





"Is Meroz, then, to be cursed? Yes, and that bitterly. Is it right that man should be cursed for doing nothing? Yes, when he ought to do something. Who says so? The angel of the Lord. That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes." Luke xii. 47.

# Alabama Baptist Advocate.

WEDNESDAY, AUGUST 22, 1949.

**TERMS.**  
The terms of the Alabama Baptist Advocate will be forth 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.

**DEDICATION.**  
The new Baptist meeting house in this place will be opened on the first Sabbath in September. The dedicatory sermon will be delivered by the Rev. Basil Manly, D. D.

Brothers and friends in the vicinity are affectionately invited to participate with us in the pleasures of the occasion.

J. H. DE VOTIE, Pastor.

**THE CHRISTIAN MINISTER.**  
Having received grace and apostleship, (commission,) is debtor to preach the gospel; but as he goes willingly, he has a reward. Influenced, constrained by the love of Christ, he is deeply solicitous; but as his ministry will be a favor of death unto some, he is solemn and afraid. Clothed with the authority of an ambassador from the court of heaven, he is bold and dauntless; but having this treasure in an earthen vessel, he is humble and modest. Bearing good news, he is cheerful and happy; but being a teacher sent from God, he is plain and simple. As a father, he is tender; but as a steward he is faithful. As a bishop, he is grave and watchful; but as a spectacle for men and angels, he is circumspect and exemplary. As an example to the flock, he is blameless being all things to all men, he is wise among the crafty, unpretending among the ignorant, forbearing among the forward and perverse, a help to the weak, an instructor of the foolish, and a friend to the disconsolate.

**COVENANT OF GRACE AND OF CIRCUMCISION.**  
The difference between the covenant of grace and that of circumcision, so frequently confounded together, may be stated as follows:

1. The covenant of grace was given full fifteen years before that of circumcision. (Read Gen. 15-25 chapters.)
2. The one was a covenant of promises which God himself would fulfill; the other commanded works to be performed by men.
3. The former was entered in all things and sure; the latter was often broken and neglected.
4. The covenant of grace God bound himself to keep; the covenant of circumcision he devolved upon Abraham and his seed after him.
5. The one God calls his covenant; the other is called the Abrahamic covenant.
6. The former gave no distinct visibility to the family of Abraham; the latter did.

**STRICT COMMUNION.**  
When our blessed Saviour instituted the tokens of our Communion with him on earth, he did not call together the whole of the seventy whom he had before sent out. He did not call together the pious women who ministered unto him; he simply gathered together the twelve, the peculiar Christian company with which he was wont more particularly to associate, and said unto them, "Take eat, this is my body;" "drink ye all of it, this is the cup of the New Testament in my blood." But no one has ever supposed that in choosing, as our Saviour evidently did, to institute the Lord's Supper with the twelve, and without the seventy, it was at all indicated that the rest were not partakers of true and real Communion with the Great Head of the Church, or that he expresses non fellowship with them.

The bread and wine of the Lord's Supper were never designed to mark the limits of our true spiritual Communion in any such manner as that those not partaking of the same Lord's Table should therefore necessarily be supposed not to be in Christian Communion with each other. It is well known that among ourselves, each one of our churches is regarded as a perfectly distinct and independent body. No Baptist, simply because he is a member of one Baptist church has a right to claim participation in the bread and wine even with any other Baptist Church beside his own; any man who has the mere fact of a man's being a Jew, gave him a right to enter any man's house he pleased, without a special invitation and partake with him of the Passover. Each church of Christ is a separate family of Christians, and we have every reason to believe that Christ instituted the Supper, just when and where he did, and that he did not include the seventy, to show that this was exactly the idea on which Christian churches were to be founded.

It is indeed the custom of our churches very frequently to invite the members of other churches in good standing and of the same faith and order, who may happen to be present, to partake with them, just as a Jewish family might have done, when sitting down to the Paschal Lamb. But the fact of its being an invitation proves it to be not a thing of right or necessity. And certainly, in no way does it include our fellowship or non-fellowship, our communion or non-communion as Christians.

**THE CHRISTIAN RELIGION.**  
The Christian religion inculcates on men these two truths—that there is a God whom they are capable of knowing and enjoying, and that there is a corruption in their nature, which renders them unworthy of the blessing. These truths are equally important, and it is equally dangerous for man to seek God without knowledge of his own misery, and to know his own misery without the knowledge of a Redeemer as a remedy. To apprehend the one without the other, begets either that philosophic pride which some men have had, who know God, but not their own misery, or that despair which we find in atheists who know their own misery, but not their Savior. And thus, as the knowledge of these truths is equally necessary to man, so is it equally of the mercy of God, to afford the means of knowing both. Now the Christian religion, does this, and this is its specific object.

Paschal.

**BAPTIST PUBLICATION SOCIETY.**  
We have received the Second Annual Report of the Southern Baptist Publication Society, which we noticed from another source some weeks since. It is a well printed and interesting document. It reports subscriptions on the books of the Society to the amount of about \$5,600. The Society proposes to raise a capital of twenty thousand dollars in subscription. Sales of books are reported to the amount of \$3,323, and the demand for books is increasing. They have published during the year, "The Advantages of Sabbath School Instruction," by C. D. Mallory, "A Defence of Strict Communion," by J. B. Taylor and Sabbath School Bible Cards by James Tupper, Esq.

We are happy to perceive that Alabama is taking hold of this Society with earnestness. Rev. Platt Stout has been a fortunate selection as Agent. He is well known and universally esteemed throughout the State. He reports as the result of his first quarter's labor \$1,005.60, and stated in our paper of the 25th ult., \$1,706.45 up to the 30th June.

**MISSIONARY IN CALIFORNIA.**  
Rev. C. C. Wheeler, Baptist Missionary to California has arrived and writes home an account of liberal offers being made for his support. "Hearts stealing down the cheeks of his hearers," he asks, "Can houses be sent us?" ready made, as "huts ten feet by twelve without chimneys, rent for \$100 per month, and men arrive at the average rate of one hundred a day."

**DEACON TODD.**  
"I think," said a young man, "if I should see some sight or hear some voice or have some very impressive dream, I should take the subject of religion more seriously into consideration."

"Have you ever my young friend," said the Deacon, "read what the Israelites saw and heard at Mount Sinai, and how they acted? Go and read and you will come to the conclusion that I have, that seeing a sight, or hearing a voice, or dreaming a dream, unless it is attended by the grace of God to make it effectual, has no more effect than a dose of Paragoric, or Bateman's drops."

**VIRGINIA BAPTIST ANNIVERSARIES.**  
We received, some ten days since, a copy of the Minutes of the Virginia Baptist Anniversaries, held in Richmond during the month of June past, and intended presenting our readers with a condensed statement of their contents; but our copy having been kindly mislaid by some friend, we shall of necessity be compelled to avail ourselves of the industry of another in order to accomplish our designs, and we choose that of our friend, the South-Western Baptist Chronicle. It will be found that the notice of the various societies whose anniversary was held on the occasion referred to is full and complete, and the whole will be read with interest.

**GENERAL ASSOCIATION OF VIRGINIA.**  
The last was the twenty-sixth annual meeting of this body: it took place, June 2, in the Second Baptist Church. Thirteen Associations and seventy-three churches were represented. Rev. Jas. B. Taylor was elected Moderator; H. K. Elyson, Clerk. The committee on the "Co-Operation of District Associations" reported that 20 out of the 24 associations in the State contributed to the funds of the General Association. The "Committee on Agencies" felt great pleasure "in being able to announce the most gratifying success of the plan of voluntary agencies, adopted at the last annual meeting." Increased contributions had been secured; and of the 69 who promised to act as agents, 47 made reports of their labors, and others, who were not present, were known to have made collections. The Board of the Association made eighteen missionary appointments: they desire to send out at least twenty-five the present year. (The amount appropriated in these appointments is \$4,635; others to be made, will increase the liabilities of the Board to \$5,000.)

The "Annual Report" is a well-written document. It sums up the "Results of Missionary Labor" by saying:—"From the foregoing, it will be seen that 15 missionaries were commissioned by the Board, nine of whom labored the whole year; one, nine months; two, six months; one, five months; and one three months. It also appears, as the result of the divine blessing on their ministrations, that 348 members were added to the churches by baptism; 6 new churches, 5 new Sabbath Schools and three temperance societies were organized; 3 houses of worship were erected, and 8 others commenced." Respecting "New Fields for Missionary Labor" the Report says that of the sixty-two counties of Western Virginia, forty are destitute of any permanent Baptist interest at their seats of justice, besides many other important villages and sections which should be speedily occupied. The

amount of liabilities assumed by the Board for the last financial year was \$3,316. The receipts of the treasury of the West. Va. Baptist Association were \$749.52.

The twenty Associations which contribute to the funds of the General Association embrace 441 churches, 225 ministers, and 66,465 members: to these latter were added 3,130, last year, by baptism. The next annual meeting will be held with the Hampton Church, on Saturday before the 1st Sunday in June, 1850.

**VA. BAP. FOREIGN MISS. SOCIETY.**  
The last was the thirty-sixth annual meeting of this body. Forty-nine churches and eight societies were represented. The next meeting will be held at Hampton, at the same time with that of the Gen. Association. From the "Report of the Board" we learn that the receipts for the year were \$4,649.42, being \$359.80 more than those of the previous year.

**VA. AND FOR. BAP. BIBLE SOCIETY.**  
This Society held its 13th annual meeting in the Grace st. Church. Thirty-four churches, three societies, and a number of life and annual members and life directors, were represented. The Board, in their 13th annual report, "acknowledges with unfeigned gratitude that measure of success which has attended their labors." The Society has two depositories; one at Richmond, and one at Portsmouth. The Treasurer's Report shows that \$3,846.24 were received during the last financial year; cash on hand, \$707.12.

**VA. BAP. S. SCHOOL AND PUB. SOCIETY.**  
The last was the 11th annual meeting. Fourteen churches, five Sunday schools, and one society were represented. A resolution was passed to the effect that the Society is prepared to unite with the South. Bap. Pub. Society, upon such terms as may promote the general object, without interfering with their own plan of operation. From the Report of the Board, we learn that the receipts of the year were \$1,071.76; expenditures during the same period, \$1,960.06; showing a deficit of \$888.30. This deficit was promptly made up by subscriptions at the meeting. The Society has a Depository at Richmond: sold, last year, 5,785 volumes. From the "Sunday School Statistics" we learn that in the 45 Schools which had reported to the Board, there were 731 teachers, and 3,602 scholars.

**VA. BAP. EDUCATION SOCIETY.**  
The last was the 19th annual meeting. Seven churches were represented: a goodly number of annual and life members were present. The Report of the Board states that eight young men are studying at Richmond College under the patronage of the Society. Two others who are studying for the ministry in the same Institution, have applied to the Board for assistance. A plan for the endowment of Richmond College was submitted. The Treasurer reports the receipts the last year as \$233.67; balance in the treasury, \$5.86.

## SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH.

By lately published returns, it appears that in the year 1848, there were connected with the Methodist Episcopal Church in the United States, 6,758 S. Schools, embracing 70,264 officers and teachers, 357,032 scholars. The libraries in these schools contain 831,179 volumes. Besides the Sunday-school proper, they report, 4,900 Bible classes, and 21,554 pupils in Infant schools. There have been raised in all the schools for benevolent purposes during the year \$13,052. 67,000 copies of the Advocate are also taken, and the number of conversions reported as having occurred in the schools during the year, is 8,240. There are some very remarkable items connected with this report, of which we have room only for the following. The increase of schools during the year, over that of the preceding year, was only 190, while the increase of officers and teachers was 5,118, and of scholars, 17,802; of course a very large part of the increase in the two last items must have been to old schools, or schools not established within the year. This is a good sign.

The increase of schools is from 6,568 to 6,758, while the increase of Bible-classes is from 2,733 to 4,900! The increase of scholars in the Sunday-schools proper, is from 65,146 to 70,264, while the increase of the infant scholars is from 10,709 to 21,554, or more than double. A very successful and powerful agency must have been employed to produce such results. The increase of conversions is equally remarkable, being from 4,188 to 8,240, or nearly 100 per cent. The sum raised for benevolent purposes has risen from \$8,020 to \$13,052, and the expense of the schools has been \$11,943 more in 1848 than in 1847.

## GOOD NEWS! GOOD NEWS!!

The following letter from our venerable brother, Bankston, will be read with the deepest interest by every Christian; and we desire them, as they pass, to pause and reflect, what the love of Christ could have constrained an old man—approaching to three score years—to tear himself away from the endearments of home, and encounter the storms and dangers of several weeks' journey over perhaps among the roughest portions of Alabama to preach to sinners. Reader, have you the same love for your divine Master, and the same zeal in his service?

My Dear Brother:—I have glorious news to give you. On Friday before the third Sabbath in July, I attended the 4th District Union meeting of the Central Association, held with the Concord Church of this County—now without a pastor. The meeting was protracted until Thursday following—the fruits of which were Eleven conversions. Of these I baptized Eight willing and happy converts. The spirit of reviv-

val was abroad among the people—many sinners were cut to the heart, and constrained to cry out, men and brethren, what shall we do? The work was still going on when I left.

From the above place, I rode twenty-five miles, and nearly half that distance in one of the heaviest rains, I ever witnessed, to the Liberty Church of Tallapoosa County, which I serve as pastor. On account of the excessive rains and high waters, but few were able to attend until the Sabbath. They cut down trees across narrow places on the creeks, swam their horses, &c.; and in this way, continued to come until we had a pretty good collection. At the close of my sermon, from John 3: 29, a short exhortation was delivered by a Methodist brother, and an opportunity was offered to write in prayer with any who might desire it, when some fifteen or twenty came forward in the character of penitents. We came forward in the character of penitents. We spread through the congregation, and increased day and night. It rained almost incessantly; the waters continued high, and men continued to swim their horses that they might be at the place of prayer. (I saw them swimming their horses in the most rapid streams between eleven and twelve o'clock at night.) Such was the excitement, that we kept up our meeting until Thursday night, when my engagements again compelled me to leave, and the meeting closed. As the result of our labors at this place, seven-teen were added to the church—thirteen by baptism, two by letter, and two waiting to receive that ordinance at a future time.

Next went, by previous appointment, to attend the funeral services of our departed brother, Elder Yates, at the New Hope Church, Autauga County, of which he was the pastor. I arrived at this place on Saturday night. On Sunday, some eight or ten distinguished themselves as mourners, by coming forward and asking the prayers of the church. I here preached four sermons, baptized six happy converts,—leaving one other standing over for a future occasion—and on Tuesday started homeward.

Thus I and I have baptized twenty-seven in this tour, commencing with the 2nd Sabbath in July, and ending with the 1st day of August, and have led several others waiting for that ordinance. To God be all the glory.

At this time, I am quite feeble—a most overcome by the heat, the hard labor, and the constant excitement. I have not had one day, and but three or four nights' rest since the first of July. But there will be rest in heaven.

Yours affectionately,  
JOS. BANKSTON.

Nixburg, Coosa Co. Ala. Aug. 4th, 1849.

## MORE GOOD NEWS.

Our good brother, H. D. Bankston writing us from Moulton, Ala., under date of the 8th inst., gives us a most interesting account of the progress of the Baptist cause in that place, as follows:

In February past a Baptist Church was constituted in that village, with 16 members. Since that period there have been a few additions by letter and baptism up to the 4th Sabbath in July, when a meeting was commenced, which was protracted until the 5th of August. The result of this meeting was sixty-nine conversions of whom forty-nine were baptized. Rev. A. L. Stovall is the pastor of the church, and in the meeting above he was assisted by Revs. John H. Edmundston and Richard Burleson.

In this meeting there were several remarkable incidents worthy of notice. The first is, that there is a section of Cadets of Temperance in the village of Moulton, every solitary one whom, known to the writer, over 12 years of age, was converted; and in two instances were the means of converting their almost entire families. The next, that for about ten days every business house in the place was closed during the hours of religious worship, which was four times during the day and night. Surely this was a deep and powerful work.

## ELIZABETH CITY BAPTIST CHURCH, N. C.

The Baptist Messenger says, there is considerable religious interest in this Church at present, especially among the colored people. For two or three weeks past several meetings have been held for their benefit. For want of pastoral supervision but few colored persons have ever united with this church; they have gone among our Methodist brethren who have displayed a laudable zeal for their religious improvement. The interest, however, is not confined to the blacks. The church generally is working and praying for the extension of the work of grace. Instead of relying, as formerly, on questionable measures to produce an excitement once a year, there is now a disposition to make special efforts all the time, and to increase the number of services as circumstances require. During the year past, about 1100 volumes of religious literature have been scattered through the congregation, four Sunday-schools have been in successful operation, the Missionary concert of prayer has been regularly observed, besides other social prayer meetings. The Pastor has been sustained in his work by several Aarons and Hurs; and therefore has not become weary, though not exempt from discouragements. It is by the use of these established means that the church has been enabled to enter upon a career of improvement, and is now hoping for the quickening influences of the Holy Spirit.

## SUPERSTITION LOSING ITS HOLD IN ITALY.

There seems to be preparation in the popular mind all over Italy for free institutions, and for throwing off the incubus of popery. In illustration, we quote the following anecdote from a letter of an European correspondent:

"Dr. Forbice, a British physician, last year took holidays for a month, in the hot season,

when London is deserted, and strolled over some of the less frequented regions of Piedmont. About two or three miles from Contamines, he says there are three small Oratories erected close by the way-side, containing figures of Christ and the Virgin. An indulgence of forty days is promised by the bishop to all who shall recte a paternoster and an Ave-maria. The Doctor entered into a conversation with the country people, who were busy at hay-making, and affected to congratulate them on their facilities for escaping the consequences of their peccacies, looked knowingly; others seemed regardless, and some laughed heartily, while others blamed the bishop; and one man and his wife who were at work by themselves, said: 'It is most absurd for one man to talk of pardoning the sins of another, whether he be priest, bishop, or pope.' All over that country he found the new Constitution prized by the common people, on account of the two political boons which they seemed best to understand and most highly to value: relief from clerical oppression and taxation, and the liberties of the press."—N. Y. Observer.

## REV. BAPTIST W. NOEL.

The name of Baptist Noel has become familiar to our readers. Various circumstances have recently occurred to place him prominently before the eyes of the world—especially the part he has taken to suffer the miserable union of church and State in England and his withdrawal from the establishment. On account of the interest thus created in the man, we have thought the following description of his person and eloquence, from Neal's Gazette, might not be unacceptable. The writer says:

"The present occupant of Old Bedford Chapel, the Hon. and Rev. Baptist Wriothelies Noel, is of noble family, being the son of Sir Ralph Noel, and his mother was a Countess—her name I now forget. Instead of the usual round of gaiety and dissipation, to which the young gentry of England are so strongly tempted, Mr. Noel early devoted himself to the self-denying labors of the Cross. His talents, his piety, and his winning address, soon placed him in the front rank of popular preachers, and he is now a favorite with every sect and every class.

His chapel was filled when I came in, but by the kindness of the lady sexton I was shown to a comfortable seat. The hymns sung were from a small collection made by Mr. Noel himself, and he took part in the preparatory service. When he entered the pulpit, slowly and solemnly, and bowed down to prayer, every eye was turned upon him. His personal appearance is pleasing. He is of the middle stature, slender, and has a thin, melancholy face, over which a faint smile is playing during some of his most touching appeals. His hair is long and dark, and he appears to be more than forty.

Mr. Noel is not, in the popular sense of that term, a striking preacher. He is never vociferous; he has no theatrical starts, and never employs quaint phrases to raise a smile. He is always mild, chaste, and simple, but always earnest, implicit, and deeply spiritual. His preaching is full of union from on high. "Christ and him crucified" is the scope of his theology, and this he expounds and brings home to the simplest heart before him. While his manner is not boastful or vehement, it is yet singularly impressive. I can sometimes call up his figure now before me, and hear his low, sweet voice once more, as he raised his arms slowly, and spread them over the people, while he poured forth a fervent appeal that thrilled through every heart; and then dropping his hands on the desk before him, leaned forward, and in tremulous tones exclaimed—"I call you to witness, my people, that I have ceased not to warn you night and day with tears."

"He preached as if he never would preach again; He preached as dying unto dying men."

As I passed out of the house, after the service was concluded, I looked into the pulpit, which is beside the door, and the holy man was still seated in his place, his head bowed down in deep thought, perhaps in prayer for the multitude who had listened to his instructions, and were carrying them away to prove either a savor of life unto life, or of death unto death. It was my privilege to see many of the noble, the eminent of England, both in rank and in genius, but upon none did I look with such an interest approaching to awe, as upon this "highest style of man," the faithful minister of Christ.

But Mr. Noel is not merely an eloquent preacher from his own pulpit. He preaches every day he lives, by his godly walk and conversation. In every scheme for usefulness he is a laborious co-operator. His time, his energy, and his fortune are devoted to doing good. And in carrying out his schemes of benevolence, he is hampered by no narrow sectarian prejudices. His zeal is too ardent to be hemmed in by any lines of human distinction. To use the language of that eminent servant of God, Dr. Tyng, he "is not willing to be shut up in the close confinement of sectarianism, where he cannot reach over the wall, and take a fellow Christian by the hand." This course had made him acceptable to every denomination in the city, and his usefulness is thereby greatly increased.

## CURE FOR THE GOLD FEVER.

The thought of so many crossing the Isthmus of Panama in search of Gold, and us to recur to a similar scene three hundred years ago as depicted in Prescott's conquest of Peru. History hardly records such treachery as that occasioned by the inordinate love of gold in Pizarro and his men, towards Alahuapaca, King of Peru. Their boldness in seizing his person was unparalleled. Then he offered as a ransom a room filled with gold, 22 feet long, 17 broad and 9 feet high! The Spaniards carefully marking the wall all around, and recording the writing, actually, thus obtained and melted down \$15,500,000, and then coolly put the king to death by order of a Court Martial.

Let us observe the effects of great wealth, suddenly acquired. At the first division each horseman had 100,000 dollars, each foot soldier, 50,000 dollars, while Pizarro appropriated to his own use 650,000 dollars, beside silver, and the throne of Inca, of solid gold, valued at \$29,000.

At the second division at Cuzco, among other things were ten planks of solid silver 20 feet long, one foot wide, and two or three inches thick. Each horseman received 70,000 dollars, and infantry half that amount. The effects were, first of all, an enormous rise in the price of things; a quire of paper was sold for 15 dollars, a bottle of wine 700, a sword 600, a clock 1150 dollars, a good horse \$27,500, and all other things high in proportion. Then a produced gambling to an unheard of extent. One man had the golden image of the sun, taken from the halls of the temple, and lost it in one night. Hence the Spanish proverb, "Play away the sun, before the sun rises." Very few were made permanently richer.

At the Mines in California sums almost equal to these are realized now, and perhaps in many cases with as little ultimate profit to those who procure it. Murders are committed every week. Gambling is carried to such an extent that a single room kept for that purpose in an Hotel rents for \$12,000 a year. There is however honesty not by robbery, and it all has to be obtained by hard work out of the soil, to be earned before it is first got possession of. A blessing will attend gold thus procured, ultimately.

## RELIGION OF THE PERUVIANS.

The following sketch of the Religion of the Peruvians is also drawn in substance from the account given of this subject in Prescott's Conquest of Peru.

The Peruvians admitted the existence of the soul hereafter, and connected with this a belief of the resurrection of the body. They assigned two distinct places for the residence of the good and of the wicked, the latter in the centre of the earth. This belief in resurrection produced the custom of embalming, consisting simply in the application of gold in a dry and highly heated atmosphere.

They acknowledge a Supreme Being, Creator, Ruler of the Universe; whom they address under the different names of Pachacama and Viracocha. The first of these signifies, he who sustains or gives life to the Universe. No temple was raised to this invisible Being save one, built probably before the time of the Incas. The worship of the Great Spirit, though commenced, did not originate with the Peruvian Princes. The Deity whose worship they particularly inculcated, was that of the Sun, who presided over the destinies of man, gave light and warmth to the nations and life to the vegetable world, whom they recognized as the father of their royal dynasty, and the founder of their empire. His temple was furnished with gold, which indeed was called "tears of the Sun," a golden face of huge dimensions and human face received and neglected his rising rays.

The Moon was also worshipped as his sister wife, with silver emblems. The Stars were revered as part of the heavenly train; Venus especially, under the name of Chasca, or "the youth with the long and curling locks," was adored as the page of the sun, whom he attends so closely in rising and setting. They had another temple also for thunder and lightning, and another for the Rainbow. Inferior deities without number were worshipped, the wind, air, earth, great mountains, rivers, &c.

There was a high priest, brother generally of the Monarch, appointed for life. The sacerdotal order was numerous, and worthy of the Incas.

Their sacrifices at four festivals in the year, were mostly animals, grain, flowers, and sweet scented gums. On rare occasion, a child or beautiful maiden, never later however, and denied by some, ever to have been sacrificed by the Incas, who at least moderated and modified this practice wherever they had rule. The sacred fire was kindled once a year by a consecrated mirror from the sun, committed to the sacred virgins, and never permitted to go out during the year. Bread and wine were handed round at the festivals, and something like confession and penance was observed.

The Nobles were allowed a plurality of wives, the people, only one, and that unlike the monarch, must not be a sister, but must be a resident in the same neighborhood. The marriages were all performed in one day every year by the Incas, who put the couples hand's within each other, the only ceremony of marriage. The consent of parents was necessary. The district provided the newly married pair with a house and land.

## FUNERAL SERMON AND BAPTISM.

On last Lord's day, says the Tennessee Baptist, we preached a discourse upon the death of thirteen members of the 2d Baptist Church, and five of their children, victims of the pestilence. In the evening we buried seven happy converts with their Saviour in baptism under the waters of our beautiful Cumberland, and two others are now waiting. Thus passed a day of sorrow mingled with joy. A cup of thanksgiving with penitential tears.

THE LATE REV. JOSEPH SHERMAN.—The Trustees and Faculty of Jackson College, on the reception, of the melancholy news of the death of Rev. Joseph Sherman, Professor of Languages in that institution, resolved to open a subscription, and raise funds to erect a monument to his memory.



REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE.

(Continued.)

CHAP. XI. 1-6. *The Temple and Witnesses.*—The symbols here are the rod, the temple and the measuring of the temple. "The rod," says the author, "is the symbol of the revealed will of God, in conformity with which the temple was built." The temple, consisting of the holy of holies, heaven, where is God's throne; (Heb. ix. 11, 12 and 23, 24.) and the sanctuary, the places of public worship in the world; the altar, the cross of Christ. "To measure the temple, then, was to seek and learn the truths taught in the Scriptures, and symbolized, first, by the inner sanctuary respecting the throne of God in heaven, the exaltation and intercession of Christ in his presence, and the relation to him there of the redeemed denoted by the cherubim; and, next, the truths symbolized by the outer sanctuary respecting the place or places on earth, which he has appointed for the worship which he enjoins on his people, &c. The court without the temple, not to be measured, he suppresses, denotes the crowds of insincere professed worshippers of God; and is a prophecy having, in some way, a reference to the nominal church as professing to be the only true church, but not so in reality.

The prediction that the court without should be given to the Gentiles, denoted that they should constitute the visible congregation of worshippers during the forty-third month in which they were to tread down the holy city which symbolized the Jewish polity; but the visible church is to be an apostate church, giving occasion to the two witnesses to testify against her doctrines, during the whole time in which the apostate church—popery, the first—was to be in power, the 1260 days of Daniel, and 42 months being equal, and relating to the same period, which doubtless means 1260 years, as all critics of eminence agree.

By fire proceeding out of their mouth to devour those who would hurt them, means that they were to defend themselves and their doctrines by the words of inspiration; that they should have power to shut heaven that it should not rain, and have power to turn waters to blood, &c., denotes that they were to denounce terrible judgments on apostates, and that their ministry was to be the most eminent sanctions from God in the denunciation of those who obstinately persist in popery.

The agency symbolized by the measuring of the temple, had a most exact counterpart in the history of the Reformers and their successors.

The interpretation above, given by Mr. Lock, of the two witnesses having power to shut heaven, and turn waters to blood, &c., I think, is very correct. It is an obvious analogy between the symbols and the reality. Waters generally do not always symbolize people, and their being turned into blood would rather denote their being turned away from blood-shed; and their shutting heaven to denote the severity resulting from the execution of judgments caused by those wars.

CHAP. XI. 7-14. *The slaughter and resurrection of the witnesses.*—The wild beast that ascends out of the abyss is the symbol of usurpation and persecution. The slaughter of the two witnesses, he says, must be literal, though they symbolize the true Christian ministry. The great city, spiritually called Sodom and Egypt, is that Babylon, mother of harlots and abominations, the systems of nationalized churches, and especially arch-apostate Popery. The street in which the dead bodies of the witnesses are to lie exposed, represents certain parts of the ten kingdoms bearing the same important and pernicious relation to the great apostate hierarchy, that Calvary, where Christ was crucified, did to Jerusalem. The people and nations who gaze on their dead bodies are the subjects of the wild beast who approve of their slaughter. Mr. L. regards the two witnesses as being the same as the 144,000 sealed of the tribes of Israel. Their resurrection and assumption is to be literal, from which is to result a mighty political revolution—symbolized by the earthquake—destroying of the ten hierarchies—the tenth of the great city in the symbol;—and the slaughter of the seven thousand men, the principal characters of that kingdom whose hierarchy is to fall; all which, I understand, he means to mean, are fulfilled, and are to be anterior to the full blaze of millennial glory. But, if the witnesses are symbolical why may not their death, and resurrection be? That the true witnesses of gospel truth should be slain is not incredible; but that, as an order of Christians, or a class, they are to be raised from the dead and not all believers at the same time, seems not to accord with plain texts. The author's reasoning is interesting and ingenious, but not conclusive to my mind. H. L.

**THE POPE'S CONTRIBUTION TO THE IRISH.**—The Pope has sent Dr. McHale 20,000 francs towards the relief of the starving people of the west of Ireland. The post which conveyed this respectable sum—nearly \$40,000—was met by another bound for Gaeta with \$1725, contributed by the people of the diocese of Tatum to the exchequer of his holiness. So that one good turn deserves another. The Dublin correspondent of the Morning Post says that the whole sum may be said to have been literally remitted by the Pope to Ireland, as it first came to that country. This is really taking from one hand to put in the other. It is well that His Holiness has some sympathy for the Irish. It would seem from the sum contributed that the Pope is not very much straightened for funds.

Eleven members of the second Baptist Church in St. Louis, Mo., have died of cholera since the first of May.

MISSIONARY INTELLIGENCE.

**JOYOUS TIDINGS FROM ARRACAN AND BASSEIN.**

The following statements are given by Mr. Abbott, under date of Sandoway, Feb. 17th, and should be received with profound gratitude to God. How signal the triumphs of his grace! Churches multiplied, chapels built, multitudes ready for baptism, native preachers sustained by native churches, and exclusion in eight years not more than as one to forty members! These are great facts.

On the 10th of January we held our Association of Native Preachers at Oung Kyong. Some thirty five native preachers were assembled from all parts of the country west of Rangoon. There has ever been to me more of intense interest connected with my intercourse with those native preachers, than with any other relations of missionary life. I baptized them all;—they have sat under my teachings month after month, while I have watched them growing up from the infancy of knowledge and becoming men in Christ. I have followed them as they have gone forth into their wild jungles preaching the gospel—have seen churches grow up under their instruction, and thousands become obedient to the faith. Upon two of their number have I ventured to lay my hands, and to recognize them as bishops of the church of Christ. I have bowed with them on the sea-shore and commended them to the grace of God, ready to depart for a distant land, wasted by disease, while each of us trembled under the unuttered foreboding that in this world we shall meet no more! I have seen them again, standing firm like good soldiers of Jesus Christ—converts multiplying around them as troops of the morning—as pastors of churches, magnifying their office and glorifying God.

The affection we entertained towards each other years ago has not abated by time. It will, I trust, be perfected above and perpetuated through all eternity. Blessed be the name of God forever.

I shall not be able to give the details of our last meeting; indeed, it would be impossible.

The following statistics will show the state of the churches, &c., at the close of 1848. Churches, thirty-six; members, four thousand three hundred and forty; reported, (including Bassein and Arracan) baptized during the year, three hundred and seventy-three; native preachers, forty-four; died, seventy-two; scholars in day schools, four hundred and twenty-one; excommunicated, twenty-four. Twelve chapels are completed, and do honor to the enterprise and spirit of the people. They are beautifully finished and accommodate several hundred worshippers. There are reported also five hundred Christians, who maintain as religious a life in all respects as the members of the churches, only not baptized. Add these and the great number of nominal Christians to the number of church members, and we have a population of not less than twelve thousand, who would bear comparison, as it respects moral character, with any Christian population in the world, and all enjoying the means of grace. The Executive Committee and the friends of missions will be surprised and rejoiced to hear, that but six hundred rupees were expended on these pastors and native preachers, and schools during the year 1848.

At our recent meeting with our native preachers they unanimously and cheerfully gave up the relations they have hitherto sustained to the mission, and are in future to rely entirely on their churches for support. Native pastors to be sustained by native churches, is the great principle by which they are to be governed. Churches are multiplying, and many are too poor to sustain their teachers, in which case we shall aid those churches. Schools must also be multiplied, so that the coming year will demand as much as the past. In this case those native preachers exhibited a spirit of self-denial, of true devotion to the cause of Christ, which I have never hitherto witnessed. Those men made a noble sacrifice for the Kingdom of heavens sake, and they will have their reward. I believe their case is unparalleled in the history of modern missions.

I give a few more general statistics, which may not be uninteresting. The number baptized in all, west of Rangoon, connected with the Arracan Mission, is rather more than five thousand five hundred,—between seven and eight hundred have died,—something less than a hundred and fifty excommunicated, so that although there are but four thousand three hundred and forty-one reported at the close of 1848, there are other districts which are not reported, of two or three hundred. The number of church members in good standing at the close of 1848, may be safely stated at four thousand five hundred.—(Macedonian.)

MAULMAIN ASSOCIATION.

In a letter dated Maulmain, March 24th, Mr. Stevens says: "I have been to Bootah, on the 17th, for his measurements. One of the figures has arrived, and is six feet on its knees!"

**RELIGION IN MALTA.** I believe, says a correspondent of the London Daily News, mentioned in a previous letter, that some foolish fanatic had strewn the streets of Valetta with anonymous printed papers, addressed "Ai Popoli," confuting the leading doctrines of the Catholic Church, by putting its avowed belief and practices in juxtaposition with quotations from the Holy Testament.

Although there was nothing more in these papers than every well-informed Roman Catholic Dissenter is perfectly aware of, the Jesuits, who are supposed to be the distributors of them, thought this a good opportunity to have a "shy" at the heretical Protestants. Bishop Sant, their tool, thereupon issued a species of bull, in the shape of a "pastoral," warning his flock against reading such heretical productions, under pain of excommunication, &c. There was also a paragraph intimating that all heretics (Protestants, &c.) were not to be believed as to any religious communication they might make. This we all thought was coming it rather too strong, seeing that the anathema embraced even the Queen upon the throne. All liberal men expected to see the Governor order the document to be torn down; but there it stands, to the wonder of the Sicilians, who, gazing, exclaim—"This is liberty of the subject with a vengeance, where a Catholic bishop is openly permitted to anathematize the Queen he serves, and even to stick it upon the church doors."

This anathema has been followed up by the Jesuits preaching, openly and loudly, imprecations upon the Protestant Church, and sedition against the British Government. The Governor listens, and says nothing.

**CINCINNATI PHYSICIANS & CLERGYMEN.**—Gist says that of those there are about three hundred, and that while they have remained faithful to their post, during the prevalence of the Cholera, only two have as yet fallen, viz: Rev J K Lord and Dr. Mulford.

**SYNAGOGUE AT JERUSALEM.**—The Sultan of Turkey has given the Jews permission to build a place of worship in Jerusalem. An agent has recently arrived in this country, soliciting aid from the Jews.

The Church members at the Sandwich Island number 23,846. About 2,550 have been added during the last two years. Their contributions for benevolent objects are largely on the increase.

Five families, including 25 women and children, of the suffering Baptists of Ireland, reached St. Louis on the 30th of June. Most of the adults were members of the church of Tubbermore, of which Dr. Carson was Pastor.

Rev. S. J. SMITH. By the last Magazine we learn the Rev. S. J. Smith, who left this city last fall on his way to Siam, had reached Hong Kong in safety. He was detained there, for sometime waiting for a mode of conveyance to Bangkok. By a letter from Mr. Dean, dated March 29, it appears that Mr. Smith was to sail on that day for the place of his destination.

**BAPTIST MINISTERS IN THE UNITED STATES.**—The number is estimated at about six thousand, while the number of Baptist churches is about ten thousand; leaving four thousand without pastors. A large number of ministers included in the above estimation are not engaged in the work of the ministry. The increase of churches demands an increase of five hundred ministers annually.

**CHINESE GIRLS.** Two Chinese girls are in the Blind Asylum in New York. At a recent exhibition they discovered great aptness to learn, and excited much interest in the audience.

**JUVENILE BENEVOLENCE.** It is stated that the children of the United Presbyterian Church in Scotland have raised \$19,000 for the purchase of a mission ship, in which the Rev. Mr. Waddell and his wife, Mr. Thompson and Miss Miller have embarked for the Calabar Mission, on the Western Coast of Africa.

SECULAR INTELLIGENCE.

**ARRIVAL OF THE AMERICA, AT HALIFAX.**

BY EXPRESS FROM HALIFAX AND TELEGRAPH FROM ST. JOHN.

St. John N. B. Telegraph Office. Tuesday Night, 12 o'clock.

The Royal steamship America, Capt. Harrison, from Liverpool, July 28th, arrived at Halifax at about 7 o'clock this morning, bringing 93 through passengers, and advices from Paris to the 26th, and London papers of the 27th ult.

COMMERCIAL.

**Liverpool, July 28th.** Trade prospects generally continue to improve rather than otherwise, and in cotton and woolen goods a fair business is going forward.

Breadstuffs in all the principal markets had continued in limited demand during the week, the crops throughout Great Britain will meet the highest expectations of the public.

After the arrival of the Hibernia some speculative demand for Cotton sprung up but the subsequent receipt of intelligence by the overland mail tended to impart a less active tone to the trade, and on Thursday and Friday the market was very quiet, and for common qualities of American was a shade easier. This feeling, however, was confined to a very few quarters, the general character being confidence in the future, and it seems to be entertained alike by shippers and dealers.

There has been a moderate but steady business going forward in the produce market, at full prices.

The Money Market is healthy, and consols have maintained their value during the week, having fluctuated from 93 3/4 to 94 1/8, at which they closed for money and account on Friday. United States six per cent are quoted at 100 1/2; an New York fives at 95 a 96; Pennsylvania fives, 81 a 82; Massachusetts fives, 104 1/2 a 105; New York City fives, 63 a 94. The French five per cents opened on the Paris Bourse on Thursday, at 187 5/8.

**ENGLAND.**—The cholera has become alarmingly prevalent in England. By the official reports, which, it is said, do not give one half the actual cases, there were, 678 deaths last week in London, against 339 the week previous. In Liverpool the rate of mortality is greater by one hundred per cent, than during the rage of the fever in 1847, the deaths by cholera last week having been 1694, against 463 the previous week, and 197 in the corresponding week last year. The fatal effects of the disease have been somewhat abated along the Southern Coast.

It was settled that parliament would be prorogued on the 31st, and that the Queen would embark for Ireland. The rains have done wonders, we would almost say effected a miracle. As an instance in point, we might mention the fact that several gardens in the immediate neighborhood of this city, which last week exhibited every appearance of confirmed and even malignant disease, are now blooming and beautiful—new green sprouts having replaced black and rotten stocks. We have heard of cases where the disease appeared and disappeared as many as three times.

**FRANCE.**—The committee on the question of the prorogation of the Assembly, has recommended that it should adjourn from the 13th of August to the 30 of September, and that in the meantime a committee of twenty five should be constituted, to be chosen by ballot. Serious divisions exist in the majority of the Legislative Assembly, and the legitimates have determined to secede from the ranks of the Bonapartists and Orleanists, and form a separate party.

**HALIFAX, N. S., August 7th.**—The new Royal Mail Steamer Kestrel, belonging to S. Cunard, was totally lost on Sunday week, at St. John's, on her passage from Halifax to Newfoundland. The passengers and the mails were landed in safety. Physicians in Halifax report several cases of cholera in that city; as yet, however, it has assumed a very mild form.—The Calcedonia from Boston, arrived at Halifax at an earlier hour on Friday morning.

**ROME.**—Under the military rule of Gen. Oudinot, order and general tranquillity prevails at Rome. All public acts are rendered in the name of the Pope. His Holiness still remains at Gaeta; but, beyond the fact that he will remain there, until after accouchement of the Queen of Naples, nothing seems known. It is said he will afterwards proceed to Rome in the full and unrestricted possession of both temporal and spiritual authority; and that the priesthood around him, having learned nothing from their past misfortunes, resolutely refuse all concessions to the popular party.

It is not stated how the French is to be paid, but it is reported that Russia has agreed to lend his Holiness ten millions without interest, the principal to be paid at the rate of half a million annually.

The American Consul at Rome had not resumed his functions since the outrage committed upon his flag and family by the French soldiers. The Consul, after strongly protesting against the indignity, withdrew.

Ben has entered Zombor amidst the acclamation of the people, and is now at the head of 100,000 men.

Every married man should let his wife have the management of the Home Department, and give her, as secretary, the control of the different bureaux. Don't let her have any thing to do with the War Department.

Dubuque, Iowa, it is said contains 4000 inhabitants, 5000 dogs, and 50 Colonels.

**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 C.

**JOHN D. QUARLES, C. C.**  
Russell County, Ala., July 25th, 1849.

**BAPTIST CAMP MEETING.**

A camp meeting will be held at Wagon Camp Ground, Coosa Co., commencing Friday before the first Sabbath in September. A gratuitous invitation to attend is extended to all persons—especially ministers of the gospel.

W. M. L.

**PROTRACTED MEETING.**

There will be held a protracted meeting at the Liberty Church, Dallas County, seven miles below Cahawba, on the Alabama River, commencing on Saturday before the second Sabbath in September. Ministering brethren and others are invited to attend.

JAMES LENOIR, Ch. Clerk.

August 10th, 1849.

**PROTRACTED MEETING.**

There will be a Protracted meeting at Hepstah Church, Perry county, 10 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 1st 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 devotees of Zion are affectionately invited to attend.

B. HODGES, Pastor.

B. P. FERRELL, C. Ck.

**PROTRACTED MEETING.**

There will be a protracted meeting held at the Concord Church, Perry Co., ten miles East of Marion, Saturday before the fifth 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.

**A CARD.**

The publication of the ALABAMA BAPTIST has been discontinued, it becomes highly necessary that the indebtedness of the Office should be immediately settled up. Accounts have been sent 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 account, we shall take pleasure in rectifying it. Please forward by mail to the undersigned, in whom all letters relating to the late Alabama Baptist should be addressed.

J. J. BRADFORD.

Marion, Ala., May 16, 1849.

**Kirwan's Letter on Baptism.**

TO DR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages; just published. Price, in stiff covers, 12 1/2 cents single, \$6 a hundred. Price in paper, 10 cents. 15.

LEWIS COLBY, Publisher, 122 Nassau street, New York.

June 1, 1849.

**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 he will be happy to see his 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—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.

At 12 o'clock on Sunday work will be done.

L. UPPON, Proprietor.

MARION, ALA., MAY 10, 1849.



