behooved, as it does this, to study the teachings of revelation and history upon this subject. And what are those teachings, but a reiteration and confirmation of the truth, that "Righteousness exalteth a nation; but sin is a reproach to any people." In its essential features, the philosophy of Jewish history is that of all national history, given with more truthfulness, and with a bolder outline than that of this—God meddles us prosperity in accordance with its morality, so that national demoralization, was invariably followed by national judgments. When the Psalmist said, "Let all the people praise thee, O Lord, let all the people praise thee; then shall the earth yield her increase, and God, even our God, shall bless us." It was not the simple embodying a poetic emotion in glowing and beautiful language, nor the evoking of an overheard enthusiasm, nor the honest expression of an unexperienced man, but the manly avowal by a distinguished warrior and king, of an inalienable principle, developed in God's government of nations. It is not yet, my hearers, an absolute rule of divine procedure, that the nation that will not serve him shall be cast off. Thus we are shut up to the morality for which we plead. We must have it, or perish! Without it, no law of national policy or defence can save us. We may extend our territory—improve our harbors—increase our army and navy—wall round our land with forts and guns—give the most efficient protection to our industrial interests, and say in the pride of our hearts, "I sit as a queen among the nations; I shall never be moved;" but if our voices be forgetful of God, we provoke him to write "Pekel" against us, then will our greatness depart, and our glory will be given to another; and from every nook and corner of our legislative halls, and from all our high places of trust, will come in suppressed whisperings, or loud spoken thunders, mockeries of our past greatness and boasts written upon our temples, altars, and fireplaces, shall every where meet the eye, to remind us that the glory has departed from us.

## NOAH'S ARK.

"The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

Allowing the cubit, which is the length from the elbow to the top of the middle finger, to be eighteen inches, the ark must have been four hundred and fifty feet in length, seventy five in breadth, and forty five in height. But that the ancient cubit was more than eighteen inches, has been demonstrated by Mr. Greaves, who travelled into Greece, Palestine and Egypt, in order to be able to ascertain the weights, measures and measures of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo, and others give of their size, he found the length of a cubit to be twenty one inches and eight hundred and eighty eight decimal parts out of a thousand, or nearly twenty two inches. Hence the cube of a cubit is evidently ten thousand four hundred and eighty six inches. And from this it will appear that the three hundred cubits of the ark's length, make five hundred and forty feet, or nearly five hundred and forty feet. The fifty for its breadth, ninety one feet two inches; and the thirty for its height, four feet eight inches. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than twelve months. In the above calculation the decimals are omitted, which if received into the account, would have increased the capacity considerably. The vessel Dr. Arbuthnot computes to have been eighty one thousand and sixty two tons in burthen.

As many have supposed the capacity of the ark to have been much too small for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the eighty persons of Noah's family, were one pair of all unclean animals, and seven pair of all clean animals, with provisions for all, sufficient for twelve months.

At the first view, the number of animals may appear so immense, that no space but the forest could be thought sufficient to contain them. If, however, we come to a calculation, the number of the different kinds of animals will be found much less than is generally imagined. It is impossible, who in this account any but the different genera of animals necessary to be brought into the ark, should be included. Naturalists have divided the whole system of zoology into classes and orders, containing genera and species. There are six classes thus denominated, 1. Mammalia, 2. Aves, 3. Amphibia, 4. Pisces, 5. Insecta, and 6. Vermin. With the three last of these, viz. fishes, insects, and worms, the question can have little to do.

The first class, Mammalia, or animals with teeth, contains seven orders, and only forty-three genera; if we except the seventh order, etc., i. e. all the whole kind, which certainly may not come into this account. The different species in this class amount, the cele excluded, to five hundred and thirty-three.

The second class, Aves, birds, contains six orders, and only seventy-four genera; if we exclude the third order, anseres, or web-footed fowls, all of which could very well live in the water. The different species in this class, the anseres excepted, amount to two thousand three hundred and twenty-two.

The third class, Amphibia, contains only two orders; reptiles and serpents; these comprehend ten genera, and three hundred and sixty six species; but of the reptiles, many could live in the water, such as the tortoise, frog, &c. Of the former, there are sixty three species, of the latter, seventeen, which excluded, reduce the number to three hundred and sixteen. The whole of these would occupy but little room in the ark for a small portion of earth, &c. in the hold, would be sufficient for their accommodation.

Bishop Wilkins who has written largely, and with his usual accuracy, on this subject, supposes, that quadrupeds do not amount to one hundred different kinds, nor birds, which could not live in water, to two hundred. Of quadrupeds he shows that only seventy-two species needed a place in the ark, and the birds he divides into nine classes, including in the whole one hundred and ninety five kinds, from which all the web-footed should be deducted, as these could live in the water.

He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former, he allows one thousand eight hundred and twenty five sheep, for their annual consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay; these animals and their food, will be easily contained in the two first stories in much room to spare; as to the third story, no person can doubt of its being sufficient for the fowls, with Noah and his family.

One sheep each day, he judges will be sufficient for six wolves; and a square cu-

bit of hay, which contains forty-one pounds is ordinarily pressed in our ricks, will be amply sufficient for one ox in the day. When the quantity of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for their several species of animals and their food already known to have been there." This he attributes to the imperfection of our list of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done." And concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority; since, in those tender ages, men being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions, which arise from a confused and general view of things, as much too big as it has been represented too little."—*Clarke.*

## SAWN ASUNDER.

Tradition reports that Ishah the Prophet was of noble birth; that his daughter was married to Manasseh, King of Judah; and that he was subsequently slain asunder by the command of an idolatrous prince to which the Apostle Paul is supposed to allude in Heb. 11: 31. Scott.

## ANGER.

It will be useful for persons subject to the criminal degree of this passion to reflect, that it is not only contrary to religion and morality; but also to liberal manners. The term "Gentleman" implies a command of this passion above all others. Russ.

## MIXED WINE.

It is remarkable that while the Greeks and Latins by "mixed wine" always understood wine diluted or lowered by water, the Hebrews generally meant by it wine made stronger and more intoxicating by the addition of higher or more powerful ingredients. Lowth.

## BIBLICAL HISTORY.

The Spirit of inspiration not intending to furnish a history of the world, has noticed the different nations, only so far as they were connected with his own church and people.

## ASHAMED OF THE GOSPEL.

When men are shy of the word, which the Holy Ghost teacheth, we are always afraid they are beginning to be ashamed of the things. Wm. Jay.

## CORRUPTING THE MIND FROM THE CROSS.

New terms imperceptibly make way for new doctrines; nor has any subtlety of the enemy of souls succeeded better in corrupting the mind from the simplicity there is in Christ than by modernizing the language of divinity. Is.

## DIVINE APPEARANCES.

It was the unanimous sense of the ancient church, that all the divine appearances of the Old Testament, were made by the Son of God, by whom all the affairs of the church were ordered from the beginning. Lowth.

## EX-COMMUNICATION.

On these sad occasions, it was customary with the Jews to fast, to weep and to put on mourning, as if the person were dead. This custom was followed afterwards by Christians. Witness the words of Origen: "Christians mourn as over the dead, for those whom they are obliged to separate from them." However odious and infectious a member of our body may be, we always do violence to ourselves, when we are under the necessity of cutting it off. Saurin.

## DEATH OF CHRIST.

The death of Christ was at once expiatory, victorious, propitiatory, and atoning. When we say it was expiatory, we mean it was vicarious; we mean that he died for the sins of others, not his own. When we say it was propitiatory we mean that it was designed to appease the wrath of God, who is angry with sinners for their sins. And when we say it was atoning, we regard it as effecting a proper reconciliation. Szarator.

## WHAT IS AND WHAT SHOULD BE.

It is but too evident that the church of this age, and perhaps, with few exceptions, the church of every age, has but very imperfectly and inadequately understood her vocation as a testifying and proselyting body. She has been too se-

cular and too selfish. She has not allowed the wondrous truths which she professes, to exert all their power, and has quenched the Divine Spirit which dwelleth in her as in his bodily temple. Christians seem to be trying the dangerous and desperate experiment of gaining just religion enough to save them from hell and take them to heaven; rather than putting forth all their desires and energies to see how much of the light, and power, and joy of true godliness they can possess. They seem as if they would be content to float into the haven of eternal rest upon any plank or fragment of the ship-wrecked vessel, rather than intensely long to make a prosperous voyage, and have an "abundant entrance," with every sail set, the precious cargo all preserved and to drop their anchor amidst the acclamation of the admiring multitudes who throng the heavenly strand.

We can conceive that a time will come when the heavenly and holy calling will be better understood and more perfectly exhibited. When Christians will be seen on every hand, taking up as their rule of conduct, the apostle's epitome of his whole moral self, and saying in truth, "For me to live is Christ." When personal ease, domestic comfort, and the acquisitions of wealth, knowledge or fame, though not neglected, will all be considered as very secondary and subordinate matters to the great business of bearing testimony for God; and converting the world to him. When they will feel that "the Lord hath set apart him that is godly for himself," and consider themselves as something sacred to God, formed for him off to show forth his praise;—lawed off looking with envy and an imitative propensity on the men of the world, who devote themselves wholly and successfully to the acquisition of wealth, grandeur and power; they will pray to be delivered from them, as pursuing a low, sordid, and a sinful course, compared with their own, in witnessing for God, and spreading the savor of his knowledge through the world; and will feel that, so they do but fulfill their mission, they can be content to be the witnesses who prophesy in sackcloth. They will no more dream of giving themselves up to personal ease and enjoyment, as the great object of desire and pursuit, to the neglect of lowly warm accomplishment of the design of their profession, than would an ambassador sent to bear testimony for his sovereign and his nation in a foreign court, and before an antagonistic and hostile people. Up, then, ye soldiers of the cross—gird you for the conflict—gird you like men. The world is all before you. The commission is in your hands. Victory awaits you. With such a Captain and such a cause, what enemy could prevent you from winning the world for Christ, and immortal honors for yourselves.—*James Chalmers in Earnest.*

## POVERTY.

Poverty came to me, and she said, "I must dwell with thee." And while I held the door of my room half open, and her voice was hoarse, and when I said to her, "Thou art my sister," her face looked divinely thoughtful, and there was that in her voice which went to my heart, and she was ragged no longer, nor so gay, but like the angels, whom God so clothes. And through looking into her eyes my sight was cleared. And so I first saw the majesty of duty, and that beauty in virtue which is the reflection of the countenance of God. For, before this, my eyes could see only what coarse worth there is in medals, and stars, and crowns, and in such character as gets itself talked of, and appraised in purple and linen.—*Mumford's Eulogies.*

## "PRICE OF A SOUL."

"A few years ago," there was living in one of our large cities, a young lady, who was the only child of wealthy and worldly parents. She was fond of the gay pleasures of the city, and plunged into them with all the enthusiasm of youth. Her gaiety, youth, and wealth, were sure passports to the highest circles of fashion, and there she lived as though there were no higher world.

While thus living in pleasure, she was asked one evening by a female friend, to accompany her to a weekly prayer-meeting in a church of the city. Then the Spirit of God met her, and awakened in her the consciousness of sin and bowed down her heart in anguish at the thought of her guilt. Her heaviness of spirit was soon discovered at home, and her parents were in consternation, lest their beautiful daughter should leave the circles of pleasure for the service of God. They besought her and commanded her to return to the gay world. They surrounded her with her fashionable friends. But there was a power above theirs at work, and she was still smitten in heart. At last those parents actually bribed her to attend a large party of pleasure, by the gift of the richest dress that could be purchased in the city. She reluctantly consented to go to the festival, and returned without one trace of her religious emotions.



"But the joy of her miserable parents was short. In another week their daughter was at the point of death, and the skillful physicians they summoned, in their alarm, could only tell them that there was no hope.

"When this opinion was made known to the dying girl, she lay for a few minutes in perfect silence. Her soul seemed to be surveying the past, and looking into the awful future. Then rousing herself, she ordered a servant to bring that dress and hang it upon the post of her bed. She next sent for her father and mother. In a few minutes they stood weeping at her side. She looked upon each of them for a time, and then lifting up her hand, and pointing to the dress, said to each of them distinctly, and with the terrible calmness of despair, 'Father, mother, there is the price of my soul!'

O what a disastrous exchange is that. A precious soul, with all its hopes and aspirations, its immortal powers, and high endowments, for a dress. How infinitely those guilty parents. How full of fearful danger is the strife against the Holy Ghost.

Reader, what is the price for which thou art parting with thy soul? *American Mess.*

#### FEARS OF UNBELIEVERS.

"There is one thing," said Mr. S., a professed infidel, to one of his companions in sin, "which mars all the pleasures of my life." "Ah," replied his companion, "what is that?" "Why, I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete. But here is the thorn that stings me? This is the sword that pierces my very soul! If the Bible be true I am lost for ever! Every prospect is gone, and I am lost forever!" This unhappy man soon undertook a voyage, was shipwrecked and drowned and most probably sunk into the mighty deep in all the horrors of absolute despair.

### Alabama Baptist Advocate.

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#### 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 \$3.00, 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.

#### THE MORAL EXCELLENCE OF CHRIST.

In his human nature, Jesus Christ exemplified every human virtue. He was the light of the world, in whom there was no darkness. "He did no sin, neither was guile found in his mouth." Whether we consider his piety, as it respected his divine Father, or as it related to those inferior beings whose nature, he had assumed, it was perfect in all its parts, and pre-eminent in all its degrees. Sent into the world on an errand of love, it was his meat and his drink to do the will of him that sent him. Performing the most extraordinary miracles, and amid the most overwhelming embarrasments of poverty and persecution, he was neither the subject of ostentatious pride, nor of desponding unbelief. He spoke with authority, and as never man had spoken; but he neither compromised the truth, nor gave that which was holy unto dogs. His words and his works were never withheld where they could accomplish good; nor were they ever granted merely to gratify an idle curiosity, or a vain presumption. Mercy was the essential element of his character; and he was lavish of her bounties. He was the poor man's friend, the orphan's father, and the widow's husband. His eye wept with those who wept, and his heart rejoiced with those who did rejoice. He was happy in every man's happiness, and he shared in every man's sorrows. Into all the circumstances of life he entered, alike free from austerity and frivolity. His soul was generous, and his manners condescending, courteous and bland. He gave honor where it was due, and compassion where it was needed. In every place, meekness, patience and humility—gentleness, amiability and love; sincerity, truth and uprightness, were the features strongly delineated in his moral character. An infuriated populace, narrowly surveying his conduct, with eyes full of malice and envy, and calling to their aid a horde of false witnesses, were unable to substantiate a solitary blemish in his life. And the divine presence itself was "well pleased for his righteousness-sake"—saying "he will fulfill the law and make it honorable."

#### THE FULLNESS OF THE HEAVENLY GLORY.

The highest degrees of earthly happiness are exceedingly short lived and unsatisfying. The ambitious conquests of the Emperor, and the extatic discoveries of the Philosopher, as completely fail to satiate the ever yearning desires of the human mind, as do the sordid acquisitions of the miser. There is a vast capaciousness in the endless cravings of the soul within, which can be filled with nothing inferior to God and eternity. In these alone, the panting spirit finds a good, commensurate with all her wants, with all her wishes, and with all her powers. To look with unobscured vision upon the ineffable effulgence of the divine glory—to bask in the bright beams of his paternal love—to feast on the hidden manna prepared for the saints in light, and to quaff the crystal fountain that flows from beneath the throne of God—these will converge an eternity of bliss into every fleeting moment, beyond which the most enlarged capacities of our most exalted nature can feel no desires. "They shall hunger no more, neither thirst any

more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from their eyes."

#### REJOICE EVERMORE—1 Thes. 5: 16.

It is worthy to be borne in mind; especially by those who look upon Christianity as a gloomy thing; that it is the only system, moral or religious, civil or political, ever propounded to the world that makes happiness a positive duty to be enjoined like honesty, veracity and the like, on pain of the divine displeasure.

#### MARCUS.

#### DEACON TODD.

#### ON THE PHRASE "OVERTAKEN."

Bro. T.—in (was arraigned before the church for being drunk, as the Deacon insisted on saying.

The brother arose and stated that he had been so unfortunate as to be "Overtaken, by strong drink," and was going on to state how sorry he was, and all that.

"Bro. Moderator," said the Deacon, "I wish the brother would explain the case more accurately." "He says," said the old man, "that he was, 'Overtaken,' with his peculiar emphasis on the last word, what does it mean? Are we to understand that the strong drink, took after him, he endeavoring to escape, and overtook him and actually run down his throat without his consent or approbation? If so I do think the brother has been 'possessed by an evil spirit indeed.'"

"Now I have no doubt that evil spirits did possess the bodies of men in old times; but I was not aware that they were acrobatic spirits that did so—I do hope the brother will lead us into the light of this thing." E. D.

#### REV. L. J. ROBERTS.

It was stated in our last issue, that this devoted and successful Missionary of the Southern Board, had arrived at Boston from Canton on the 12th ult. We find in the Religious Herald of the 2d, inst., that he reached that city, (Richmond Va.), on the preceding Friday, (the 27th), and preached in the first Baptist Church, on the Sabbath following.

Brother Roberts returns to this country with the consent of the Board, after many years of laborious toil, as a Missionary among the Chinese. He will spend a few weeks attending the Associations of Virginia; thence come Westward to his native State, Mississippi, and after a short visit to the friends of his youth, will return to prosecute the work of preaching Christ to the heathen! He has with him, we understand, a native Chinese.

We suggest to the Executive Board of our State Convention, whether it would not be well to hold a meeting as early as practicable, and extend to Brother R. an affectionate and cordial invitation to attend the approaching session of the Convention, at Carlisle. Brother Roberts speaks encouragingly of the prospects of the mission cause in China, and the information he would be able to afford our brethren, would contribute, we doubt not, to animate their zeal and liberality in the cause of benevolence. If action is taken speedily, we shall have sufficient time to give notice of the arrangement and afford to multitudes an opportunity of greeting brother R., previous to his final departure again to the far off land of China.

#### FATHER MATTHEW.

Appears to be succeeding admirably in the cause of Temperance. In the cities of Brooklyn and New York he administered the pledge of sobriety to 20,000 persons. From thence he went to Boston, where thousands of men, women and children, mostly Irish, received it at his hands—in a manner, by the way, as a friend at our elbow suggests, that hardly comports with the peculiar spirit of our institutions. He administers the pledge kneeling, and in the following words, which the recipient repeats after him: "I promise, with divine assistance, to abstain from all intoxicating liquors, cordials and fruit liquors, and to prevent, as much as possible, intemperance in others, by advice and by example." He then adds: "May God bless you, my children. May he give you grace and strength to keep the pledge." The kneeling in the case is rather Popish—a "kneel" too near the great toe of his Holiness.

#### MERCER UNIVERSITY.

The annual Commencement of Mercer University occurred on the 25th ult. The day preceding—Tuesday, the 24th—was appropriated to the exhibition of the Junior Class—consisting of ten young gentlemen, all of whom delivered original addresses.

The graduating class comprised but five members; one of whom, Mr. V. A. Gaskill, of Penfield, was a member of the Theological Department, and another of whom, Mr. J. T. Earle, was an irregular graduate. The speeches of both classes are spoken, in terms of decided praise, by those who were comparatively disinterested spectators.

The degree of "Bachelor of Arts" was conferred on Messrs. T. B. Cooper, N. K. Davis, W. H. Swanson and J. T. Stephens; and that of "Master of Arts" was conferred on Rev. S. Landrum, Mr. Thomas C. Neel and Mr. Joseph Willet, Prof. of Natural Philosophy and Chemistry in the University.

On the afternoon of the 1st day an Oration was delivered before the Alumni Society by R. M. Johnson, Esq., of Sparta; and on the afternoon of the Commencement day, the annual Oration before the two Literary Societies was delivered by Hon. B. F. Porter, of Alabama.

The report of the President of the University to the Board of Trustees, states that during the past collegiate year, there have been admitted

into the Theological Seminary, and engaged in Theological studies exclusively 5; in Theological studies in part 5; in Studies preparatory thereto 4; all in that department 19.

In the College, Seniors 7; Juniors 15; Sophomores 23; Freshmen 17; all in the College, 62.

In the Academy highest class, taught by the College Faculty 27; Lower classes in the Academy 18; making a total admitted during the year, 142.

The Mercer University is well endowed, out of debt, provided with a good Philosophical and Chemical Apparatus, and above all, with an able, industrious and faithful corps of teachers; and the Board of Trustees have recently adopted a plan, which, without doubt, will contribute vastly to increase the number of its students in future.

#### ORDINATION.

The South Western Baptist Chronicle states that the Rev. D. L. Russell, late a minister of the Presbyterian Church, and President of the European Masonic College, was ordained as an Evangelist, in the Baptist Church, Richland Miss., June 23d, 1849.

#### CHANGE OF SENTIMENT.

The Rev. Mr. Porter, Lutheran minister at Paestinkill, was baptized by the Rev. G. C. Baldwin, Pastor of the first Baptist Church, Troy, New York, on the 1st Sabbath in July past. A correspondent to the N. Y. Recorder, says:

Mr. Porter is a young man of learning, great purity of character, and of exemplary piety, and has been for several years the pastor of the Lutheran church of Paestinkill, was beloved by his people, pleasantly situated, and was well supported by his church.

His mind, it seemed, for some time past had been troubled with doubts as to the mode of baptism as believed and practised by the Church to which he belonged. So strong had been these doubts, that he had omitted for some time to sprinkle children, and among them his own children.

To solve these doubts, he resolved to enter into a thorough and prayerful examination of this question, and the result was a clear conviction that sprinkling was not authorized by the Bible. Having arrived at this conclusion, he offered himself for admission into the said Baptist church, and on examination was unanimously received, and on the Sabbath aforesaid received the ordinance of baptism. In the afternoon, after his baptism, he gave his reasons at large for his change of views to a large and respectable congregation of the church to which he had been admitted, in a discourse of over an hour. No one could have listened to those reasons unconvinced, and without being satisfied that it was not the result of a sudden impulse or upon slight or immature investigation.

#### A DIVIDING RIDGE.

The Atlanta Intelligencer says:—The roof of the Baptist Church in this town, when it rains, divides the waters that flow west into the Chattahoochee and empty into the Gulf of Mexico, from the waters which flow east into the Ocmulgee and empty into the Atlantic Ocean. This proves that our city is "a city set upon a hill."

Seeing we hope its light may so shine that others seeing its good works, may be led to glorify the Father who is in Heaven.

#### RELIGIOUS INGATHERING.

Our good brother, Rev. J. S. Holmes, writing us from Tallapoosa Co., under date of July 30th, mentions a gracious revival at the Liberty Church, in which fourteen souls were received upon experience; among whom was seven little girls under fourteen years of age. Happy are we to learn that his own family connexions shared so largely in this divine refreshing. Brethren Joseph Bankston, the pastor, and William Fincher, a Methodist minister, were associated with brother Holmes in the exercises of the occasion. May the good Spirit abide with the church and add unto it daily of such as shall be saved.

#### A NEW WORK IN PRESS.

We take pleasure in announcing to the public, that the Southern Baptist Publication Society, will soon issue a work, entitled, "THE WAY OF SALVATION," from the pen of the Rev. R. B. C. Howell, D. D., of Nashville. It will form a book of about three hundred pages, got out in elegant style and furnished at a very reasonable price. It will probably appear sometime in September.

Dr. Howell's reputation and success as an author furnish the best guaranty of the excellence of this forthcoming volume. It will be seen that it discusses a subject grand and interesting beyond all others. Its author's design is to make this great subject plain to the common mind, and present it in a manner particularly suited to the wants of religious enquirers. Should this design prove to be fairly accomplished, (and we do not doubt that it will be,) this work must supply a desideratum very generally felt in our denomination.

We bespeak for this volume, the first book proper which our youthful Society will have issued, a volume coming from a practiced and useful pen, and treating of a theme of the profoundest importance, a general attention and interest on the part of the Christian public.—*Southern Baptist.*

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

The question of opening the public meetings of the British and Foreign Bible Society with prayer, has recently been under discussion, and was referred to a committee. The Committee, after several sittings reported in favor of opening the meetings by reading a portion of Scripture, thus virtually deciding against opening them with prayer.

#### THE FREE CHURCH OF SCOTLAND.

The Free Church appears to be in a highly prosperous state. Its activity, remarks the Presbyterian, since the disruption, has greatly increased, as is apparent from the following facts. For the nine years preceding the disruption, the collections from the whole Church for the benevolent schemes were about five hundred and forty thousand dollars; and since the disruption, or for a period of six years, the Free Church has raised for these schemes more than one million two hundred thousand dollars. For the Sustentation Fund for the last year more than four hundred and thirty thousand dollars had been raised, and for the Church Building Fund twenty-five thousand dollars.

#### OLD AND NEW SCHOOL PRESBYTERIANS.

From the late Minutes of the Old School General Assembly, it appears that there are under its care 23 Synods, 122 Presbyteries, 1,806 Ministers, 2,512 Churches, and 200,830 Members. The amount contributed by the Churches for religious purposes, is \$379,371, which is three times as much as was raised for the purpose ten years ago. From the Minutes of the New School Assembly, which have been published, it appears that there are connected with that body 20 Synods, 104 Presbyteries, 1,453 Ministers, 130 Licentiates, and 1,555 Congregations, containing 139,000 Communicants. The increase for the last three years, is stated at 19,190 on examination, or nearly 3,400 for each year; and on certificate 9,500, which also gives an average for each year of 3,169. In the same period there were 2,812 adult, 7,865 infant baptisms. The Central Watchman says: "These numbers show quite an advance in three years, particularly as several churches have left our connection, and assumed the Congregational form of government."—*Presbyterian Herald.*

#### COLORADO GRADUATE.

Among the recent graduates of the Middlebury College, Vermont, was a negro, of whom a writer in the Boston Traveller thus speaks: While I have no special prejudice in favor of a blackman, not regarding him, as some appear to do, with any additional interest because he is not white, yet I must say there are few better speakers or writers in the graduating classes in New England. His class showed their kind feelings towards him, by assigning him the salutatory oration. He is a member of a Congregational Church.

#### ELDER W. A. ROY.

We received the painful intelligence, a few days ago, of the death of this promising and highly esteemed minister of the gospel. Elder R. succeeded Elder Joseph Walker, as pastor of the Charlottesville church, where his talents as a speaker and amiable qualities as a man, soon secured to him the good will of his flock, and the approbation of the community. This charge he was compelled to relinquish from the rapid advances of that insidious disease to which he has fallen a victim. Young, gifted with valuable endowments, a popular and acceptable preacher, circumspect in life and conversation, his early removal is a severe loss to our churches, and to the Redeemer's cause. No doubt he has been taken thus early, for wise purposes, and whilst we regret this afflictive dispensation, it is our consolation to know, that he who is too wise to err, has transferred our young brother to a purer and happier abode.—*Religious Herald.*

#### BEHIND THE TIMES.

Some of our Chronicles and Records appear to be lamentably behind the times. They are still quoting from the *Alabama Baptist*—dead and gone long ago—with all possible confidence; and what is more, they quote what we very much doubt was never in that print. Verily, when posterity comes to gather up the historical facts of 1849, it will have the strongest reasons to rely upon their authority as unquestionable and true.

#### ANOTHER FLORIDA WAR.

The Seminoles have committed numerous depredations on Indian River, South Florida. They killed a man named Baker, fired on others, and plundered several settlements. The people have abandoned their homes in that region. Dispatches have been sent to Washington for aid.

#### BAPTIST THEOLOGICAL SEMINARY.

The following extract from the N. Y. Recorder, descriptive of the location of the Michigan Baptist Theological Seminary, will be read with interest:

"Kalamazoo lies one hundred and forty-six miles west of Detroit, and in the very heart of the richest portion of the State. The county of which it is the seat of justice, and which takes its own name, contains eight prairies—small it is true, but verily 'gardens of the desert.' The village of which I speak is, in my opinion, the loveliest in the State, and is an inviting locality for a country seat. Its population must be about three thousand. Aside from its natural beauties, which I have not the ability to properly describe, it has an object of attraction and interest in the new Baptist Theological Seminary, a building which is inclosed, and will be finished and open in a few months. It is built of brick, and is to be steuccoed, and will cost about \$12,000. It is 104 feet in length, 46 in width, four stories high, and will contain thirty-six study rooms with dormitories to each, two or three recitation rooms, a chapel, etc., etc. Its locality is about three fourths of a mile west of the village, and on a hill which brings the door-sills about on a level with the weather-rocks on the steeples of the village churches. The ascent to the edifice is up a gradual slope of fifteen or twenty rods, favorable for terracing, if taste should ever dictate such a decoration of the grounds. From the capitol, I had the finest view

I have had of the surrounding country in any part of my route. The eye stretches through verdant meadows, over waving fields of grain, and dense and beautiful forests, from fifteen to twenty five miles in some directions; and in others, though the hills seem to crowd towards you, and hastily back their shoulders up against the sky, the prospect is filled with beauty. The building is in a grove of young oaks, and its erection there seems like a trespass on the dominions of the sylvan divinity; but Pan is a heathen god, and so I suppose his empire cannot too rapidly grow 'beautifully less.' A higher theology than that of mythology is to be taught there; and in coming years, perhaps coming ages those whose 'feet are beautiful upon the mountains,' will go forth from those Carmel heights, among the prairies, through the valley of the great lakes, over the Rocky Mountains, down to 'the shores that look out upon China and Japan,' and to the isles that stud the Pacific, teaching those truths which 'put a new song in the mouth,' and will one day make the ocean heave with divine transport, and all the hills of earth vocal with the diapason of millennial joy.

#### COMMENCEMENTS, HONORARY DEGREES.

UNION COLLEGE.—The annual commencement of this College occurred on the 25th ult., the exercises of which are described as unusually interesting. "The orations of the graduating class," showed a good degree of genius and learning. The attendance was large and high-respectable. The Bachelor's Degree was conferred upon the members of the class, to the number of 110. The same honorary, was conferred upon Messrs J. N. Crocker, Benj. Franklin, Burton B. Townsend, and Lincoln A. Merriam. The Master's Degree, in course, was conferred upon thirty-one gentlemen—honorary Messrs Rev. W. Pittman, Thomas Field, W. W. Clark, Saml. L. Hooker, and L. Chandler Hall Esq. L. D., was conferred upon Hon. Green C. Bronson, and Hon. John Spencer. D. D., upon Rev. G. W. Bagden of Boston; Rev. Alfred E. Campbell, of New York; and Rev. David Murdock of Catskill.

DARTMOUTH COLLEGE.—The commencement at this institution took place July 25th. About forty young men were graduated, and several more received the degree of A. M. The honorary degree of D. D. was conferred upon Rev. Mr. Barstow of Keene, and Mr. Long of Western Reserve College. The Degree of L. L. D. was given to President Everett, Judge Wilde, and Hon. Anos Kendall.

#### A WATERMELON AS BIG AS A MEETING HOUSE.

"We were shown a few days since," says the Alabama Argus, "a watermelon of uncommon size, from the plantation of a friend of ours residing in the lower part of this county. It weighed seventy three pounds and a quarter, and measured eighteen feet six inches in circumference, and twelve feet nine inches in diameter. It was the largest melon of the kind that we have ever seen. It is needless to add, that no less than fifty persons feasted upon it—and that there was enough remaining for twenty-five others. We understand that this gentleman has 'a few more left of the same sort,' but refuses to dispose of them at any price. If any of our cotemporaries can beat that they can take our old hat."

Whew, neighbor! Don't tell that again. What a watermelon twelve feet in diameter, and eighteen feet in circumference, and weighing only seventy-three pounds! How do you count?

#### LOOK AT THIS.

The Tennessee Baptist says, "That over one hundred new names, either good or cash subscribers, have been entered within the last three weeks."

The Temperance Banner says, "Upwards of sixty new subscribers have been added to our list during the week."

Will not our brethren be stimulated by such examples of zeal and effort to make still greater exertions in behalf of their State paper? Many of them we know have done nobly, for which they have our sincere thanks; but there are others, and some too from whom we had a right to expect a more liberal and active support, who have not given us that "substantial sympathy," so essential to the final success of our enterprise. Words of approbation are grateful to our feelings; nevertheless, in the publication of a religious paper, a constant increase of subscribers is that style of approbation which best pays our workmen and furnishes our matter; and of the two, we could much easier dispense with the former than with the latter. The present is a favorable season for obtaining subscribers—the season of protracted meetings and revivals; and if our good brethren would remember us on all such occasions, they would place us under lasting obligations; and may be, extend their own usefulness. Will they try it? On the ground of personal friendship, we can appeal to them, with utmost confidence. On the ground of religious zeal, we can appeal to them with as much confidence as can any Editor in the world appeal to his patrons. We appeal to them on the ground of zeal for their State paper. "We are anxious to complete the number of one thousand new names the present year, and now is the time to make the effort. Let every brother feel that it is a personal privilege to do something towards it, and let every man send us a few new names. Make a vigorous effort, a united effort."

#### ANOTHER GREAT FIRE IN ST. LOUIS.

FIVE MORE STEAMBOATS BURNT. On Sunday morning last, says the Western Watchman, about 3 o'clock, a fire broke out in the engine-room of the steamer *Algonia*, in a pile of unburned hemp, from an accidental spark, or a wicked incendiary. The boat, with a large cargo, arrived from the Missouri river, at 10 o'clock, on Saturday night. This boat set fire to the *Mary*, loaded for New Orleans with 470 tons freight, of tobacco, flour, hemp, bacon, etc., and 400 live hogs, nearly all of which were destroyed. The *San Francisco* was next, also a Missouri river boat, the *Dubuque*, from the upper Missouri, and the *Phoenix*, from the Ohio river, all burned with their lading. Estimated value of the loss of property by the burning of the boats on Sunday morning:—

Mary	\$19,000	Cargo	\$30,000
San Francisco	20,000	"	20,000
Algonia	10,000	"	10,000
Phoenix	10,000	"	4,000
Dubuque	12,000	"	5,000
Total value of boats and cargoes	\$71,000		\$77,000
Supposed amount of insurance on boats and cargoes			\$145,000
Riot.—Before the close of the fire, a riot took place between a party of Irish (occupants of "Battle Row," and who have been outrageous for two weeks), and the firemen and boatmen which resulted in several being severely wounded. Several wretched, demoralizing and filthy "doggeries" in "Battle Row" and other streets, were demolished by the outraged people. Like all other riots, no one can tell exactly how it began, or "who struck Billy Patterson." Of one thing we are satisfied; the "doggeries," druggeries, and fashionable "coffee-houses," are to blame, and ought to be severely punished—even to extermination and death!			

HORRID MURDER AND SUICIDE. Brother Chambliss:—Last Sabbath evening, on my return from the Ministers' and Deacons' Meeting, I received the sad intelligence, that my brother-in-law had been barbarously murdered, by a Negro the evening before! I reached the grave yard—the coffin was at the grave. I beheld the mother, who had given birth to fifteen children, weeping over her first-born—the wife and friends were giving vent to their grief! Persons knowing the circumstances gave me a statement of the facts, which are as follows: A Negro boy, belonging to Mr. McDaniel, had insulted and threatened the Patrol, consisting of Pearson, McGuire and others, who determined to chastise the impudent and insulting fellow. Accordingly they went, in their round, to the house of Mr. McDaniel, who informed them where they might find the boy, and desired them to whip him well. They started in quest of the offender, not suspecting any danger, taking no weapons, and separating themselves so as to surround him, should he attempt to escape. He discovered some of the company,—and immediately fled into the fields, being closely pursued by Mr. Pearson. Perceiving this, he suddenly stopped and turned against his pursuer, who threw a rock as he approached, but unfortunately missed. The Negro came upon him with his knife, inflicting blows and wounds—cutting his head, his breast, and his left arm so as to disable it, whilst Pearson was making such resistance, as lay in his power. At length others of the company came to his relief. The Negro again fled—was discovered by McGuire, who ignorant of what had taken place, pursued hard after him, on horse, till they came to a fence over which the Negro leaped—McGuire dismounted, ran before the Negro, perhaps ordered him to stand; but the Negro came towards him menacing with his knife! McGuire ran towards him attempting to grasp him around the arms and waist; but the Negro drew his head under his arm, and miserably lacerated his body before he could be rescued. He was heard to exclaim, "I am a dead man!" and expired. The Negro, having maimed one and wounded another, made an effort to slay the third; but at that instant a stone stopped the force of his effort, he only cut the garments about the waist! He made off to his master's dwelling followed by Mr. Pearson, and seizing an axe, rushed into the house to kill his master! Already the weapon of death was lifted over McDaniel's head when the daughter threw herself against the Negro, so that he only glanced the head and breast of McDaniel. He struck twice more, but the daughter continued to divert the instrument of destruction. Mr. Mc. ran, the Negro after him, around the house and through the house, leaving traces of blood wherever they went. At length meeting Mr. Pearson, the Negro thought to dispatch him first, and was in the act of so doing, when Mr. P. (having got a gun) shot him through the arm—the monster soon dropped the axe and went off muttering—fainted two or three times, arose and cut his own throat!! Mr. McGuire was a member of the Hebron Baptist Church—was cut off in the prime of life—leaving a wife and two babes.

Yours, &c. JOSEPH MOOR.

Cedar Grove, Jefferson Co., Aug. 1, 1849.

#### Communications.

#### THOUGHTS ON THE LORD'S PRAYER.

#### NO. III.

My Dear Brother:—In our last we were considering the evidences that we were the children of God. Let us now pursue that subject a little further.

We have said that a filial disposition is evidence that we are children, and that weeping over our sins, is evidence that we possessed that disposition. As another evidence, we call your attention to that of sympathy—that is, a filial disposition lays to heart the dishonor reflected on our heavenly Father. A child will seek to clear the character of his father from every dishonorable charge. Thus, the thief on the cross wipes off the stain from his Lord, occasioned by the charge that he was a malefactor. "This man hath done nothing worthy of death."

Such as have this spirit, are grieved when they see God's worship adulterated, or his truth mingled with the poison of error. It is a sword in their bones, to see God's glory suffer. "I beheld the transgressors and was grieved."—Sinners may weep in view of the bitter fruits of sin; but it is only the child of God, who weeps



in view of the odious nature of it. Does it not grieve you, to hear the Spirit's influence in conversion denied? Does it not grieve you to see the ordinances of the Lord rejected, and the intentions of men taking their place? This world is full of error, and a great portion of it is in the churches. But there is, I am happy to say, some improvement; for the pews are getting above the pulpit, and the people are leading the preacher "down into the water." But even this, I don't like so well. It looks too much like the last effort in a dying struggle.

Have you ever been at a protracted meeting, or a camp-meeting, where men and women were invited to the altar? And were you not grieved when you heard the instruction that was given? Did you not hear it said, that if you believe, that God for Christ's sake has forgiven your sins, you are forgiven? And did you not hear the sinner exhorted to believe this, and to rise up and shout, and give God glory for what he had done? Did you not hear it said they "could not believe this too soon?" And can they not? Is there any such instruction as this in the Bible? Cannot men believe they are converted too soon? Have not hundreds believed this, and believed a lie? Do not hundreds at such meetings, believe this, who never believe in Jesus Christ? Verily I fear so. What has faith in one's self, as gracious or ungracious, to do with faith in Christ? Having faith in the existence of a thing, is not the same as to do with its existence? I think not. But have you not heard at these meetings, such instructions given, as were calculated to lead the individual to the conclusion that the whole of salvation depended upon some mighty effort he was to put forth? Did you not hear the man when he said, "struggle on, you are very near the kingdom?" Now, more desperate effort and you will be in it! I have been there, and I was grieved. Would it not be better to spend our time on such occasions, in trying to explain, and simplify the plan of salvation, and in-structing on faith in Christ, as the last act of a sinner in his return to God, and that all he does before is but sin? I think so. For whatsoever is not of faith is sin.

I hope you are not so often grieved as I am. I live in a sort of Babel land, where the people speak many languages, and indeed, some speak two or three. This you know, makes it very difficult for us to understand each other, and indeed the confusion has become so great, that I believe there are some who do not understand themselves. To give you a specimen or two of our jumbled language, I will say, I was talking some time since with a friend, on the subject of baptism, who remarked that, "he considered that he was baptized when he was converted." Another said he thought, "men ought to be baptized before they repented, because," said he, "John baptized unto repentance." Of another, who had but lately made a profession of religion, I inquired, as to his views, who replied, he thought sprinkling would do. I asked him if he had examined the New Testament upon the subject. He replied, he "had read the Testament, but he did not know whether it was the Old or the New." Others I have heard say, that they believed in nothing but immersion, and that no unimmersed person shall baptize them, but they want to stay in the Pope's Church. Would you call it consistent to refuse to receive one ordinance at the hands of a man, and then receive another of equal importance, when the qualifications to administer the one, are required to administer the other? And, my brother, there are some who say that they do not believe in infant sprinkling, and yet have their children sprinkled. Now, after all, don't you think I live in Babel; and have I not cause to be grieved? In our next, we will confine ourselves to the Prayer. In the mean time, pardon this digression. Yours affectionately,

CRISPUS.

#### REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE.

##### THE LAWS OF SYMBOLIC REPRESENTATION.

(Continued.) It is characteristic of the Apocalypse that it foretells what it reveals by representative agents and phenomena, exhibited to the senses of the Apostle. This mode of representation is called symbolization, or the exhibition of one thing to the mind, by another, having some general analogy. Now, it is evident that the discovery of the principles, or laws, by which this figure is to be used, is of the utmost importance in the exposition of the Apocalypse. These laws, Mr. Lord contends, and sagaciously, triumphantly proves, are clearly inferable from the word of God, and consequently may be relied on as a source of revelation. Some of these rules, however, might be more clearly stated and illustrated, as the following, and not the language, can be derived from the Scriptures. Nor does it follow that if we admit the laws as adduced by him to be correct, we admit all his views of their application in the exposition of prophecies. Yet there will be a general coincidence of opinion among those who apply the same principles in their interpretations, and comparative certainty of correctness. Henceforth, no two authors have agreed in their exposition of the symbolic prophecies, because they had no rule to direct them; and doubt and uncertainty, rather than light and conviction, was the result of their labors.

Our author says there are 415 symbols in the Bible; and of these 91 are explained therein by inspiration, thus furnishing the laws of symbolic representation; informing very justly that, if 91 are used in conformity with certain laws it will be safe to conclude that the remaining unexplained, 324 are subject to the same laws, and may be explained by the same rules. He has made out seventeen laws or rules, the most obvious, important, and simple of which will now be given in the author's own language; and some of them very concisely illustrated, in the

simplest way we can think of, but in accordance with the author's views.

I. "The symbol and that which it symbolizes are of different species or orders; and the relation of the representative to that which it represents is the relation of analogy." Thus, when the military and civil rulers of the Roman Empire are taken they denote the ministers of the church, some true and faithful, others false and treacherous; when drawn from the material universe they denote analogous agents and events in the world of men.

II. "When intelligent beings or creatures of life are used as symbols, they represent intelligent agents."

III. "The Son of God is a representative only of his own person."

IV. "In all instances where beings appearing as symbols represent their own persons, it is clearly shown by declarations and descriptions who they are."

V. "When purely fictitious agents are employed as symbols, they are exhibited in vision to the prophet, acting out their agency, and witnessed in that manner with a sensible existence." The locusts, seven-headed dragon, ten-horned wild beast, &c., are fictitious agents, and all represented as active: so of the image of Nebuchadnezzar and some of the representatives of Zoroastrianism.

VI. "When the real persons appearing in the visions are exhibited with symbolical insignia or accompaniments, the uses ascribed to these symbols are also symbolical." Thus the sword proceeding out of the mouth of the Son of God is a symbol whose use is to hew down and destroy, symbolizing the destruction of error and the enemies of truth. Also the white horse in the nineteenth chapter is a symbol, his descent symbolizes the renewed and powerful success of the gospel.

VII. "The terms in which the symbol and their actions are described, are always literal."

VIII. "There are no representative agents in the Apocalypse, except those that are exhibited as actors in the visions." Thus the seven churches and the Jews, Antipas, Jezebel, the Nicolaitans and Balaamites mentioned in the epistles to those churches are not symbols.

X. "All the agents and phenomena exhibited in the visions of the Apocalypse are symbolic, except the interpreting angels and those bearing the trumpets and vials, whose office is merely to assist the revelation."

XII. "In complex symbols, the representative person is to be distinguished from the symbolic accompaniments, which are merely designed to show his office, character, and relations." Thus, under the first seal, the bow in the hand of the rider denotes his character; and his being seated upon the horse but denotes that he is actually engaged in the peculiar duties of his office.

XIII. "Symbolic agents that are representatives of men, denote an order and succession of ages, acting in the same relations, and exerting a similar agency." Thus the ten-horned wild beast denotes the united civil rulers of the western Roman Empire, after its division into ten minor kingdoms during a succession of many generations.

XV. "In interpreting symbols like those drawn from the physical world, embracing many classes of objects, they are to be compared. A is a whole, and a counterpart sought, sustaining towards them an analogy as a whole."

XVI. "The import ascribed to a symbol is to be limited to that which it naturally involves in respect of any peculiar or metaphorical use of its agents, actions, or forms, which other passages may present." Thus harvesting the grain crops of a season represents the gathering together of human beings from the scenes of life for some future destiny; but whether that destiny be good or evil must be determined by some other circumstance in the representation.

The IX, XI, XIV and XVII rules are omitted because they appear less important, especially in these hasty sketches.

H. L.

#### RELIGIOUS ITEMS.

UNITARIAN CANDIDATES FOR THE MINISTRY.—The exercises of "the Divinity Class," of Harvard College, was held on Monday last week. The class consisted of nine members, of whom seven were present—a number we trust, sufficient to meet the demand for Unitarian preaching in every part of the United States.

MARRIAGE WITH THE SISTER OF A DECEASED WIFE.—By the last parliamentary return, 33,550 persons appear to have petitioned during the present session in favor of Mr. Wortley's bill to legalize the above marriages, the number of petitions being 171. Since then, 3,378 signatures have been added making a total of 47,929. The sense of the country is shown by the wide-spread effort made on the other side, and the disproportionate results; the number of petitions against the bill being 423, and the signatures only 12,929. Previously to the present session 13,332 persons had petitioned in favor of a similar measure, of whom more than 700 were clergy of the Established Church.

CONSISTENCY OF PIUS IX.—It is now twelve months since Pius Nino refused to declare war against Austria on the declared ground, that as a Christian pontiff, he could not authorize the shedding of human blood; yet this same Pius Nino now calls upon Austria, upon France, upon Spain, upon Naples, to invade the Roman states, and to shed the blood of those whom he calls his children, for the purpose of restoring him to temporal power, in consequence of this appeal of

Pio Nino, at least ten thousand human lives have been sacrificed since the month March last. On whose head does the guilt of all his blood rest?

ORIGIN OF PETER PENNY, now collecting for the benefit of Pope Pius IX.—It was a tax which originated in England, of a penny upon every house which contained twenty pennyworth of any kind of goods, and was paid to the pope. It was anciently called Rome fee, Rome penny, Rome scot, Denarii S. Petri, and Census Petri. It originated with the Saxons in the year 720, was discontinued by Edward III., revived by Richard II., and terminated on the Reformation. It was collected from among the faithful to pay the personal expenses of the Pope.

DESCENDANTS OF A DISTINGUISHED PURITAN.—In an Appendix to the Life of Thomas Hooker, a work recently published, we have a catalogue of some of his descendants, in which we find the names of forty one ministers of the gospel, and forty more who married his female descendants; nine professors, authors and poets; forty who have occupied important public offices; fourteen members of the bar, not included in the preceding; and seventeen Doctors of Medicine. This list comprises some distinguished names—such as the late Dr. Dwight, Jonathan Edwards, D. D., (the second Edwards,) Dr. Yates, Jonathan Edwards the late Dr. Richardson, Dr. Cornelius, Percival the Poet, Gen. Hart, Maj. Hooker, and Colonel Hooker, of the Revolutionary Army, Aaron Burr, with a list of Judges, Governors and Legislators. Verily, "Children's children are the crown" of that good man's memory and "the glory of children are their fathers."

The editor of the Camden (N. H.) Democrat, who has had the cholera, attributes the prevalence of the disease in that village to the bad quality of the water. He says "If any of our citizens will take a tumbler full of this hydrant water and sprinkle some pulverized alum into it, and then examine it with a powerful microscope, they will discover myriads of animalcule dead and in a decomposing condition."

CAMELIAN SATIVA.—Some of the Georgia planters, for want of sufficient encouragement in the cultivation of the cotton plant, are beginning to give attention to the culture of Camelian Sativa, (or gold of pleasure,) an uncultivated seed resembling flax-seed, from which oil is expressed in the same manner as from the flax-seed. The plant is a native of Siberia, but well adapted to our Southern climate. It is an annual, growing from two and a half to three feet high, and yields a large and certain crop. It is already in demand in this country.

Rev. Edward Haynes desires his correspondents to address him at God's hold's post office, Washita co. Ark. He requests the Baptist Banner, South Western Baptist Chronicle, to copy this notice.

A Presbyterian Female College has been determined upon by the Salem, Presbytery, Ohio. It is to be located at Salem, which is said to be easy of access.

Rev. Sylvester Woodbridge, Missionary of our Board of Missions, has organized the first Presbyterian Church in the golden country. Pres. Herald.

THE SCOTTISH CHURCHES.—The Presbyterian Church in Scotland is divided into five different denominations. The Established Church has 1000 congregations; the Free Church has 700; the United Presbyterians, 500; the Reformed Presbyterians, or Cameronians, 50; the United Original Seceders from the Presbyterians, 50.

FRANK ADMISSION.—In a recent charge delivered by the Archbishop of York, at Thirsk, he said—"This much was quite clear, that the compilers of the Church services, both in the reign of the 6th Edward and in that of Elizabeth, held the peculiar doctrines of Calvin, almost without exception, on election, predestination, and final preservation."

TEXAS TEACHING MORALS.—The five-stable keepers in Galveston, Texas, advertise horses and carriages to let, except upon the Sabbath. What a reproach to the old Puritan towns and cities of the United States, where the hardest day in the seven for the poor animals, is often that which God has emphatically named the day of rest!

It is said of Kossuth that he paid a visit to the Jewish Synagogue at Grosswanden, while the Israelites were at prayer. After the service was over, he addressed them in his peculiar style, and requested forgiveness, in the name of the nation, for the unjust acts done and burdens put upon their race during so many centuries; he thanked them for their bravery and devotion to the public cause, and gave them solemn assurance that

from henceforth the law would acknowledge no distinctions between individuals based upon a difference of religious belief.

There are, it is said, in the Ohio Conference alone forty-three German Methodist preachers.

FATALITY.—Rev. Elias H. Rhodes, a very worthy citizen of Tishomingo, recently died. His brother, Rev. James Rhodes, after attending his horial, left Jacinto, to carry the painful news to his mother in Virginia. When near Carrollville, he was overtaken by a storm, and during the storm he was struck by lightning and killed on the spot. Jackson Miss. July 6th.

PEDIGREE OF MINISTERS.—The Rev. Dr. Spring in a late work states that, not far from seventy ministers in the American church trace their lineage to the elder Edwards, who was himself the son of a clergyman, and whose earliest known ancestor was a preacher of the gospel. In connection with this fact, he says, "After some considerable research and correspondence on the subject, I have come to the conclusion, that more than one-fifth of all the ministers in the Presbyterian and Congregational churches in this land are of ministerial descent."

THE BIBLE VS. CRIME. About two or three years ago, says the Christian Observer, there was a great demand for the Bible to supply the operatives of Manchester, England; and tens of thousands were distributed among them. At the recent annual meeting of the British and Foreign Bible Society, the Rev. Mr. Stowell, a clergyman of the Established church in Manchester, spoke of the fruits of that effort. He said, "It is not a fortnight since, in a conversation with the sitting magistrate and recorder of Manchester, I was informed, that although the statistics of criminals had not been finally made up, there remained no doubt that when they were completed, they would exhibit a diminution of no less than 6,000 cases of criminality, as compared with the period of six years ago."

SAYING GRACE IN ENGLAND.—Mr. Colman, in his European Life and Manners, says, that in England, children even quite young are often called upon to say grace at the table; and that three days before he dined in a large and elegant party where the lady of the house asked a blessing and returned thanks. He was a week at one house where the eldest daughter of the family, about twenty two, led in the family worship every morning, and instantly said grace at the table, and so in several other instances.

THE SCENE REVERSED. If the tribes of Asia and Africa were Christians, and we were heathen, who in a few years must be in the dungeons of endless despair, would you desire them to be anti missionaries, and to say the gospel shall not go to America? Would you wish them to fold their hands in ease, and say, it is too dangerous and difficult to preach the gospel in the far off regions of the west? If they should act thus, you could scarcely be persuaded that they were subjects of a religion whose essence is love.

DOING GOOD AT A SACRIFICE.—Rev. Dr. Goodrich, Editor and Proprietor of the St. Louis Herald of Religious Liberty, states that the cost of type setting, paper and presswork of that paper, during the past year, has been \$356 more than the receipts from all sources. He has edited it, oftentimes, at hours stolen from sleep and has paid the above sum for the privilege. The demand for cheaper religious papers must appear to one of his experience to be exceedingly proper.

#### SECULAR INTELLIGENCE.

##### LATEST FOREIGN NEWS.

We have Liverpool dates of the 14th, Paris of the 12th, Rome of the 8th, and Vienna of the 8th.

The principal facts relating to the Hungarian struggle and the taking of Rome, will be found under appropriate heads.—The Roman Assembly, at its last sitting, ordered funeral services for those who had fallen in defence of the Republic.

At the last assault of the French, the Romans fought desperately, leaving 400 dead, with numerous prisoners in the hands of the invaders. The French lost but few.

Garibaldi, instead of being marched to Civita Vecchia, where his troops, it was said, were to lay down their arms, effected his escape from Rome with 10,000 men. It is supposed he intends to invade the kingdom of Naples.

The new Government in Rome consists of three individuals—one Roman and two French. The Pontifical have taken the place of the Republican army.

Gen. Oudinot, at the moment of proclaiming fraternity to the Romans, ordered his soldiers to cut down the emblems of the Republic wherever found, and the city was declared in a state of siege.

Garibaldi published on the 1st, the following order of the day: "America paid yesterday her tribute of blood to the Italian cause. One of her bravest children, Andrew Aguiar, fell behind the breach—an example of the affection of the free-men of every country for our noble and unfortunate Italy."

A diplomatic agent will shortly be sent by the Spanish Government to the Pontifical States, with instructions to the effect that the Spanish Government will aid in the re-establishment of the Pope in his temporal power, but with the condition that the Pope shall administer his dominions by laymen, and not by priests. The Roman municipality, by the latest accounts, had proclaimed that no convention had been made with the French.

Kossuth, in his proclamation, states that the Hungarian army numbers 200,000 men.

Six hundred wounded Austrians and Russians were taken to Vienna on the 4th ult.

The news from France is not important. The proceedings of the Assembly, from the 5th to the 12th inclusive, are void of interest. The elections to fill vacancies have resulted in favor of the Moderates. Lamartine is returned. Drouin de l'Huys is appointed Ambassador to England, Ledru Rollin has, it is now positively stated, escaped from France into England. A modification of the Ministry is again spoken of, Barrot and Dufaure having determined to retire.

The taking of Rome caused much agitation in Paris, M. Napoleon Bonaparte refused to vote thanks to the army, because he regarded the siege as a violation of the Constitution, and a crime against the principle of the French Republic. The Roman question has also set the Ministry by the ears. The tone of the journals is contradictory. The *Moniteur* declares the siege an act of tyranny, while the *Debats* extols the measure. A protest against France, both from England and Austria, was rumored in Paris. The new Ambassador to England was hurried off in order to neutralize Lord Palmerston's apprehended intervention in favor of the Romans.

The greatest indignation is said to prevail throughout England against the hypocritical conduct of France towards Rome. The subject has been up to Parliament, and warm debates have taken place, but nothing decisive has transpired. It is pretty evident that England must interpose in some shape, and the impression is growing stronger and stronger that she will insist in behalf of the Romans, on leaving to them the free choice of their own form of government, and of the nature of their institutions. She has demanded that the French Government now define its position.

The Irish State Prisoners—O'Brien, Meagher, Mr. Manus and O'Donoghue—have finally sailed for Van Dieman's Land. The parting interviews between them and their relations was manly but affecting in the extreme. Before leaving, they issued a very eloquent, but prudent address to their countrymen. It is rumored that the commander of the Government vessel, who sails under sealed orders, has a proposal to make to the prisoners, when at sea, permitting them to exile themselves on certain conditions.

The Danes have achieved a great victory over the Schleswig-Holsteiners.—The conflict was terrible. It resulted in a loss to the latter of 3000, killed, wounded and prisoners. The Danes lost many in killed, and 800 including 34 officers, were wounded. Berlin advices of the 11th announces that negotiations for peace between the Danish and Prussian Plenipotentiaries were concluded the day before. We hope this unnatural war will soon be brought to an end.

The insurgents in Baden still hold out. They are concentrated at Rastatt. The Prussians commenced the bombardment of that fortress on the 7th ult., but suspended in the next day, at the request of a deputation of the people, who expressed a hope of inducing the garrison to surrender.

Venice still holds out against the Austrians. A foreign paper says that nothing but black bread, half baked, is to be got, that meat and wine have become luxuries, and yet that a calm determination to resist reigns among the Venetians.

#### PROTRACTED MEETING.

There will be a protracted meeting held at the Concord Church, Perry Co., ten miles East of Marion, Saturday before the 5th Sabbath in September. Ministering brethren are especially invited to attend, and all others who may find it convenient to do so.

J. SANSING, Pastor.

August 6, 1849.

#### PROTRACTED MEETING.

There will be a protracted meeting held at Cahawba Valley Church, commencing on Saturday before the first Lord's day in October next. Ministering brethren are especially and earnestly requested to attend. Brethren come over and help us.

N. HAGGARD.

#### BEAR IT IN MIND

That we are not responsible for the opinions or statements of any of our correspondents.

#### TUSKEGEE ASSOCIATION.

The Tuskegee Association will convene at Mount Olive Church, in Russell County, on Saturday before the third Sunday in September next. The following Brethren and Sisters open their houses for the accommodation of Members and Visitors from a distance.

On the South.—John Day, Martin H. Day, Martha Perry, J. P. W. Brown, L. T. Ubanks.

On the West.—Wm. W. Day, Sarah A. Quarles, Joseph Vann, James Vann, Susan Pope.

On the East.—Francis E. Boykin.

J. P. W. BROWN, Pastor of the Ch.

JOHN D. QUARLES, C. C.

Russell County, Ala., July 25th, 1849.

#### 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 3d Sabbath in August next. Brethren generally, and Ministers especially, are invited to attend. By order of the church.

J. SANSING, Pastor.

June, 1849.

#### PROTRACTED MEETING.

There will be a Protracted meeting, at Hepstah Church, Perry county, 16 miles East of Marion, commencing Saturday before the 4th Sabbath in August next. Brethren generally 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 attend. 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.

#### PROTRACTED MEETING.

There will be held a protracted meeting at Bethel Church, Green County, Ala., commencing on Saturday before the first Sabbath in September next. Ministering Brethren and the advocates of Zion are affectionately invited to attend.

B. HODGES, Pastor.

B. P. FERRELL, C. CK.

#### A CARD.

The publication of the ALABAMA BAPTIST having been discontinued, it becomes highly necessary that the indebtedness of the Office should be immediately 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.

#### Hymnical.

Married, on Tuesday evening the 14th inst., at the residence of her father, by Rev. T. P. H. man, Mr. JOHN G. MARKHAM, (publisher of this paper,) to Miss ALZETHAN M. HINES, all of this place.

#### MORTUARY.

DIED.—In this place, on the 31st ult. Miss SARAH J. JETER, in the 71st year of her age, after a painful illness of several months, during which time, she manifested that calmness of spirit under severe affliction, which becomes the Christian; and her children, though bereaved of a kind and affectionate parent, mourned not as those who are without hope.—Gainesville Pilot and Sentinel.

#### RECEIPT LIST.

Receipts for the Alabama Baptist.

NAME.	AMT.	Vol. No.
O. E. Lacy.	\$4.00	6 10
W. A. Frank.	3.55	6 11
Miss E. J. Wimbish.	25	6 12
Mr. Am. E. Harper.	3.50	6 13
A. J. McLimore.	6.25	6 14
Singleton M. Lemore.	4.00	6 15
Singleton York.	1.25	6 16
S. Lanier.	4.00	6 17
R. P. Zachery.	4.00	6 18
Mrs. Ann Paul.	2.80	6 19
Mrs. Martha McGar.	3.00	6 20
Wm. T. Paulin.	15.75	6 21
Willie White.	2.10	6 22
W. Archer.	1.75	6 23
Jesse B. Colman.	2.10	6 24
Amos Jones.	7.50	6 25
Wm. Sinclair.	9.50	6 26
J. W. Crawford.	3.50	6 27
Daniel Couch.	1.50	6 28
Sion Hollon.	50	6 29
Wylie Heath.	60	6 30
S. Sloan.	2.50	6 31
W. B. Hamack.	2.50	6 32

#### E. F. KING HOUSE.

Marion, Ala. THE undersigned would respectfully inform visitors that the above establishment is now open for the reception of company, where they will be happy to see their friends and the travelling public generally.

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 with 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.

For terms in accordance with the above.

L. UPSON, Proprietor.

Marion, Ala., May 10, 1849.



