





wicked willful heart got the master of him, one of his schoolfellows would say, "No, noble, you've forgot what your sister said to you," and he would be checked and stopped. Well, at last he did read the Bible; and the great change, the happy change, was wrought in him also. And he is now and has been for some time, a missionary, and a laborious and useful missionary too, in India; and is engaged in winning souls to Christ.—*Juv. Inst.*

## Alabama Baptist Advocate.

WEDNESDAY, SEPTEMBER 12, 1849.

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

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

For the Alabama Baptist Advocate.

TO WHOM IT CONCERNS.

The churches that have consented to unite in a new association to embrace a part of Greene and Sumpter Counties, with such others as shall do so, are invited to meet in Convention for that purpose, with the Clinton Church, on Friday before the 4th Sabbath in October.

E. B. TEAGUE,  
D. P. BESTOR,  
M. B. CLEMENT.

N. B. Those brethren who have been led to expect the Convention would be held lower down, will understand that it is impracticable.

### PROTRACTED MEETING.

A protracted meeting will be held with the Hopewell Church, five miles West of Marion, commencing on Saturday before the first Sabbath in October. Brethren and friends generally, are invited to attend with us.

Sept 10th 1849:

JNO. S. FORD,  
Pastor.

### EXPLANATION OF FAITH.

"Content earnestly for the faith." "Build up yourselves in your most holy faith." "Hymenius and Alexander made shipwreck of the faith." (Jude iii; 20. 2 Tim. i; 10, 10.) In these and a few other places, the term, "faith," denotes, not a principle of godliness in the heart, but *scriptural truth*. At present, however, we refer to faith as a *divine principle* in the soul; and we remark:

1. *The act of Faith.* As an act of the mind, faith involves two things—the conviction of the understanding, and the cordial approval of the heart to the things signified in the gospel. The degree of faith, is the degree of that conviction, and the degree of that approval. The *utility* of faith, is the permanency of that conviction, and the stability or unchangeableness of that approval.

Faith is distinguished alike from *disbelief* and *unbelief*: Disbelief is the opposite extreme of faith. It is the understanding and heart inclined away from any given proposition of gospel truth, under the influence of counter testimony, or from a native aversion of the affections and will. The degree and obduracy of disbelief, are as the accumulation of the opposing evidence, and the intensity of the aversions. Unbelief is a sort of middle ground, between faith and disbelief. It is that condition, in which the affections are, indeed, opposed to God, but in which the judgment is not determined either for or against christianity. This is the State in which the larger proportion of mankind exist at present.—Of them it is literally true, which our Lord said "they hated me without a cause," or reason.—(John xv: 25)

2. *The pre-requisites to faith.* There are three pre-requisites to faith, either of which being absent, it cannot exist—evidence, attention and a right state of heart. No man can properly be said to believe that the moon is inhabited; nor yet, can we say that we disbelieve it. Simply because we have no direct evidence that it is, or it is not so. In like manner, the heathen, who are entirely destitute of all evidence on the subject, can neither be said to believe, nor yet to disbelieve, that Jesus Christ is the Son of God. How can they believe one way, or the other, of him of whom they have not heard? On the contrary, there are multitudes in christendom, whose light and evidence abound in great measure, who are almost or altogether as undecided on the subject of christianity as are the veriest heathen. They are partisans of no religion whatever; or if they feel some slight partialities on this point, those partialities are, perhaps not so much the result of any investigation, as the effect of certain relations which they sustain to some sect of religionists. Now, all this is not for the want of evidence; but for the want of attention. After all, the depravity of the heart, which, indeed, is the true secret of this inattention to religious matters, has more to do with unbelief, than anything else; and this leads us to observe:

3. *The author of faith.* In remarking the cause or author of faith, carefully distinguish between the instrument and the agent. The instrumental cause of faith is the word of God. "Faith cometh by hearing, and hearing by the word of God." "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" "Ye also trusted in Christ after that ye heard the word of truth, the gospel of your salvation." (Rom. x: 17. 1 Cor. iii. 6. Eph. i 13.) But the efficient cause of faith is the Holy Ghost, by whose almighty power the depravity of the heart is subdued. (Tit. iii. 5.) "The first fruits of the Spirit are love, joy, peace, faith, &c." (John vi. 44. 1 Cor. ii 5. ib. iii. 6. ib. xii. 9. Gal. v. 22.) It is for this reason, also, the "word" is called "the sword of the Spirit," as it is by this instrumentality the enmity of the heart is slain, and man is brought to believe on.

of the gospel distinctly understood; (John. xvi. 13, 14; 1 Cor. ii. 6. 10. ib. xiii. 3.) and all its evidences are made demonstration and power. (1 Cor. ii. 4.) No man can say, "I will come unto me, said Christ, except the Father, which sent me draw him." "Your faith stands not in the wisdom of men, but in the power of God." "I have planted, Apollos watered; but God gave the increase." "Faith is given by the Spirit." "The fruit of the Spirit is love, joy, peace, faith, &c." (John vi. 44. 1 Cor. ii 5. ib. iii. 6. ib. xii. 9. Gal. v. 22.) It is for this reason, also, the "word" is called "the sword of the Spirit," as it is by this instrumentality the enmity of the heart is slain, and man is brought to believe on.

4. *The Object of Faith.* Words are the signs of our ideas, and the representatives of things. Ideas and things, therefore, have an existence anterior to, and wholly independent of, the words and phrases by which they are expressed. The word "gospel" is used in diverse senses, to denote the whole of scripture; or more definitely, so much of the scriptures as relate directly to Christ; and yet, still more definitely, to denote, not words so much, but things. It represents a great matter of fact, which has taken place in the universe. That matter of fact is that God so loved the world, that he gave his only begotten Son to suffer and die, in order that he might be just and pardon and justify, every one that believeth on him. Faith is the approval of that wonderful provision of grace, to such a degree as to renounce every other plea, and to ask the mercy of God for Christ's sake. Christ is the object of faith as by him alone we are justified and saved. This leads us to,

5. *The nature and effects of faith.* Faith is a purely receiving and appropriating act. The believer comes to God, a mendicant—poor, and miserable, and blind, and naked, and receives, to his everlasting enrichment, Christ is made up, to him wisdom, and righteousness, and sanctification and redemption. It was the righteousness of Christ, to whom Abraham looked, as the object of faith, by which the patriarch was made righteous before God; (Gen. xv. 4-6. Gal. iii. 16. John viii: 56. Rom. iv. 3.) and these things were written for our benefit, to whom like righteousness shall be imputed if we also believe. (Rom. iv. 24. ib. x. 9, 10. 1 John v. 9, 10.—Is. lxi. 10.) Not only so, Faith converts every promise and every word of God into a present, living and operative reality. It is the highest style of assurance of which the human mind is capable. It gives actual subsistence to things afar off, and behold as if demonstrated the greatest improbabilities, and the most insoluble mysteries of the divine word. (Heb. xi: 1.) Indeed, it is, in all things, to take God at his word, "being fully persuaded, that what he has promised, he is able also to perform." (Rom. iv: 21,) and under this persuasion, to act as if that word was now being fulfilled. (Heb. xi: 7. 13.)

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith: having our hearts sprinkled with an evil conscience, and our bodies washed with pure water." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." (Heb. x: 19-23.)

### HISTORICAL SKETCH.

Our readers will find in another place an interesting historical sketch of the Baptist Church in this village by the Rev. J. H. DeVotie. In presenting it to the public, however, it is proper to observe, that it was not originally intended for the press, and that it was obtained for our columns by the merest persuasion, without so much as an opportunity, on the part of the author, to revise and correct its verbiage. Many of the facts therein stated are to be found in no written document previously prepared, but have been gathered up with great care and industry from the oldest residents; and the very prominent position which this church has long held, and is still destined to hold for years to come, entitles them to a permanent record. This fact next to the pleasure which will be felt on its perusal, is our sufficient apology for the space allowed to it in our paper.

### TO THE CHURCHES OF THE CAHAWBA ASSOCIATION.

This body at its last meeting resolved to sustain a beneficiary in Howard College. The year is well nigh expired,—we shall soon meet again and what report shall we make? We have not heard that any church has made an effort in accordance with the resolution appended to the report of the committee on education. Some may have done it. We give the following extract from the report, and would request all to read the report and make an effort before the meeting of the Association.

"Your committee invite attention to Howard College, in Marion, where facilities for obtaining this desirable end are afforded. There is a Faculty competent to furnish a thorough literary course of education; and there is also a Theological Department, endowed and supplied with an able Professor. Tuition, in both departments, is gratuitously furnished to those preparing for the ministry. But tuition is not all that a student requires. He must have food and raiment, books, stationery, etc. In many cases those who enter the gospel ministry are in indigent circumstances, and are unable to pursue a course of education, though their tuition may be a gratuity. And as the churches have not provided a fund for the support of such young men, there are but few now enjoying the advantages of the Institution. To secure the object had in view in the establishment of this department, and render the beneficence of those who endowed it available, something more must be done. In view of these considerations, your committee recommend the following resolutions: Resolved, That this Association do sustain:

one beneficiary in Howard College.

Resolved, That for said object a fund be created, called "the Beneficiary Fund of the Cahawba Association."

Resolved, That to carry out the above measure, we recommend each church to make an annual effort either by a public collection or private subscription, and forward the proceeds to the Association.

The next meeting of this body is to be with Mount Pleasant Church Tuscaloosa co, Saturday before the 3d Lord's day in October. Introductory sermon by Rev. A. G. McCraw—Rev. J. H. DeVotie, Alternate—Missionary Sermon by Rev. T. Chilton, Rev. R. Holman Alternate.

Much Editorial matter and several interesting Communications are unavoidably crowded out this week. The Communications give thrilling accounts of revivals of religion. The usual collection of miscellaneous items does not appear this week on account of the sickness of the Editor.

### LARGE ADDITIONS BY BAPTISM.

Rev. J. H. Fox writing to the *Rel. Herald* (Va.) under date of Aug. 12th, announces eight-nine baptisms performed by him in the space of a couple of weeks. He baptized on one occasion, seventy: time consumed, thirty-five minutes. Fifteen or twenty others were ready to receive the ordinance. Most of these additions were made to the Mt. Edd Church. The conversions were the result of a protracted meeting, in which Rev. J. H. Fox, E. Thomas, J. Hopkins, and Dr. Hopkins labored.

### REVIVAL IN NOXUBEE CO. MISS.

A letter lately received from our friend, Jno. T. Ball, Esq. dated Aug. 24, informs us that a revival, as at that time, in progress in the Shiloh Church, Noxubee co. Miss. The Pastor, Rev. H. Hedges, was assisted by Rev. Wm. Manning and Rev. Mr. Coloway (Methodist). Nine had already professed to have found peace in believing; of whom five were young men. *South Western Baptist Chronicle.*

JACKSON, (Miss.) September 5, 1849.

Dear Brother Chambliss,—Having arrived at this point, I comply with your request to "report progress."

Your readers will feel particularly interested in information respecting the state of religion. I have attended several protracted meetings, from which very happy results followed. In Grenada, Yalabusha County, 31 have been baptized. In Middleton, Carroll Co., about 40 converts are numbered. In Richland Holmes Co., very large accessions have been made to the church. Here, several prominent Presbyterians and Methodists have been constrained to connect themselves with us, that they may be buried with Christ in baptism. I have also made the acquaintance of two brethren, who were, not long ago, Ministers of the Presbyterian church, but have been baptized into our communion. One of them received his Theological education at Princeton, N. J. I know not where the other was educated. He is, however, a man of strength. An Episcopal clergyman, of Holmes County, has publicly announced his determination to be immersed into our fellowship. In reflecting on these facts, we will remember the exhortation of the apostle, "Rejoice not in iniquity, but rejoice in the truth."

The meetings that I have attended, have been characterized by calmness, seriousness and solemnity. The preaching has been mostly addressed to the reason and the conscience.—There has been no undue excitement. The ministering brethren engaged were Messrs. Minter, Hall, Patterson, Lattimore, Martin, Hayward, Russell, Deupree, Echols, Owens, Clinton, Knight, Caldwell, Stiteler.

The Baptist cause in Jackson is rising from the oppression under which it has labored for several years past. Rev. J. B. Stiteler, the Pastor of the church, is an able, pious and discreet minister of the New Testament. He is much beloved by his people, and respected by the community at large. After a careful examination into the merits of the case, I am satisfied, it is the duty of our Domestic Mission Board to continue their appropriation to this feeble and deserving church. I am satisfied, also, that the brethren here have a strong claim on the sympathy and benevolence of more favored churches, in the attempt to complete their House of Worship. Surely, when the appeal is made to the rich churches and wealthy private individuals in other parts of Mississippi they will generously respond, and raise the Jackson church from the crushing burden which now rests upon it.

By the way, say to the Domestic Mission Board, they need not be alarmed by the fulminations issuing from "Hamer House, Yazoo City, Miss." Brother W. Carry Crane is well known in this State, and cannot persuade the brethren here, that there is concentrated in himself more wisdom and piety than can be found in all the members of the two Triennial Conventions which met at Augusta and Charleston. Doubtless, he means well, and honestly thinks the great Baptist interests South of the Potomac would be safer in his hands, and under his sole, exclusive direction and control, than they now are under the management of such men as Taylor, Jeter, Hume, Dr. Johnson, Stocks, Dagg; Minter, Nicoll, Lattimore, Keeney, Clinton, Owens; Tichenor, Blawett, Jones, Whitefield, Harrison, Deupree, &c. Yes, let brother C. write. His invectives and his slanders are alike harmless.

Jackson is a beautiful town. The State House is an imposing structure, erected at an expense of six hundred thousand dollars! In the yard, are two pieces of cannon, trophies brought from Mexico, and presented to the State by Gen. Quitman. The Governor's Mansion, built and

furnished by the State, is a fine edifice, worthy its origin and design. The Penitentiary is conducted on the Auburn plan. As an experiment, the convicts are now manufacturing cotton cloth. They have only eight looms, and make 2000 yards a week. It is thought this department will be extended by the next Legislature. Geology is attracting much attention here. A State Society, formed a few months since, embraces among its members the Governor of the State and many other official personages residing here. These gentlemen are enthusiastically devoted to practical investigations. The very children in their families, talk learnedly about rocks, minerals, fossil remains, and show valuable specimens, collected by themselves. The Society's collection is assuming quite a respectable character.

Say to Mississippi bond-holders that Major Griffith, the State Treasurer (who, by the way, married a Judson Graduate,) showed me, in his vault, half a million of dollars, in gold and silver, packed up in boxes, awaiting the orders of the Legislature.

Yours truly,

M. P. JEWETT.

### HISTORICAL SKETCH OF THE SILOAM BAPTIST CHURCH, MARION, ALA.

The dedication of this new, substantial and commodious edifice, is an occurrence in the history of this church, which demands the most grateful acknowledgments to that beneficent Being, by whose Providential interposition and aid, she has been advanced from a feeble band, to strength and usefulness, and honored as an instrument of blessing to mankind. It is appropriate and interesting, upon the present occasion, though we have no records of the dim past, from which to bring forth to the light, facts, rendered curious and venerable by age; to trace briefly the history of a church, which we shall see raised up in a new country, with the dew of her youth still upon her, led on by God, through much opposition and difficulty, to her present state of comeliness and prosperity, blessed of God and beloved of good men. Such a review, will have a tendency to impress us with the greatness of our obligations and responsibilities, and assist us to feel and express, those appropriate sentiments which this joyful season demands.

On the 7th day of June, 1823, Wm. Miller, Anderson West, G. W. Brame, Mrs. Nancy King, Mrs. Margaret Curry, Mrs. Celie West, Mrs. Elizabeth Miller, Mrs. Diana H. Brame and Mrs. Sarah McVaughan were organized under the name of "The Siloam Baptist Church," by Rev. Charles Crow and Wm. Callaway, a Presbyter, previously invited for that purpose. Their prominent doctrines, were set forth in the articles of the following "Abstract of Principles," upon which they were constituted, and which remain unchanged to the present time:

"Art. 1. We believe in only one true and living God, the Father, the Word and the Holy Ghost."

"Art. 2. We believe that the Scriptures, comprising the Old and New Testaments, are the word of God, and the only rule of faith and practice."

"Art. 3. We believe in the doctrine of election, and that God chose his people in Christ, before the foundation of the world."

"Art. 4. We believe in the doctrine of Original Sin."

"Art. 5. We believe man's incapacity by his own free will and ability, to recover himself from the fallen state in which he is by nature."

"Art. 6. We believe that sinners are justified in the sight of God, by the imputed righteousness of Christ only."

"Art. 7. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit."

"Art. 8. We believe that the saints shall be preserved in grace, and never finally fall away."

"Art. 9. We believe that Baptism, and the Lord's Supper, are ordinances of Jesus Christ, and that true believers are the only subjects of Baptism, and that immersion is the Apostolic mode."

"Art. 10. We believe in the resurrection of the dead, and in the general judgment; and that the felicity of the righteous, and the punishment of the wicked will be eternal."

"Art. 11. We believe that no minister has any right to administer the ordinances of the Gospel, but one who is regularly baptized, called of God, and comes under the imposition of the hands of a Presbytery."

"Art. 12. We believe that none but regularly baptized persons have a right to commune at the Lord's table."

On the 25th day of October, 1823, with these Articles, the church was received into the Cahawba Association, of which she is still a member. Previous to this organization, Marion is represented as notorious for those displays of wickedness, which, more or less, mark the early history of every village in a newly settled country. This little band, furnished with the blessed appliances of the Gospel, and fully authorized under the commission of the great Head of the church, to administer the ordinances of His house, proceeded to the accomplishment of the sacred work to which God had called them. They were as a light shining in a dark place, affording a holy enlightenment to all around to the glory of God. Two only, of these honored servants of God, remain among us to participate in the pleasures of this day. Long may they live, and enjoy the fruits of their early labors.

In presenting this sketch, for convenience the following order of arrangement is preferred:

1. *A brief notice of the Officers of the Church.* The Rev. Charles Crow, the first Pastor, entered upon the discharge of the duties of his office, at the time of the constitution, and for six years and a half broke to them the bread of life. His ministry was commenced under great discouragement. But few could be drawn

out to hear the Gospel, while crowds were assembled at places of amusement and dissipation. In addition to this, the church only met monthly for worship, on the second Sabbath and Saturday before, which will account for her slow progress for many years. Yet this faithful man of God labored on, and had the pleasure to see the church increased under his labors to 39 members, and also to baptize 27 believers. He resigned Decr., 1829.

The following notice of father Crow, is found in the minutes of the Cahawba Association, for the year 1845:

"The subject of this article, embraced the religion of the Bible about half a century ago, and united himself with the Baptist denomination, of which he was a consistent member to the time of his death. About forty years have elapsed, since he was set apart to the work of the Gospel ministry. He received his authority from the Brush River church, Newberry Dist., S. C.; over which he exercised the pastoral functions for a number of years. In 1819, he immigrated to Alabama, and settled in Perry county, when he commenced his active labors in rearing the standard of the cross in this newly inhabited territory. Many of our largest and most flourishing churches are indebted to his instrumentality for their first existence. He became a member of the Cahawba Association shortly after its formation, and was called to preside as Moderator, over her deliberations, for about twenty annual sessions. He was the undeviating friend and advocate of Missions. Upon the reception of the intelligence that informed him of the great Southern Convention, held in Augusta, Georgia, having formed separate organizations for the purpose of conducting Southern and South Western efforts, which are being put forth for the evangelization of the world consistent with their peculiar institutions, the old veteran of the cross rejoiced in spirit, that he had lived to witness such ominous events, for the prosperity of that cause he had loved so much. Bro. Crow set out in the work of preaching the Gospel, without the advantages of a liberal education; but by diligent application, his mind became stored with useful knowledge, which he acquired for him a reputation far above mediocrity—though his family were supported nearly half the time of his ministerial labors, by the proceeds of his own toil, the churches doing but little for him. His sermons were argumentative, and fraught with interesting truths; his illustrations clear and forcible. His doctrines were rather of the high Calvinistic order, yet not ultra. In short, he was a good man, of which he gave the best evidence, by walking with God about fifty years, and by a calm and peaceful death. He appeared conscious that his earthly race was near an end, for some months previous to his death, and he often spoke of it with composure and christian resignation. His temporal matters were all adjusted, and he seemed to wait, as one who was ready to depart at any moment. A short time before he passed the gate of death, he fell into a stupor, and was speechless for several hours; but by the use of stimulants he revived. He was asked what he thought of his condition. He replied that, he felt to be on the brink of eternity. 'What about that hope you have so long professed to trust?' He replied with a firm voice, 'That hope! that hope!' placing his hand on his bosom, 'it bears me up.' Thus, on the 12th day of June, 1845, in the 75th year of his age, died the first Pastor of the Siloam Church, twenty three years after its constitution.

Rev. Wm. Callaway, the Second Pastor, commenced his labors in January, 1830, and served the church three years, in that relation. This was a time of great discouragement and trial. But one person was baptized during the period of his ministry. At the time of his resignation, which occurred in Decr., 1832, the number of members was only 35. He was, however, a man of great reputation for piety, and was possessed of a more than ordinary degree of intelligence. As a minister, he preached the truth forcibly and with earnestness; but it was his lot to sow for others to reap.

Rev. James Veasy, was called to the pastoral care of the church, and entered upon the discharge of the duties of his office in January, 1833. During the ministry of Mr. Veasy, the church was much blessed, and largely increased. He had the pleasure of baptizing 51 converts.

The secret of the success of his preaching, lay in his dwelling much upon the passion and love of the Redeemer. These themes animated his soul, and their power was acknowledged by his congregations. At the time of his resignation, Decr., 1834, the number of members reported to the Association was 103.

Rev. Saml. Larkins, the fourth Pastor, commenced his labors in January, 1835, and preached for the church two years. The period of his labors is marked by a gradual increase of interest in the congregation. Mr. Larkins was much beloved by his brethren. He had the advantage of a liberal education, and was a man of far more than ordinary ability, and an intelligent and successful physician. Had he devoted his whole time to the work of the ministry, perhaps no man who has labored in this region could have done more; but he was crippled in his work by secular pursuits. The membership of the church was increased by his labors, by the baptism of 30. The total number in fellowship, in Decr., 1836, the time of his resignation, was 120.

Rev. Peter Crawford, the fifth Pastor, was first invited to preach for the church on those Sabbaths not occupied by Dr. Larkins. He was called to the pastoral charge, in January, 1837. For the first time since the constitution of the church she now had a Pastor, in the true sense of the term—devoting his whole time, and preaching on every Sabbath, instead of once a month. Mr. Crawford entered with all his heart into the work. The church seemed to gather strength from this new order of things, and his efforts were abundantly blessed of God.

Mr. Crawford was well educated; his preaching was animated and instructive. The Missionary cause, Education and every good work, received his approbation and support. After three years of peculiar devotion to the church, having baptized 140 converts, and having had the happiness of seeing the membership increased to 285, he resigned, Decr., 1839.

The present incumbent, accepted the unanimous call of the church, and removed to Marion in January, 1840. The church has gradually increased since that time, and upon several occasions has been blessed with gracious seasons of the outpourings of the Divine Spirit. She has also had to pass through the deep waters of affliction. Many of our most beloved members have been removed by death: others have departed from us, because they were not of us, and still others have been cut off from her fellowship for unchristian conduct. Yet God has preserved her uninjured, by his wisdom and almighty power, we trust, for greater usefulness in days to come. Blessed be the name of the Lord.

G. W. Brame, the first Clerk, held that office 14 years from the constitution, to the entire satisfaction of his brethren. It is seldom that so pious and devoted a member, is found in any of the churches. He was an excellent disciplinarian, and being the oldest member up to the time of his death, he exercised a healthful and happy influence upon all his brethren. He labored and sacrificed for the church, which he prized above his highest joy. It will be long before we can forget his efforts as a peace-maker; when any difficulty had arisen among his brethren, and when any had fallen into sin, how like a father, he labored to restore such an one, in the spirit of meekness. His liberality was proverbial, and evinced that he was a good man, and full of the Holy Ghost and faith. He was born in North Carolina, March 18th, 1779, but removed early in life, to Virginia, where, in the year 1810, he was baptized upon a profession of his faith in the Redeemer. He removed to Alabama many years ago, and settled in this county. He died a most triumphant death, at his residence near Marion, Sept. 5th 1845. "The memory of the just is blessed."

J. B. Nave, was elected clerk, upon the resignation of Bro. Brame, and acted in that capacity for seven years, with great faithfulness. Lewis C. Tutt, succeeded him, and has filled that office to the present time.

Wm. Miller, the first Deacon, was a truly venerable and godly man, and was beloved of all his brethren. He died in 1840, far advanced in years.

Gen. E. D. King, was ordained in June, 1824. His most liberal support and labor of love for the church, will be long remembered after he shall have passed away. The church, from the day of its constitution, has been an object of his fostering care. He has stood foremost in advancing all her enterprises and interests.

L. Y. Tarrant, who had been a Deacon of the Ruhama Church, Jefferson County Ala., was received by letter into the fellowship of this church, in May, 1835, and was requested to act as deacon here. He became the Treasurer, deacon, and to his faithfulness, activity, liberality and devotion to her interests, the church owes no little of her prosperity, from that to the present time. His assiduity and success in raising the salaries of the Pastors—his influence in exciting an interest in the Mission enterprise—and finally, the faithful and elegant manner in which, as contractor, at a great personal expense, this building has been completed, is deserving of a most grateful remembrance.

On Sunday, the 31st day of June, 1834, Bro. H. C. Lea was ordained as Deacon. Perhaps, no man in the church, has more of the affections of his brethren.

Wm. N. Wyatt was ordained in June, 1842.

Wm. Hornbuckle received ordination in 1844.

These brethren, though but lately united with the church, and called to the responsible office which they hold, have shown a most commendable spirit in the discharge of their duties, and in a liberal self-sacrificing example, which, continued, will not leave them a whit behind their seniors in office.

The following ordained ministers are members of this body: Rev. M. P. Jewett, Rev. R. Holman, Rev. A. W. Chambliss, Rev. T. F. Coris, J. H. DeVotie; and also, J. M. Abbott and R. Graham, *Licentiate*.

2. *Houses of Worship.* The first house of worship for this church, was built the year after her constitution. It was thirty by forty feet, and cost about \$600.00. It was erected mainly by the liberality of Bro. G. W. Brame, and a gentleman who was not then connected with the church. A sneering remark—"I wonder if the Baptists think they can get a house," made in the hearing of the latter, by an adherent of another denomination, who was solicited by Bro. Brame, to aid in building a meeting house, called forth from him the answer, "Yes, they can get one if they want it," together with a proposition to Bro. Brame, to bear half the expense; if he would proceed immediately to build. The house was accordingly built, near the graveyard, a little South of the present old house.

The second building, was completed in the year 1837. It is wood, and cost the church about \$8000.00. It stands in the street which Bro. H. C. Lea reported to the church he had obtained leave of the Town Council to use for that purpose. Rev. Edward Baptist preached the dedicatory sermon. Its early decay, and the cost of repairs, is proof that it is economy to build public buildings of brick, in this climate, when it is possible to do so.

This edifice, of brick, which is to day set apart for the worship of God, was called for by the increase of the congregations, and the dilap-

and his efforts were abundantly blessed of God. Mr. Crawford was well educated; his preaching was animated and instructive. The Missionary cause, Education and every good work, received his approbation and support. After three years of peculiar devotion to the church, having baptized 140 converts, and having had the happiness of seeing the membership increased to 285, he resigned, Decr., 1839.

The present incumbent, accepted the unanimous call of the church, and removed to Marion in January, 1840. The church has gradually increased since that time, and upon several occasions has been blessed with gracious seasons of the outpourings of the Divine Spirit. She has also had to pass through the deep waters of affliction. Many of our most beloved members have been removed by death: others have departed from us, because they were not of us, and still others have been cut off from her fellowship for unchristian conduct. Yet God has preserved her uninjured, by his wisdom and almighty power, we trust, for greater usefulness in days to come. Blessed be the name of the Lord.

G. W. Brame, the first Clerk, held that office 14 years from the constitution, to the entire satisfaction of his brethren. It is seldom that so pious and devoted a member, is found in any of the churches. He was an excellent disciplinarian, and being the oldest member up to the time of his death, he exercised a healthful and happy influence upon all his brethren. He labored and sacrificed for the church, which he prized above his highest joy. It will be long before we can forget his efforts as a peace-maker; when any difficulty had arisen among his brethren, and when any had fallen into sin, how like a father, he labored to restore such an one, in the spirit of meekness. His liberality was proverbial, and evinced that he was a good man, and full of the Holy Ghost and faith. He was born in North Carolina, March 18th, 1779, but removed early in life, to Virginia, where, in the year 1810, he was baptized upon a profession of his faith in the Redeemer. He removed to Alabama many years ago, and settled in this county. He died a most triumphant death, at his residence near Marion, Sept. 5th 1845. "The memory of the just is blessed."

J. B. Nave, was elected clerk, upon the resignation of Bro. Brame, and acted in that capacity for seven years, with great faithfulness.

Lewis C. Tutt, succeeded him, and has filled that office to the present time.

Wm. Miller, the first Deacon, was a truly venerable and godly man, and was beloved of all his brethren. He died in 1840, far advanced in years.

Gen. E. D. King, was ordained in June, 1824. His most liberal support and labor of love for the church, will be long remembered after he shall have passed away. The church, from the day of its constitution, has been an object of his fostering care. He has stood foremost in advancing all her enterprises and interests.

L. Y. Tarrant, who had been a Deacon of the Ruhama Church, Jefferson County Ala., was received by letter into the fellowship of this church, in May, 1835, and was requested to act as deacon here. He became the Treasurer, deacon, and to his faithfulness, activity, liberality and devotion to her interests, the church owes no little of her prosperity, from that to the present time. His assiduity and success in raising the salaries of the Pastors—his influence in exciting an interest in the Mission enterprise—and finally, the faithful and elegant manner in which, as contractor, at a great personal expense, this building has been completed, is deserving of a most grateful remembrance.

On Sunday, the 31st day of June, 1834, Bro. H. C. Lea was ordained as Deacon. Perhaps, no man in the church, has more of the affections of his brethren.

Wm. N. Wyatt was ordained in June, 1842.

Wm. Hornbuckle received ordination in 1844.

These brethren, though but lately united with the church, and called to the responsible office which they hold, have shown a most commendable spirit in the discharge of their duties, and in a liberal self-sacrificing example, which, continued, will not leave them a whit behind their seniors in office.

The following ordained ministers are members of this body: Rev. M. P. Jewett, Rev. R. Holman, Rev. A. W. Chambliss, Rev. T. F. Coris, J. H. DeVotie; and also, J. M. Abbott and R. Graham, *Licentiate*.

2. *Houses of Worship.* The first house of worship for this church, was built the year after her constitution. It was thirty by forty feet, and cost about \$600.00. It was erected mainly by the liberality of Bro. G. W. Brame, and a gentleman who was not then connected with the church. A sneering remark—"I wonder if the Baptists think they can get a house," made in the hearing of the latter, by an adherent of another denomination, who was solicited by Bro. Brame, to aid in building a meeting house, called forth from him the answer, "Yes, they can get one if they want it," together with a proposition to Bro. Brame, to bear half the expense; if he would proceed immediately to build. The house was accordingly built, near the graveyard, a little South of the present old house.

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In September of the same year, the churches again met, and held a camp-meeting at the same place as the year before. God vouchsafed again to visit his people. Many professed faith in Christ during this gracious visitation, and between forty and fifty were baptized by the Pastor of this church.

These meetings were conducted with great propriety, and were instrumental, to a great extent, in laying broad and deep the foundations of Baptist influence in Perry county. The persons who professed at them, have proved the genuineness of their conversion, by lives of piety and devotion to the work of God. Many of the most influential and useful members in the churches in this region, were brought in during these seasons of mercy. This last meeting was attended by P. Crawford, F. C. Lowry, Dr. J. Hartwell, Dr. J. L. Dagg, Dr. Larkins and others. In August, 1839, another blessed season was enjoyed. This was preceded by a day of fasting and prayer. The members met together and supplicated the blessings of God, and the descent of the Sacred Spirit. Their prayers availed. It was a precious season of revival. About 50 professed conversion. The final result to the church, was, the baptism of between 30 and 40 persons. The main laborers in this meeting were, P. Crawford, the present minister and Rev. W. C. Crane.

Early in 1841, Rev. G. F. Heard aided in a meeting of some days. A number were baptized. This was a season remembered by many, as a time of peculiar sweetness to the people of God.

In the months of August and September, 1842, Marion was blessed with a general work of grace. It commenced among our Methodist brethren, at the dedication of their house of worship, under the preaching of Dr. Hamilton of that church. The work soon spread through the whole community, with great power. The meeting was continued by the resident Pastors of the different denominations, for many weeks. Rev. Robt. Nall and the present Minister, labored and labored for souls, leaving all controverted points out of sight. It was truly a time of love. This refreshing from the presence of the Lord, resulted in the baptism and addition to us of 110 converts, most of whom have proved faithful—some have gone to rest.

In the months of October and November, 1844, the work of God was revived again. Previous to this, there had been, for some time, an unusual tenderness and interest, in the congregation, which induced the Pastor to hold meeting every night; and the presence of God's Spirit became manifest. Just at this period, Providence directed Rev. H. Talbird to the place, who entered into the work, and labored for two weeks, which resulted in the conversion and baptism of about 25 persons.

During the absence of the Pastor, in July, 1846, under the pointed and powerful preaching of the Gospel, by Rev. E. George, God was most graciously pleased, again to revive his work. Multitudes hastened to the house of God, upon every occasion to hear, who were constrained to cry, "Men and brethren what shall we do?" and many received the word gladly. About 60 converts were baptized.

At the same time, a powerful work was progressing among the blacks, which continued for months. It should be observed that, for the last ten years, the blacks have had regular instruction in the afternoon of every Sabbath, and in times of revival, have sometimes had meetings every night for weeks together. The good done is apparent, if the comparison is made between the order and morality of that part of the community now, and what it was twelve years since. Hundreds have been baptized, many of whom give evidence of the most devoted piety, and the majority of whom, evince by their deportment, (when proper allowance is made for their condition,) that they are born from above. Can we, who have been so highly favored, rest without a continuance of these showers of Salvation? Will thou not revive us again, O Lord, that thy people may rejoice in thee?

**Communications.**

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

**NO. IV.**

*My Dear Brother.*—We have considered at some length the scriptural evidences, that we are the children of God; and still there are many whom which might be added, not yet noticed, of which I will simply name, and then shall at this point, and pass to consider the several points contained in this prayer.

1. When we say, *Our Father*, we may hope that we are a *spirit* of prayer, we may say, "Behold he is here." It was said of every prayer, that turns back, that we have been adopted into the family, that we only that which is prompted and God. No, *spirit* can give evidence that we are by the "The spirit maketh intercessions without words which cannot be uttered." The heart so full, that the tongue is incapable of expressing its fullness. But what the lips cannot express goes up in groans to heaven; and it is matter of rejoicing, that a groan arising from the heart, prompted by the spirit, is of greater price in the eyes of God, than the best rounded periods, made up of the most beautiful words, going only from the lips—"Unto this man will I look, who is of an humble and contrite heart." "The best music is in concert, and the best prayer is when the tongue speaks the fullness of the heart."

"The effectual fervent prayer of the righteous man availeth much." It is with the humble man that God dwells, and it is the humble prayer that he answers. It is perfectly natural for a Christian to pray: prayer is the breath by which he lives—that is beautifully expressed by the poet,

"Prayer is the Christian's vital breath,  
The Christian's native air;  
The watch-word at the gates of death—  
He enters heaven with prayer."

The characteristic of the elect is, that "they cry day and night." None, therefore, but those who do this, have any right to suppose that they are the elect of God. But having in a former letter referred to this point, I shall now leave it to notice.

2. That a peaceable spirit is evidence that we are children of God. "Blessed are the peace-makers, they shall be called the children of God." Grace smooths down the roughness of men's spirits; it changes the lion-like into the lamb-like. We must "follow peace with all men." God the Father, is the God of peace. Christ is called, "The Prince of peace," and his gospel, "The gospel of peace." Now what think you, of those who are makers of divisions, rather than makers of peace? Can they be the children of God? Where then is the likeness? The devil was the first to cause divisions, and those who follow him in his work are his children. "Ye are of your father the devil, and the works of your father ye will do." Hence says the Apostle, "Mark them who cause divisions and avoid them." The glory of such is in divisions; their sweetest music is in discord—they unite to divide—as Samson united the Fox's tails to burn up the Philistines' corn; as an old writer has said of the church at Corinth, "when many converts were brought in, Satan knew no better way to dam up the current of religion, than to throw in an apple of strife, and divide them into parties: one was for Paul, and another for Apollos, but very few for Christ." It is said that there is a mountain in the world on which it is man sleep he will never awake; and there is a class of men in the world, among whom, if a man dwell, he will want to "spite" with all who may happen to differ from him, and thinks, without dispute, godliness will forever remain a mystery; but with it, all will be made plain, and as a justification of his views and practice, he refers you to the language of St. Paul, "Without controversy great is the mystery of godliness." I have said, that the gospel is a system of peace, and those who embrace it must be men of peace. "If it be possible as much as lie in you live peaceable with all men." Now we know, that this is a difficult thing. David felt it to be so, and hence he represents peace as running from us, but he exhorts us to run after it. "Seek peace and pursue it." By acting kindly to all we shall cultivate a spirit of peace, and nothing is cheaper than kindness; and yet nothing does more good. There is too much of the most degraded animal in man to allow you to kick truth into him. Both food and medicine when administered scalding hot, will be much more likely to kill the patient than cure him.

But, lastly—if we are the children of God, we shall love to be near him. A child delights to be with his father. The man out of whom the evil spirit was cast, desired to be with Christ, and David envied the birds that built their nests so near God's altars, when he was debarred his father's house. In our next we shall consider the first petition.

Affectionately yours,  
CRISPUS.

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

(Continued.)

CHAP. XIV. 1-5. The hundred forty-four thousand, standing with the Lamb on Mount Zion, are evidently the same as the hundred forty-four thousand sealed, in the seventh chapter—that four thousand sealed, in the seventh chapter—that they are to be living witnesses of the truth, and especially against idolatry. They are those who, at some period anterior to the downfall of Poper, are to signalize themselves in opposing its corruptions, and probably embrace, also, those who shall labor in heathen lands as heralds of the cross.

6-7. The angel flying in mid-heaven, having the everlasting gospel to proclaim, Mr. L. says, denotes a body and succession of men, "those who dwell on the earth," the inhabitants of "the ten kingdoms"—all, consequently, engaged in the propagation of the gospel belong to

to have forgotten us, are indifferent to the wide extended destitution which we are vainly endeavoring to supply.

God's ministers have been heard to say, "I fear to come to Florida on account of my health." The writer was raised a thousand miles to the North, and yet he can safely say, this State is as healthy as any he was ever in. On the score of health, there is not very much to be dreaded. The only thing we can safely promise is plenty of work in our Master's cause, and this should be a sufficient inducement for those who have a proper zeal and an ardent love for the salvation of needy-dying souls. The ministerial office is no secure; it is filled with abundant labor, long and difficult; it is also a work good and glorious. But I dismiss this subject.

The next session of the West Fla. Bap. Association will be held with the church near Campbellton, Jackson county, commencing on Saturday before the fourth Lord's day in October. Preachers and lay brethren are invited to attend. It is especially hoped that those who are appointed by corresponding Associations will be present without fail. This announcement is made at the request of the Associational Clerk, Brethren, who personally promised to be with us at that time, will be so good as to remember, promises should be observed.

Yours in gospel bonds,  
JOS. H. WOMBWELL.  
Orange Hill, Fla., Aug. 25, 1849.  
The Index will please copy.

*Chambliss.*—A good Lord has again refreshed us at Auburn have been added to the church.  
W. B. J.

**SECULAR INTELLIGENCE.**

Yellow clay no printing paper, but a color, and a grain that is useful in grinding off the rich cream new letters.—*Boston Post.*

**LIBRARIES.**—The number of public libraries in the United States is stated to be 1,821; the aggregate number of volumes, 1,394,000; 43 of these libraries contain 10,000 volumes, nine over 20,000, and two over 50,000. France is the only country which has more public libraries than the number of volumes collected the United States is behind all the European nations except Spain and Russia. Probably no nation on the globe has such a wide diffusion of books among the people as the United States.

**MEMORY OF THE BULLFINCH.**—Tame Bullfinches have been known (says Buffon) to escape from the aviary, and live at liberty in the woods for a whole year, then to recollect the voice of the person who had reared them, and to return to her, never more to leave her. Others have been known, which, when forced to leave their first master, have died of grief. These birds remember very well, and often ten too well, any one who has injured them. One of them having been thrown down with its cage, by some of the lowest order of people, did not seem at first much disturbed by it, but afterwards it would fall into convulsions as soon as it saw any shabby dressed person, and it died in one of these fits eight months after its first accident.

We are informed that Rev. William M. Jones, Missionary of the Free Mission Society in Hayti, has adopted the views of the Seventh Day Baptists, on the subject of the Sabbath.

**QUALIFICATION OF A RUSSIAN PROFESSOR.**—A German gentleman in the Russian service travelled in the Crimea, in 1803.—On passing through Kharsoff, curiosity induced him to visit the University, which had been opened in the town about a year before. While looking over the cabinet of natural philosophy, he perceived, with amazement, that the professor of that branch of sciences did not even know the names of the few instruments at his command. Unable to conceal his surprise, he asked his guide where he had been professor before he became attached to the University. "I never was a professor before," was the reply. "Where did you study?" "I learned to read and write in Moscow." "How did you obtain the rank of professor of Natural Philosophy?" "I was an officer of police; my age no longer allowed me to support the fatigues of my duty, so hearing that a place which would suit me was vacant in the academy, I applied for it. Thirty years service, good certificates, and the influence of a patron, enabled me to obtain it." "And what are the duties belonging to your place?" "I have to inspect the instruments, and keep them in order, and I am directed to show the to such persons of distinction as may please to visit the University."—*Travel in the Steppes of the Caspian Sea.*

**NAMES OF TOWNS IN AMERICA.**—Mr. Catlin, the Indian traveller, in the lecture which he delivered in the Free-trade hall in Manchester, a short time since, on the Valley of the Mississippi, and its advantages to emigration, made the following

bringing matter-of-fact. These amongst the post office towns in the United States, there were at this time, 12 Albany, 7 Bath, 12 Boston, 13 Bristol, 9 Brighton, 16 Cambridge, 24 Chesters, 20 Cains, 14 Canaan, 22 Dovers, 9 Durhams, 6 Exeters, 7 Falmouths, 19 Fairfields, 12 Goshens, 7 Leeds, 8 Lincolns, 9 Newports, 22 Lebanon, 11 Laneshers, 20 Manchester, 12 Londons, (though not quite so large,) 12 Rochester, 19 Octobers, 13 Plymouths, 26 Richmonds, 40 Sals, 17 Winders, and 10 Yorks. And that, in addition to this frequent adaptation of the names of the principal and favorite towns of England into the new world such was the affection for those names, that they often rang the changes still further upon them, as in the following instance, taking Canaan for an example. There is Upper Canaan, Lower Canaan, North Canaan, South Canaan, East and West Canaan, and Canaan Centre, New Canaan, Old Canaan, Canaan town, Canaan Cross Roads. Eng. Paper.

**STRAITS OF MAGELLAN.**—The straits are about 375 miles in length, their course forming an elbow, or two sides of a right angled triangle. The distance across the land is about 190 miles—Cape Forward being the southernmost point of the South American continent—the island of Cape Horn being over 100 miles further south. The straits at the eastern entrance are six or seven leagues wide, and have from 15 to 30 fathoms water. The tide on the Atlantic rises about 10 feet, and about 8 feet on the Pacific. The passage is safe for vessels of any size, and the navigation pleasant and easy. There are many safe and commodious harbors all the way through. Wood and water can be procured with ease, and abundance of fish, and anti-scorbutic vegetables, and birds and deer at the eastern entrance. The straits are low on both sides like a rolling plain. Towards the middle and west it is hilly and mountainous, some of the hills being the scenery of the eastern

saw about well peopled. Near the Atlantic and towards the straits, Capt. Morrell landed on shore by fall on horseback; who were very pleased and he was visited by a thousand.

**LOCKJAW.**—I have noticed only a few deaths by lockjaw, and I am informed of all I will give a certain. When any one runs a nail or iron in any part of his body, take a common smoke-pipe fill it with tobacco, light it well, then take a cloth or silk handkerchief, place it over the bowl of the pipe, and blow the smoke through the stem into the wound; two or three pipefuls will be sufficient to set the wound discharging. I have tried it on myself, and five others, and found it to give immediate relief. If the wound has been some days standing, it will open it again. If the tobacco is good, try it; any one who may chance to get such a wound.—*Baltimore Sun.*

**IMPORTANT DISCOVERY.**—The English newspapers inform us that by recent investigations which have been carried on by the Royal Irish Fisheries' Company, it has been ascertained that the Newfoundland fishing banks extend eastward across the Atlantic to within 100 miles of the coast of Ireland, and that fish enough can be procured on that coast to supply all the markets in the world.

**A JUDICIOUS ANSWER.**—A little boy, walking out with his father in a certain city, saw the name *Oder Alley*, posted up on the corner of a street. Said he, "Look, father! what a name! *Oder Alley!*" "Well, my son," said the father, "suppose some one should offer you a glass of cider, what would you do with it?" "I would take it," said the boy, "and say, 'Here I pledge perpetual hate, To all that can intoxicate; and then throw it on the ground, and break it all to pieces.'—*S. School Adv.*

**RECEIPT LIST.**

Receipts for the Alabama Baptist Advocate.

NAME.	AMT.	YOL.	NO.
Min. M. A. Crumpton	\$5.00	2	58
Jan. A. Burge	5.00	2	59
Freeman Handy	5.00	2	59
R. M. Handy Esq	5.00	1	59
J. W. Rold	5.00	1	59
J. Doughty	5.00	1	59
Dr. R. Harrison	5.00	1	59
Everett Phoder	5.00	1	59
J. W. Callaway	5.00	2	59
Wm. Wiggin	5.00	2	59
Rev. O. Welch	5.00	1	59
C. A. Hatch	5.00	1	59
T. W. Crouch	5.00	2	59
Gifford Lovell	5.00	2	59

JOHN A. BATTLE, JOHN F. WOODHULL,  
**BATTLE & WOODHULL,**  
**Wholesale Grocers,**  
(At the old stand of Foster & Battle)  
NO. 21, COMMERCE STREET,  
MOBILE, ALA.

THE above house will open on the 3rd of November next, with an entire fresh stock of FINELY GROCERIES, and they earnestly solicit the patronage of their friends.

Brooks W. Evans, of Pleasant Hill, Dallas County, and Wm. R. Harts, of Greensboro, Green County, will be in the above house, and will be thankful for the patronage of their friends.



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In August, 1839, another blessed season was enjoyed. This was preceded by a day of fasting and prayer. The members met together and supplicated the blessings of God, and the descent of the Sacred Spirit. Their prayers availed. It was a precious season of revival. About 50 professed conversion. The final result to the church, was the baptism of between 30 and 40 persons. The main laborers in this meeting were, P. Crawford, the present minister and Rev. W. C. Crane.

Early in 1841, Rev. G. F. Heard aided in a meeting of some days. A number were baptized. This was a season remembered by many, as a time of peculiar sweetness to the people of God.

In the months of August and September, 1842, Marion was blessed with a general work of grace. It commenced among our Methodist brethren, at the dedication of their house of worship, under the preaching of Dr. Hamilton of that church. The work soon spread through the whole community, with great power. The meeting was continued by the resident Pastors of the different denominations, for many weeks. Rev. Robt. Nail and the present Minister, united and labored for souls, leaving all controverted points out of sight. It was truly a time of love. This refreshing from the presence of the Lord, resulted in the baptism and addition to us of 110 converts, most of whom have proved faithful—some have gone to rest.

In the months of October and November, 1841, the work of God was revived again. Previous to this, there had been, for some time, an unusual tenderness and interest, in the congregation, which induced the Pastor to hold meeting every night; and the presence of God's Spirit became manifest. Just at this period, Providence directed Rev. H. Talbird to the place, who entered into the work, and labored for two weeks, which resulted in the conversion and baptism of about 25 persons.

During the absence of the Pastor, in July, 1843, under the pointed and powerful preaching of the Gospel, by Rev. E. George, God was most graciously pleased, again to revive his work. Multitudes hastened to the house of God, upon every occasion to hear, who were constrained to cry, "Men and brethren what shall we do?" and many received the word gladly. About 60 converts were baptized.

At the same time, a powerful work was progressing among the blacks, which continued for months. It should be observed that, for the last ten years, the blacks have had regular instruction in the afternoon of every Sabbath, and in times of revival, have sometimes had meetings every night for weeks together. The good done is apparent, if the comparison is made between the order and morality of that part of the community now, and what it was twelve years since. Hundreds have been baptized, many of whom give evidence of the most devoted piety, and the majority of whom, evince by their deportment, (when proper allowance is made for their condition,) that they are born of above. Can we, who have been so highly favored, rest without a continuance of these showers of Salvation? With you not revive us again, O Lord, that thy people may rejoice in thee?

4. *The Missionary spirit of the Church.* For many years the monthly concert for prayer has been observed regularly. The church has regarded the field of Christian effort as the whole world, and to some extent her obligation to aid in sending the gospel to every creature has been realized and met. One Missionary (Mrs. Shuck) has gone from our midst to China. A considerable amount has been annually contributed for Foreign and Domestic Missions and the Bible cause. In this work, however, the church can, and ought to do more to bring the heathen from the worship of idols to our God, to break the spell which the spirit of darkness has thrown over the inhabitants of the whole earth. May God, beholding in all his people, for the future, the warm impulses of the Philadelphian spirit, open before them an effectual door, that prayers, and means offered in Jesus name, and for the extension of his glorious kingdom, may be successful in subjugating all the race of man to the control of that Divine Friend, who gave himself to die for their redemption.

The efforts of this church in the cause of Education and the diffusion of useful knowledge, shall for a moment claim our attention. In this respect, the labors of her members are generally known, and to some extent appreciated, by her brethren of the denomination.

The Judson Institute, since it opened, in 1839, has exerted no small influence upon the public mind, relative to Female Education in the State of Alabama. Our own denomination, has been aroused, and others quickened to greater efforts, in this most important field of usefulness and blessing, to that interesting and influential part of Society. Fifty of the young ladies have made a profession of religion, while connected with the Institution, and have been added to this church. Many others have united with other churches.

Howard College, has, also, since its establishment, thrown a tenfold interest into the annual meetings of our Convention, and multitudes of our denomination have been aroused by the visits of agents, and the means of information, which it has put within their reach, to the importance of giving their sons a good Education, rather than great riches. The cause of Ministerial Education, has been so placed before the churches, as to call forth a determined energy on the part of the denomination, which cannot be mistaken. A number of promising and talented young men, have been more thoroughly furnished here for their holy work, and are now laboring with acceptance and success in the vineyard of the Lord. Four of the young gentlemen of the classical department while pursuing their studies here have been brought into this fold.

The Alabama Baptist, and Alabama Baptist Advocate, have also performed their part, by weekly visits to hundreds, with stores of interesting religious intelligence. May this vehicle, sowing broadcast precious seed as it does, find thousand of readers and supporters, where it now has hundreds.

These Institutions and means of enlightenment, originated mainly with the members of this church, and have demanded a direct contribution of their means, to the amount of not less than \$30,000. This is not said boastfully, but by presenting the success of the past, to animate to greater sacrifices, and the exercise of increased liberality in future. Knowing that he that soweth bountifully, shall also reap bountifully. The influence of these Institutions, under their able Faculties, and the paper in the hands of its able Editor, the future and Eternity only can disclose.

A numerous attended, and well conducted Sabbath School, has been sustained for many years, dispensing the peculiar benefits of that greatly honored Institution to the young. It has been from the beginning, mainly under the superintendence of Deacon L. Y. Tarrant, and Rev. M. P. Jewett. Our young brethren and sisters, perhaps, might find it profitable to themselves, to connect themselves more generally, as teachers with this nursery of piety.

Statistics of the Church.

Whites Baptized	294	Whites rec'd by letter	200
Blacks do	331	Blacks do	60
Total	675		260
Whites excluded	50	Whites restored	8
Blacks do	47	Blacks do	9
Total	97		17
Whites dis'm'd by letter	246	Whites dead	29
Blacks do	44	Blacks do	27
Total	290		56
Total who have been members	955.		
Present number in fellowship	526.		

Communications.

THOUGHTS ON THE LORD'S PRAYER. NO. IV.

My Dear Brother:—We have considered at some length the scriptural evidences, that we are the children of God; and still there are many others which might be adduced, not yet noticed a few of which I will simply name, and then shall leave this point, and pass to consider the several petitions contained in this prayer. And

1. When we have a spirit of prayer, we may hope that we are children. It was said of St. Paul, "Behold he prayeth." But it is not every prayer, that furnishes evidence, that we have been adopted into the family of God. No, only that which is prompted and dictated by the spirit can give evidence that we are renewed. "The spirit maketh intercessions with groanings which cannot be uttered." The heart is so full, that the tongue is incapable of expressing its fullness. But what the lips cannot express goes up in groans to heaven; and it is matter of rejoicing, that a groan arising from the heart, prompted by the spirit, is of greater price in the eyes of God, than the best roared periods made up of the most beautiful words, going only from the lips—"Unto this man will I look, who is of an humble and contrite heart." "The best music is in concert, and the best prayer is when the tongue speaks the fullness of the heart." "The effectual fervent prayer of the righteous man availeth much." It is with the humble man that God dwells, and it is the humble prayer that he answers. It is perfectly natural for a Christian to pray: prayer is the breath by which he lives—that is beautifully expressed by the poet,

"Prayer is the Christian's vital breath,  
The Christian's native air;  
The watch-word at the gates of death;  
He enters heaven with prayer."

The characteristic of the elect is, that "they cry day and night." Now, therefore, but those who do this, have any right to suppose that they are of the elect of God. But having in a former letter referred to this point, I shall now leave it, to notice.

2. That a perceable spirit is evidence that we are children of God. "Blessed are the peacemakers, they shall be called the children of God." Grace smooths down the roughness of men's spirits; it changes the lion-like into the lamb-like. We must "follow peace with all men." God the Father, is the God of peace. Christ is called, "The Prince of peace," and his gospel, "The gospel of peace." Now what think you, of those who are makers of divisions, rather than makers of peace? Can they be the children of God? Where then is the likeness? The devil was the first to cause divisions, and those who follow him in his work are his children. "Ye are of your father the devil, and the works of your father ye will do." Hence says the Apostle, "Mark them who cause divisions and avoid them." The glory of such is in divisions; their sweetest music is in discord.—they unite to divide—as Samson united the Fox's tails to burn up the Philistines' corn; as an old writer has said of the church at Corinth, "when many converts were brought in, Satan knew no better way to dam up the current of religion, than to throw in an apple of strife, and divide them into parties: one was for Paul, and another for Apollos, but very few for Christ." It is said that there is a mountain in the world on which if a man sleep he will never awake; and there is a class of men in the world, among whom, if a man dwell, he will want to "spite," with all who may happen to differ from him, and thinks, "without dispute, godliness will forever remain a mystery; but with it, all will be made plain, and as a justification of his views and practice, he refers you to the language of St. Paul, "Without controversy great is the mystery of godliness." I have said that the gospel is a system of peace, and those who embrace it must be men of peace. "If it be possible as much as lieth in you live peaceable with all men." Now we know that this is a difficult thing. David felt it to be so, and hence he represents peace as running from us, but he exhorts us to run after it. "Seek peace and pursue it." By acting kindly to all we shall cultivate a spirit of peace, and nothing is cheaper than kindness, and yet nothing does more good. There is too much of the most degraded animal in man to allow you to kick truth into him. Both food and medicine when administered scalding hot, will be much more likely to kill the patient than cure him.

But, lastly—if we are the children of God, we shall love to be near him. A child delights to be with his father. The man out of whom the evil spirit was cast, desired to be with Christ, and David envied the birds that built their nests so near God's altars, when he was debarred his father's house. In our next we shall consider the first petition.

Affectionately yours,  
CRISPUS.

REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE. (Continued.)

CHAP. XIV. 1-5. *The hundred forty-four thousand, standing with the Lamb on Mount Zion,* are evidently the same as the hundred forty-four thousand sealed in the seventh chapter—that they are to be living witnesses of the truth, and especially against idolatry. They are those who, at some period anterior to the downfall of Popery, are to signalize themselves in opposing its corruptions, and probably embrace, also, those who shall labor in heathen lands as heralds of the cross.

6-7vs. *The angel flying in mid-heaven, having the everlasting gospel to proclaim, Mr. L. says, denotes a body and succession of men, "those who dwell on the earth," the inhabitants of "the ten kingdoms"—small, conspicuously engaged in the propagation of the gospel belong to*

8v. *The Fall of Babylon,* denotes the fall of the nationalized hierarchies in the aggregate, which is to result from the preaching of those symbolized by this angel flying in mid-heaven.

9-13vs. *This third Angel, denouncing wrath on the worshippers of the wild beast and its image,* denotes an order of men, of a later period, very similar to the last. The warning denotes that, after Babylon has fallen from her station as a nationalized hierarchy, many will still advocate her principles, and acknowledge the Pope as their head; and at last give him up with much reluctance. Mr. Lord's book was published three years ago, so that it may not be thought he penned these thoughts with the present year's history before him.

14-16vs. *The Angel like the Son of Man, sitting upon a cloud, a golden crown upon his head and a sharp sickle, he supposes, represents raised and glorified human beings, who are to garner, or harvest,—gather in,—the living saints of that period from all parts of the earth.*

*The Angel coming from out the temple* denotes a heavenly messenger sent to tell them when to enter upon their work; and his cry to them answers to the trumpet of Math. 24. 31, &c., gathering the elect. The whole, he thinks, refers to the resurrection and judgment, or rather: vindication, of the righteous are the enemies of the cross are judged and vanquished, and at the dawning of the millennium.

17-20vs. *The Vintage* is the judgment and destruction of the wicked; probably answering to the goats in the parable, Math. 25. as the sheep answer to the harvest of the saints above. For our author does not suppose the judgment of the righteous and the wicked will be simultaneous—the former being judged, i. e. vindicated and glorified, first. The angel with the sharp sickle represents a body of angels sent to gather the wicked for punishment; but the Son of God, as shown in the 49th chapter is to punish them, or rather, to make known their sentence.

CHAP. XV. 1-4. *The Visions on the glassy sea,* singing the song of Moses and the Lamb, our author says, are symbols of the glorified saints in heaven, both of the Mosaic and Christian dispensation as is indicated by their singing the song of Moses and the Lamb.

CHAP. XVI. 1-2. *The First Vial,* symbolizes, as Mr. L. thinks, the first step in the French revolution in 1796. The ulcer, with which the friends of the beast were afflicted, devoted an analogous affection of the mind—"rancor of passion exasperated by agitating and noxious principles and opinions." This vial affected all Europe, but fell first and most heavily upon France, and produced the Reign of Terror.

3v. *The second vial,* poured on the Sea, turning it into blood and killing every living thing therein, he refers, for its counterpart, the second step in the French revolution, commencing July 14th, 1798, when the people began to slaughter one another at Bastille.

4-7vs. *The Third Vial,* poured into the rivers and fountains, he refers to wars and contests growing out of the French revolution, such as the contest between the French and Austrians, in 1792, which extended to Holland, Sardinia, Russia, &c.

8, 9vs. *The Fourth Vial,* poured on the Sun, denoted the extraordinary powers given the civil rulers of those nations which were to be punished,—especially those of France—that they might scorch and wither their subjects by oppression and cruelty, the sun symbolizing civil rulers.

10, 11vs. *The Fifth Vial,* poured on the throne of the wild beast, darkening its kingdom, and causing its subjects to gnaw their tongues with pain, he thinks, foreshadowed the subversion of the imperial throne in 1814 and 1815, and the re-establishment of the Bourbon family, by the allied armies of Europe.

12v. *The Sixth Vial,* poured on the great river Euphrates, drying up its waters to open the way for the kings of the East, is beginning to fall by alienating the minds of men from the nationalized churches, as seen in the late secessions in Germany, Scotland, Switzerland, &c.—the Euphrates being to them, the Spiritual Babylon, what the real Euphrates was to the real Babylon, when Cyrus entered, by drying up, or diverting its waters.

13-16vs. *The three unclean spirits like frogs,* coming out of the mouths of the dragon, wild beast and false prophet, to summon the kings of the earth to the great battle of Armageddon, denote the teachers sent out by the three great anti-Christian powers, represented by the dragon, beast and false prophet, who are to make one mighty struggle for the empire of sin just before the second advent of the Redeemer to reign on the earth.

II. L.

For the Alabama Baptist Advocate.

Dear Bro. Chambliss:—The community inhabiting this pleasant, healthy and beautiful place has been pervaded for some days by a precious outpouring of saving grace. During a series of meetings held night and day several individuals have made a profession of religion and united themselves with the Baptist church.—Others who have been living out of duty have come forward, confessed their error and obeyed the Lord in the ordinance of baptism. The membership of the Reheboth church has received an increase of twenty-eight, and more additions are expected.

The thick gloom which has heretofore hovered over the "Land of flowers," begins to recede, and there appears to be a dawn of better things. Already the moral wilderness hath begun to blossom as the rose, and a sweet scented fragrance perfumes the holy atmosphere, more delightful to the spiritual sense than the opening blooms of our evergreens are to the physical.

Although our hearts rejoice at the great things the Lord has done for us yet our field is greater than we can occupy, and we have to sorrowfully mourn, hanging our heads upon the willows to

have forgotten us, are indifferent to the wide extended destitution which we are vainly endeavoring to supply.

God's ministers, have been heard to say, "I fear to come to Florida on account of my health." The writer was raised a thousand miles to the North, and yet he can safely say, this State is as healthy as any he was ever in. On the score of health, there is not very much to be dreaded. The only thing we can safely promise is plenty of work in our Master's cause, and this should be a sufficient inducement for those who have a proper zeal and an ardent love for the salvation of never-dying souls. The ministerial office is no sinecure; it is filled with abundant labor, long and difficult; it is also a work good and glorious. But I dismiss this subject.

The next session of the West Fla. Bap. Association will be held with the church near Campbellton, Jackson county, commencing on Saturday before the fourth Lord's day in October. Preachers and lay brethren are invited to attend. It is especially hoped that those who are appointed by corresponding Associations will be present without fail. This announcement is made at the request of the Associational Clerks. Brethren, who personally promised to be with us at that time, will be so good as to remember, promises should be observed.

Yours in gospel bonds,  
JOS. H. WOMBWELL.  
Orange Hill, Fla., Aug. 25, 1849.  
The Index will please copy.

Bro. Chambliss:—  
The good Lord has again refreshed us at Auburn; fifteen have been added to the church.  
W. B. J.  
Auburn, Sept 7th 1849.

SECULAR INTELLIGENCE.

Yellow clay not only gives weight to printing paper, but adds a fine, rich cream color, and a grain that is particularly useful in grinding off the hair stocks of new letters.—*Boston Post.*

LIBRARIES.—The number of public libraries in the United States is stated to be 1,821; the aggregate number of volumes, 1,394,000; 43 of these libraries contains 10,000 volumes, nine over 20,000, and two over 50,000. France is the only country which has more public libraries; but the number of volumes collected the United States is behind all the European nations except Spain and Russia. Probably no nation on the globe has such a wide diffusion of books among the people as the United States.

MEMORY OF THE BULLFINCH.—Tame Bullfinches have been known (says Bullfin) to escape from the aviary, and live at liberty in the woods for a whole year, then to recollect the voice of the person who had reared them, and to return to her, never more to leave her. Others have been known, which, when forced to leave their first master, have died of grief. These birds remember very well, and often too well, any one who has injured them. One of them having been thrown down with its cage, by some of the lowest order of people, did not seem at first much disturbed by it, but afterwards it would fall into convulsions as soon as it saw any shabby dressed person, and it died in one of these fits eight months after its first accident.

We are informed that Rev. William M. Jones, Missionary of the Free Mission Society in Hayti, has adopted the views of the Seventh Day Baptists, on the subject of the Sabbath.

QUALIFICATION OF A RUSSIAN PROFESSOR. A German gentleman in the Russian service travelled in the Crimea, in 1803.—On passing through Kharhoff, curiosity induced him to visit the University, which had been opened in the town about a year before. While looking over the cabinet of natural philosophy, he perceived, with amazement, that the professor of that branch of science did not even know the names of the few instruments at his command. Unable to conceal his surprise, he asked his guide where he had been professor before he became attached to the University. "I never was a professor before," was the reply, "Where did you study?" "I learned to read and write in Moscow." "How did you obtain the rank of professor of Natural Philosophy?" "I was an officer of police: my age no longer allowed me to support the fatigues of my duty, so hearing that a place which would suit me was vacant in the academy, I applied for it. Thirty years service, good certificates, and the influence of a patron, enabled me to obtain it." "And what are the duties belonging to your place?" "I have to inspect the instruments, and keep them in order, and I am directed to show them to such persons of distinction as may please to visit the University."—*Travel in the Steppes of the Caspian Sea.*

NAMES OF TOWNS IN AMERICA.—Mr. Catlin, the Indian traveller, in the lecture which he delivered in the Free-trade hall in Manchester, a short time since, on the Valley of the Mississippi, and its advantages to emigration, made the following

bring matter of fact.—That amongst the post office towns in the United States, there were at this time, 12 Albany, 7 Bath, 12 Boston, 13 Bristol, 8 Brighton, 16 Cambridge, 24 Chesters, 20 Canton, 14 Canaan, 22 Dovers, 8 Durhams, 6 Evers, 7 Falmouths, 19 Fairfields, 12 Goshens, 7 Leeds, 8 Lincolns, 9 Newports, 22 Lebanon, 11 Lanasters, 20 Manchester, 12 Londons, (though not quite so large,) 12 Rochester, 19 Oxfords, 15 Plymouths, 26 Richmonds, 40 Salses, 17 Windors, and 16 Yorks. And that, in addition to this frequent adaptation of the names of the principal and favorite towns of England into the new world, such was the affection for those names, that they often rang the changes still further upon them, as in the following instance, taking Canaan for an example. There is Upper Canaan, Lower Canaan, North Canaan, South Canaan, East and West Canaan, and Canaan Centre, New Canaan, Old Canaan, Canaan town, Canaan Cross Roads. Eng. Paper.

STRAITS OF MAGELLAN.—The straits are about 375 miles in length, their course forming an elbow, or two sides of a right angled triangle. The distance across the land is about 190 miles—Cape Forward being the southernmost point of the South American continent—the island of Cape Horn being over 100 miles further south. The straits at the eastern entrance are six or seven leagues wide, and have from 15 to 30 fathoms water. The tide on the Atlantic rises about 16 feet, and about 8 feet on the Pacific. The passage is safe for vessels of any size, and the navigation pleasant and easy. There are many safe and commodious harbors all the way through. Wood and water can be procured with ease, and abundance of fish, and anti-scorbutic vegetables, and birds and deer at the eastern entrance. The land is low on both sides like a rolling prairie. Towards the middle and west it becomes hilly and mountainous, some parts of it resembling the scenery of the Hudson river.

The country is well peopled. Near the eastern end of the straits, Capt. Morrell saw about 200 Indians, all on horseback; and towards the western end he was visited on shore by more than a thousand, who were very peaceable and friendly.—*Journal of Com.*

LOCKJAW.—I have noticed lately several deaths by lockjaw, and for the information of all I will give a certain remedy. When any one runs a nail or sharp iron in any part of his body, take a common smoke-pipe fill it with tobacco, light it well, then take a cloth or silk handkerchief, place it over the bowl of the pipe and blow the smoke through the stem into the wound: two or three pipefuls will be sufficient to set the wound discharging. I have tried it on myself, and five others, and found it to give immediate relief. If the wound has been some days standing, it will open it again. If the tobacco is good. Try it, any one who may chance to get such a wound.—*Baltimore Sun.*

IMPORTANT DISCOVERY.—The English newspapers inform us that, by recent investigations which have been carried on by the Royal Irish Fisheries Company, it has been ascertained that the Newfoundland fishing banks extend eastward across the Atlantic to within 100 miles of the coast of Ireland, and that fish enough can be procured on that coast to supply all the markets in the world.

A JUDICIOUS ANSWER.—A little boy, walking out with his father in a certain city, saw the name *Cider Alley*, posted up on the corner of a street. Said he, "Look, father! what a name! *Cider Alley!*" "Well, my son," said the father, "suppose some one should offer you a glass of cider, what would you do with it?" "I would take it," said he, "and say, 'Here I pledge perpetual hate, To all that can intoxicate: and then throw it on the ground, and break it all to pieces.'—*S. School Adv.*

RECEIPT LIST.

Receipts for the Alabama Baptist Advocate.

NAME.	AMT.	VOL.	NO.
Mrs. M. A. Crumpton	\$3 00	3	6
Mr. A. Burdin	3 00	2	52
Freeman Handy	6 00	2	28
R. M. Handy Esq			
Benj. W. Reid	5 00	1	23
J. Daughton	5 00	3	53
Dr. R. Harrison	2 00	1	34
Ernest Phodes	1 00	1	16
Wm. Callaway	2 50	2	34
Wm. Wiggins	5 00	3	53
Rev. O. Welch	3 50	1	52
C. A. Hatch			
G. W. Crouch	5 00	2	50
Elmer Lattell			

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THE above house will open on the 1st of November next, with an entire fresh stock of FINELY GROCERIES; and they earnestly solicit the patronage of their friends.

ESOM W. LARSEN, of Pleasant Hill, Dallas County, and WM. R. HARDWAY, of Greensboro, Granville County, will be in the above house, and will be thankful for the patronage of their friends.



