

ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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VOLUME I.]

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Ministers Department.

From the Christian Chronicle.
MINISTERS.

A SUPPORT COMMENSURATE WITH THEIR POSITION AND WANTS SHOULD BE GIVEN THEM.

This is another thing that may and must be done to increase their number. Many are poor when called to preach.—They have the prospect of the most pinching poverty during their term of study,—and no certainty of any thing but poverty during the whole course of their ministerial labor. Many a man of talent contemplates this prospect with dread. He sees that it is not so with men of other professions; they are generally liberally paid for their services. But there are very few ministers of whom this can be said.

We say that poor young men have the prospect of pinching poverty during the whole term of their preparation for the pastoral work. Their term of study will be from six to nine years. Their means of support during that time will be the sum received from the Education societies of which they are beneficiaries, together with what they can obtain by occasional labor—by teaching school, by preaching, or from sympathizing friends. The principal source of support, and frequently the only source, is the appropriations of the Education Society. Let us see how much that is, and what it will do towards sustaining a student. The greatest amount granted by the society is eighty dollars a year. The student has to take out of this thirty dollars, at least, to pay for his tuition, five for room rent, five for fuel and lights, five for washing, eight or ten for books and stationery, and from five to seven for other incidental and unavoidable charges connected with his studies. There remains now only twenty dollars to furnish him with food and clothing. Is not this pinching poverty? Many a student has subsisted for a time upon the most meagre fare, rather than get into debt. Some have for weeks together lived solely on potatoes, others on Indian meal and water, others on bread and milk, at a cost of from fifteen to thirty cents a week, until their health gave way and they were obliged to obtain a more generous diet. In some of our colleges, the students board in common at a cost of about sixty dollars a year. But to obtain this fare, our beneficiaries would have to incur debts, for they cannot pay sixty dollars with twenty. We will suppose that they earn something beside their appropriation. Now, fifty dollars a year for each year of study, would be a large sum for a student to earn, and keep up with his class in his studies; but suppose he earn this amount, then he will have seventy dollars a year to feed and clothe himself with, that is, after paying his board, he would have ten dollars left to find him clothing and pay travelling expenses. Is not this pinching poverty?

We have stated these facts to show that a young man leaving the farm, the mechanic's shop, the store, or counting room, to study for the ministry, makes a real sacrifice, enters upon years of privation, and for what? That he may enrich his mind, and then come and pour these treasures into the lap of the church of Christ. "The love of Christ constrains him." But need we wonder that numbers should be deterred by this prospect, and choose to remain at some secular labor? Need we wonder that there are so few young men studying for the ministry? Ought not our churches to sympathize with these students and make more liberal provision for their comfort, when they expect to reap the fruits of the student's toil? At least, the churches should see to it that the societies are furnished with the means to make their quarterly appropriations with promptness and regularity. The students depend upon them, make their promises to pay on the ground of them, and if they are not punctually paid, the sufferings of these young men are greatly increased. Can we expect that the number of ministers will be much augmented, until more ample and regular provision is made for them during their course of study?

There is another point to be considered. The most of ministers, especially in our denomination, can expect nothing but poverty all their days. It would scarcely do for them to get in debt during their years of study, because the prospect of being able to pay when settled over a church is so very slender. Average the salaries of our six thousand ministers, and the writer is confident it would not be more than four hundred dollars each—about the wages of a common laborer, not near so much as the great body of mechanics earn,—far below the income derived from other professions. The general rule of ministers receive only the wages of the poor while they, from their position, are required to keep the appearance, and move among the society of the genteel. When the churches are willing to be as liberal to the minister as to the physician, merchant, teacher, &c. &c. then may they expect that there will be a more ample supply of able men. Then will there be some encouragement for men thoroughly to prepare for this work. This may seem like saying that minis-

ters are mercenary. I do not intend to charge them with this. But they are men, have the wants of men, and can no more live without money than other men.—Neither can they appear respectable upon the wages of poverty any more than their hearers. They are obliged to be more afraid of getting in debt than other men. So they cannot, with all their piety help taking into account the amount of their salary.

T. F. C.

Doctrinal.

THE DESIGNS OF THE LORD'S SUPPER.

1. This ordinance was intended as a memorial of the sufferings of Christ for his people.

That this is its immediate and principal design we learn from the words of the blessed Jesus at its first institution. *This do in remembrance of me.* That we are to remember him particularly and principally as suffering for our sins, is evident from his words in distributing the elements. *This is my body which is broken for you.* Here a moving emphasis is laid upon his body's being broken; broken, crushed, and mingled with an endless variety of sufferings. So again, *This cup is the New Testament in my blood, which is shed for you.* Hence it is evident this ordinance was appointed as a memorial of a suffering Saviour; and it is under this notion that we are particularly to remember him. We are to *show forth the Lord's death*, says the apostle; his death which was the consummation of his sufferings, *till he come again* to visit our world in a very different and glorious manner.

The Lord's supper in this view is to be looked upon as a token of love, or memorial left by a friend at parting among his friends, that whenever they see it they may remember him. Our Lord knew we should be very apt to forget him; and therefore that the memory of his sufferings might never be lost, he instituted this ordinance; and by the humble elements of bread and wine, he represents himself to our senses as broken under the burden of his sufferings, and shedding his blood. Corn, out of which bread is made, which is first threshed, then ground in a mill, then baked in an oven, is a very proper emblem to signify the violence which our Lord's sacred body endured; and wine pressed from the grape, and poured into the cup, is a striking representation of his blood, which was forced from him by the crushing weight of his agonies. Therefore there was a peculiar propriety in appointing these elements to be the memorials of his sufferings.

This remembrance of a suffering Saviour must be attended with suitable affections. To remember him with a careless indifference, or with contempt, is the most ungrateful insult. Were he an insignificant person, in whom we have no concern, we might treat him thus; but thus to treat the beloved Son of God, and our only Saviour, thus to requite all his love and sufferings for us, what can be more shocking! What can be more base ingratitude! We should therefore remember him in this ordinance with a penitent sense of our sins, which were the causes of his death; with an ardent love and gratitude for his dying love to us; with an humble faith and confidence in the merit of his death, to procure us acceptance with God; and with a voluntary dedication of ourselves to him and his service for ever.

And hence you may learn the character of those who are prepared to communicate in this feast. They, and only they, are prepared, who are true penitents, fully convinced of their sins, and deeply sensible of their malignity, especially as the causes of his death, and thoroughly determined to forsake them; who are lovers of a crucified Jesus, and feel their hearts fired with gratitude to him for all his love; who are sensible that they have no personal righteousness, and therefore place all their dependence upon him only; who feel his love constraining them, and are determined to "live no more to themselves, but to him that died for them, and rose again."

Self-examination is a necessary preparative to this ordinance. Let a man examine himself, says the apostle, and so let him eat of this bread, and drink of this cup. Therefore, my brethren, inquire whether this be your character; if it be not, you have no right to this privilege. It is a shocking incongruity to pretend to commemorate the death of Christ without love to him, or penitential sorrows for those sins for which he died. Memorials of friendship and love-tokens are only for friends; and when others use them, it is mere farce and hypocrisy. Therefore till you have these dispositions, do not adventure to come to this table.

II. The Lord's supper was appointed as a badge of our Christian profession, and of our being the disciples of Jesus Christ. Baptism is appointed for our initiation into the Christian church at our first assuming the Christian profession; and by partaking of this ordinance of the Lord's supper, we declare our constancy in that profession, and that we do not repent of our choice, nor desire to change our Mas-

ter. We openly profess that we are not ashamed of the cross or the religion of the despised Nazarene, but publicly avow our relation to him before the world.—This perhaps may be intended by that expression of St. Paul, *showing forth the Lord's death.* We show, profess, and publish to all the world the regard we have even to his ignominious death. We may look upon this ordinance as an oath of allegiance to Jesus Christ. And hence probably it was first called [sacramentum] a sacrament, which properly signifies an oath, and particularly that kind of oath which the Roman soldiers took to their generals, in which they engaged to be faithful to their leaders, and to fight for their country, and never desert its cause.

To this practice probably St. Augustine, about fourteen hundred years ago, refers, as well known to his hearers, when he addresses them thus: "Ye know, my beloved, that the soldiers of this world, who receive but temporal rewards from temporal masters, do first bind themselves by military sacraments or oaths, and profess that they will be faithful to their commanders; how much more then ought the soldiers of the eternal King, who shall receive eternal rewards, to bind themselves with the heavenly sacraments or oaths, and publicly profess their fidelity to him!"

Now if we receive the sacrament of the Lord's supper in this view, we assume a badge or mark of distinction from the rest of the world, and openly profess ourselves his disciples. We take a solemn oath of allegiance to him, and swear that we will be his faithful servants and soldiers to the end of life.—Davies.

Religious Miscellany.

THE BIBLE.

It is an ancient book; more ancient than any other. The incidents which it records, and the characters which it describes, have held converse with every age since the creation of man. It is a volume of the oldest light that ever shone. It is a pencil of rays, streaming from the point of creation, as it lies in a past eternity; falling down through the darkness of the fabulous ages; penetrating the periods of historic day with a light above the brightness of the sun; and resting at last, with broad illumination, on our own times. It opens the only unbroken vista of light, through the shadowy past, up to that mysterious period when the throne of God rested on chaos.

This characteristic of the Bible invests it with a peculiar interest. The antiquity of error and of prejudice only renders them, when detected, the subjects of a juster and deeper abhorrence. But the antiquity of truth and reason clothes them with a more and more venerable authority; an authority which we cannot shake off, if we would, and which a wise mind would not shake off, if it could. The mind, I know, loves to repose in truth, simply because it is truth. And yet, tell me not to the contrary,—it is so constituted, after all, that it repulses, with increasing comfort to itself, in that truth which is most ancient to the knowledge of man, and whose salutary power has been longest tried in human experience.

2. Again: The Bible is a book of facts, of facts more significant and important than any other that have ever happened. The ages of the world, for thousands of years, have been one vast wilderness of facts. Collect from among them all those which, by way of special eminence, deserve to be termed the most important, and you will find that you have brought out from that wilderness, and fitted together, precisely the great frame work of Bible history. The facts of this book tell of the creation of the world, of man, and the place of his habitation; of the redemption of a race of sinners, and of the sublime movements of a universal Providence. Many of its incidents are instinct with the spirit of prophecy; many of its characters are full of the mystery of types; and its whole chain of narrative is but a sort of living thread, which runs throughout, and makes a part of the whole web of God's dealings in the salvation of man. The facts of the Bible are moral, significant, speaking. They are full of soul, of motive, of power, in their sway over the human mind, they are without a parallel, and they place the Bible on a ground peculiarly its own—a book by itself, the only one in the library to which it belongs.

3. Once more: The Bible is a book of literature; of the most remarkable literature with which the world was ever acquainted. I speak of it now, not as a body of inspired compositions, but as a body of human writings; conveying, indeed, inspired truths, but still, in human language, addressed to the human understanding, and subject to the laws of human taste. Viewing it in this light, then, I say, it is a book of the most remarkable literature ever given to the world. Its historic compositions are inimitable specimens of translucent brevity. Its biographies are almost living men. Its narratives and descriptions of detached facts and scenes are surpassing models of simple and striking power. Its poetry is full of fountains of the most un-

paralleled beauty and sublimity, from which the greatest have been content to draw in replenishing or enlivening their own streams. Its eloquence is like one of the perfectly manly and graceful forms of ancient sculpture, at the feet of which have set a thousand docile imitators and copyists. Its style is as varied and wild, as smooth or as rough, as pure or as strong as unpretending or as sublime, as the ever-diversified face of all-glorious Nature herself. Its pathos is the purest, truest, deepest feeling of the soul, pouring itself, living and exhausted, into the hearts of numberless successive generations. And its devotional strains have taught or shall teach the world to worship. They are *mourning* of penitence, learned in the secret chambers of the soul; or *wrestlings of faith* prompted by insight into the sure promises of God; or *harpings of praise*, caught from listenings at the gate of heaven. Every age to which it has been known has paid the literature of the Bible this homage, and, without concern, has yet conspired to place it, in this respect, too, alone—a book without an equal and without a likeness.

4. The Bible, moreover, is a book of philosophy; of philosophy the deepest and most spiritual ever studied. I do not mean that it analyzes, arranges, or teaches philosophy as a system. But it is philosophy. It knows what man is made of, it enters into man; it finds him out thoroughly; it has power over the secret workings of his heart; and it can carry a torchlight of truth into the very darkest closets of the soul. The Bible is not a theory spun out of the human brain; but it is practical philosophy, taking man just as he is, and making him feel that he has a Master, who has studied him deeply, and who understands the darkest mysteries of his spirit. This feature is one of the best proofs that He who created man, indited also the Bible.

5. Again: The Bible is a book of thought. In a manner, it may be said, it is all thought. No book spends so little time as this on the accessories or embellishments of thought, none so little in unfolding and burning thought. It has been well said, that it is a book "full of the seeds of things." It is a book in which systems often lie compressed within the limits of a sentence; or in which many a lofty tree, covered with the flowers, foliage, and fruit of expanded and ripened thought, may, by the skillful eye, be seen comprehended as yet in the unbranched root of a single word. It is a book full of hints, suggestions, sketches, outlines; in taking, following, filling up, and finishing which the mind may work for ages, and yet leave its work growing under its hand, and waiting for its last and perfect touches. Hence the Bible never tires, and is always full for those who wish to draw; full of thoughts, no one of which is light or trivial, but multitudes of which are profound as eternity, and rich with the interests of salvation to the soul.

6. Once more: The Bible is a book of the Spirit. Its great, philosophical, moral, and spiritual truths have all been involved in the mind of God. His Spirit taught them to holy minds of old. His Spirit guided the recording hands that penned them. His Spirit taught those hands to trace only on the sacred page, truth without a tincture from error.—And his Spirit is still the companion of his Holy Word; shining in its truths, speaking in its thoughts, and acting through its philosophy.

7. Hence, combining all the characteristics which have been named, the Bible is, emphatically, a book of power. No other book, nor all other books, can match it. It is to the minds of men like the atmosphere to the earth; which moves resistless the ocean, or the land according to the Mighty One may bid it blow. The Bible is a book of power, not as the masterpieces of men are books of power. Its great strength does not lie in harrowing up the passions, in throwing the bomb into the unnatural tumult, or in leading away the minds amidst the mazes of metaphysical, or along the track of logical reasoning. When it acts on the individual mind, its power is that of a silent light, of a purifying fire, of a comforting energy, of a new-creating touch. And when it acts on the collective mind, it is that of a universal applicable agency, capable of reaching, with its influences, all times and all places; capable of working up permanent features on the face of nations; capable of breathing an undying spirit into the dead bodies of earthly dominions.

Clothed, then, in these characteristics, and with this power, it is not a matter of wonder, as it is a matter of fact, that the Bible has not only had, but actually made, more students than any other book, perhaps than all other books on earth; and that it has left the traces of its influence more widely and more indelibly than any, or than all, on the literature, the history, the religion, the living men of the world. Looking back over the wide past, we can see its deep marks almost everywhere; and, in numberless cases where we cannot see them, we know, nevertheless, that they are, or have been felt.—Dr. J. S. Stone.

WHAT TROUBLED ME.

"The Christian's pious example troubled me." So said a youthful inquirer, as he was lately asked what had aroused his attention to religion. He referred to one whose personal character was from day to day displayed before him. Many and deeply interesting themes of thought were started by that statement.

1. Genuine modern piety is like the ancient. David would cry, "Restore unto me the joy of thy salvation, and uphold me by thy free spirit—so shall I teach transgressors thy ways, and sinners shall be converted unto thee." Ancient piety bore down with great power on the consciences and hearts of men. Modern piety does the same. It uses just such language in the ears of sinners, and produces the same results. They are both links in the same golden chain of God's mercy to men.

2. Were Christian character every where what it ought to be, how rapidly might conversions be multiplied. The number of nominal Christians is great. They are found in every community—one or more in five out of seven of the families in our congregations. In addition, therefore, to all the other means of grace, how much moral power is here to operate on sinful minds, provided Christian character took the elevated station demanded of it. Sinners in that case would meet in all directions with orbs of light, pouring their sanctifying radiance upon them. These saints shining in the beauty of holiness, would compel sinners constantly to see the painful and alarming contrast between themselves and the people of God—would then arouse conscience, and by the visibility of their good works, others would be led to glorify God. How desirable to throw around every traveller in the downward road, a cordon of such agencies which shall so powerfully retard his dangerous progress!

3. How sublime the relation which one human being can hold to another! I hear the earnest inquirer about salvation. Ere long I see a face radiant with the joys of God's salvation, the index of a soul now on terms of happy harmony with infinite love. As I look, with joy unspeakable, on the effect, I look for its cause; and while I find that in the infinite compassion of God, I find that the pious example of an humble and obscure Christian has been employed in this work of mercy. God used that disciple's moral excellence of character, to awaken the careless sinner, and to lead it to set its face toward the realms of glory. And if one disciple's holy example is thus used, why may not another and another be thus used? Why may not every Christian feel that God is willing to use him in this manner?

Disciple! you may shine in the beauty of holiness, and the radiance of your example may awaken to deepest intensity in the thoughts of sinful minds around you. You may set conscience on fire, and thus make the path of sin so full of thorns, that the transgressors will feel that he cannot longer go that way. There is not a more powerful reproof of a sinful life, than the steady brightness, the pure moral loveliness of an eminently devoted Christian. Will you not be that Christian?—Puritan Recorder.

THE SAINTS AFTER DEATH.

When death shall have disencumbered, and set us free from all sorts of distempers, and brought us into the state of perfect and perfected spirits, how delectable will that society be! when all shall be full of divine light, life, love, and joy, and freely communicate, as they have received freely! How pleasant will it be, to sit down with Abraham, Isaac, and Jacob, in the kingdom of God! To converse with angels! those wise, kind creatures so full of profound knowledge and benignity; instructed by long, uninterrupted experience and observation of the methods, or divine government, and dispensation; highly pleased with our accession to the general assembly, that rejoiced in the conversion of a sinner, whereby but one was hereafter in due time to be added, much more in the glorification of so many, that are now actually added to them!—What delightful communing will there be of the mysteries of nature! of the methods of providence! of the wonders of grace! of the deep and hidden counsels of God! In what part it shall agreeable to his wisdom and good pleasure, to let them appear and stand in view.

The conference at the transfiguration made the transported disciples say, "tis good to be here; when the glory which, while it oppressed pleased them. Though this was but a transient view.—But all that is conceived in that other state, how delectable will their society be in worship! In their numerous adorations of the ever blessed God, Father, Son, and Spirit! In now pleasant eternal raptures of delight and praise with all those excellent creatures be, that inhabit and replenish the vast realms of light and bliss; when all, behold how the several kinds of beings, light, life, excellency, and perfection, by a perpetual efflux, spring from the first, the Fountain of all being, the Parent of so glorious and so numerous a progeny, all God-like and fearing the bright image of their Father! O the inexpressible

pleasure of this association in worship, perpetually tendered with so absolute a plenitude of satisfaction in the dawning of it! and the grateful apprehension of what those words import. Worthy art thou, O Lord! each one relishing his own part, with just self-approbation and high delight; heightened by their apprehended perfect unanimity, and that there is among them no dissenting voice.—Whence it can be but to worship God in spirit and truth must be to enjoy him. And that he is under no other notion, the more satisfying object of our enjoyment, than as he is the object of our worship. What room or pretence is there now left for unwillingness to die, on the account of relatives we have been wont to converse with in this world, when such an exchange as this is to be made by dying!—John Howe.

THE PRAYER OF HABAKUK.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtesses were present, he produced a great sensation by one of his bold movements, and gained great applause for his ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was then treated with unsparring severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his assering, in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit. Although the entire company of Frenchmen nodded a hearty assent to the sentence Franklin gave no signs of approval. Being at that time a court favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion.

Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book of rare excellence, which he had just happened to fall in with at one of the city bookstores; and as they had pleased to make allusions to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a specimen of its contents. "Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read to you the prayer of the prophet, Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.

WHY SHOULD ANY MAN SWEAR?

I can conceive of no reason why he should, but ten reasons why he should not. 1. It is mean. A man of high moral standing would as soon steal a sheep as swear. 2. It is vulgar—altogether too low for a decent man. 3. It is cowardly—implying a fear either of not being believed or obeyed. 4. It is ungentlemanly. A gentleman, according to Webster, is a gentleman—well bred, refined. Such a one will no more swear, than go into the street to throw mud with a loafer. 5. It is indecent—offensive to delicacy, and extremely unfit to human ears. 6. It is foolish. "Want of decency is want of sense." 7. It is abusive—to the mind which conceives the oath, to the tongue which utters it and to the person at whom it is aimed. 8. It is venomous—showing a man's heart to be a nest of vipers, and every time he swears one of them sticks out his head. 9. It is contemptible—forgetting the respect of all the wise and good. 10. It is wicked—violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

Just So. A plain, unlettered subscriber writes as follows: "Christ is our high authority." He said the greatest everborn was John the Baptist not John the Presbyterian, or John the Methodist. He John baptized Christ, went down into the water, came up out of the water in Baptist fashion. Would it be presumptuous to call Christ a Baptist? what think ye?" This was the negro's reply, in Virginia, when asked how it was that most of his brethren slaves were Baptists.—"Why, massa," said he, "we read in de

Bible of John de Baptist, not John de Presbyterian. John de Methodist, John de Piscopalian, or any other kind of John but John de Baptist."—W. C. Journal.

Alabama Baptist Advocate.

WEDNESDAY, SEPTEMBER 19, 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.

T.

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. Ministering brethren and friends generally, are invited to attend with us.

Sept 10th 1849.

JNO. S. FORD.

Pastor.

The present issue of our paper has been unavoidably delayed, by the non-arrival of materials to work upon. They were ordered in due time but did not reach us at the proper date. A like casualty will not again occur this season, as we have now laid in a full supply for the whole year.

MEETINGS OF ASSOCIATIONS.

BETHEL ASSOCIATION.—Will hold its next annual session with the Providence Church, Maricao Co., (near the road leading from Demopolis to Dayton) beginning on Saturday the 6th of October. Bro. E. Roberts was appointed to preach the introductory sermon, and Bro. S. Noyes, alternate. Both these brethren have, since our last meeting, gone to the Heavenly Association. The Moderator will get some brother to stand in the place of the dead!

A. A. CONNELLA, Clerk.

September, 1849.

NORTH RIVER.—Friday before 4th Sabbath in Sept. Rev. David Andrews to preach the introductory; Rev. James Ray, alternate. Rev. B. B. Smith to preach the missionary sermon.

UNION.—Meets with Mt. Moriah Church, Pickens county, Sept. 30th. Introductory by Rev. M. P. Smith; Alternate, M. C. Curry. Missionary sermon by M. B. Clement.

LIBERTY.—Sept. 30th, with Bethel Church, Tallapoosa county. Introductory by Rev. A. C. A. Simmons, Rev. — Falkner alternate. Rev. J. Humphries to preach the missionary sermon.

BUTTABATCHIE.—At Poplar Springs Church, Mingo county, Oct. 12th. Introductory by Rev. J. P. Wood; alternate S. C. Johnson.

CANAWHA.—With Mt. Pleasant Church, Tuscaloosa county, Oct. 20th. Introductory by Rev. A. G. McCraw. Rev. J. H. De Votie alternate. Missionary sermon by Rev. T. Chilton, alternate Rev. R. Holman.

CHOCOMA.—With Scooter Church; Introductory sermon by Rev. Wm. E. Head; alternate by Rev. L. R. Barnes. Missionary sermon by Rev. B. Manly, Jr.; alternate Rev. S. S. Entinmore.

ALABAMA PAP. STATE CONVENTION. with Centre Ridge (Carrollville) Church, Dallas Co., Nov. 3d. Introductory by Rev. L. L. Fox; alternate, Rev. B. Manly, Jr. Missionary sermon by Rev. R. Holman; alternate Rev. J. H. De Votie.

FIRSTS.

The first Schools or Academies of instruction to which there is any allusion in the Scriptures, (it is worthy of remark) were the Schools of the Prophets, about 1,100 years before Christ. That at Bethel, under the superintendence of Samuel, was situated on an eminence, called "The hill of God." 1 Sam. x: 3-10.

The first Pulpit on record, was that occupied by Ezra, about 450 years before Christ. It was constructed of wood, and for the special purpose of a pulpit. From this, the book of the law was read distinctly, and the sense given, and the people caused to understand the reading. Neh. viii: 4-8.

The first Text ever selected, was by our blessed Redeemer, at Nazareth, mentioned in Luke, iv: 18-19, "And when he began to say unto the multitudes that heard him, 'This day is this Scripture fulfilled in your ears,' all bare him witness, and wondered at the gracious words that proceeded out of his mouth."

The first Sermon that was ever written and published, was that delivered by our blessed Lord on the "Mount;" and to this day, it is the most complete, searching and impressive discourse in the world. "He spake as one having authority, and not as the Scribes."

The first respect ever shown to Christ after his

advent into the world, was by the Gentiles, when "Wise men" came from the East, to Jerusalem, and even to Bethlehem, to worship him. "They fell down and worshipped him; and when they had opened their treasure, they presented unto him gifts, gold, and frankincense and myrrh."

The first Miracle ever performed by Christ on earth, was at Cana of Galilee, when he turned the water to wine. "And he manifested forth his glory, and his disciples believed on him."

The first Gentle Convert to Christianity specially recorded was an Ethiopian, a man of reputation in the court of the Queen. He believed that Jesus Christ was the Son of God, was baptized by Philip, and went on his way rejoicing.

The first Martyr for Christ was a deacon, and the first Evangelist was a deacon. The former was Stephen, and the latter was Philip.

The first Translation of the Old Testament was into Greek, called the Septuagint. The first translation of the whole Bible was into Latin. The version known as the Latin Vulgate was made by Jerome, about the middle of the fourth century. It has been used by the Catholics, with slight variations, to the present day.

The first English Translation of the Scriptures was by Wickliffe, about the year 1380. It was never published, and a few manuscript copies are all that remains of it. The first English translation ever published, was by Wm. Tyndale, assisted by Miles Coverdale, in the year 1526.

The first Division of the Bible into Chapters, was by Hugo de Sancto Caro, a Dominican Cardinal, about the year 1240; and the first division of the chapters into verses, was by Mordecai Nathan, a Jew, about the year 1445. The former was led to his deed by a desire to make a Concordance of the Scriptures, and the latter, by a desire to perfect the work of his predecessor.

Protracted meetings have just closed at Sardin Church, of this County, and at Little Sandy, Tuscaloosa County. At the former 9 were baptized, and 12 at the latter place. The principal laborers were Brethren, Cruise, Tubbs, Sommers and Elderlie.

HE DID NOT DOUBT.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, 'Art thou he that should come, or do we look for another?'"

The object of John in proposing this interrogatory to our blessed Lord, has been a matter of speculation from time immemorial—one party supposing it was to satisfy his own mind fully of the Messiahship of Jesus; and another, that the faith of his disciples might be more fully established. It is difficult, we know, especially at this distance of time, to arrive at certainty upon a question where there is so little evidence; but to us there appear several things in the history of this case, that strongly presume that he was not influenced to the act by any doubts on his own mind.

1. The rumor he had received. That John did at one time believe that Jesus was the true Messiah, does not admit of a question. For "the bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost;' and I saw, and have record, that this is the Son of God." That the Messiah had, therefore, truly come, and that Jesus was that Messiah, John did not question; nor did he doubt that he, of whose miracles he had heard in the prison was the Messiah, for it is expressly stated that he had heard the words—not of one who was supposed or pretended to be the Christ; but of Christ himself.

2. The style of our Lord's answer. If, as has been sometimes imagined, the mind of John was in the midst of distressing perplexity, and he sent his disciples to Christ, that through them he might receive a categorical answer to the question—"Art thou he that should come?"—it had been reasonable that Jesus should have relieved that perplexity by such an answer. But he did not do so; and, therefore, to all practical purposes, he left the matter of John's doubts where they were before. He said to the messengers, "Go and shew John again, that which ye have seen and heard." John had already heard of the works of Christ, and the present answer was but a reiteration of the report. Either, therefore, (on the supposition of John's doubts) Jesus did not understand the object of John's interrogatory, or, understanding it, he did not choose to answer it;—neither of which will be pretended. This difficulty, however, immediately vanishes, on the supposition that he desired his disciples to become more fully established in the faith of the Messiahship of Christ; for with that view, the best possible method was adopted to fix the indelible impression of his miracles upon their minds and hearts.

3. The testimony of Christ himself. After the disciples of John had departed, "Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness for to see? A reed shaken with the wind?" In this interrogative form, a style of expression known to every language, Jesus emphatically affirms that John was not the subject of doubts—that he was not a reed blown about by every wind of circumstance, driven to and fro by prosperity and adversity; and this he would have the multitudes to understand. The truth is, it had been peculiarly unfortunate, if John had at that moment been the subject of misgiving and doubt, and had taken that occasion to express it; and we think not less so, that we should insist that the harbinger of Jesus, he who had seen heaven's own

appointed testimonials to his Messiahship, was himself filled with distrust at this most important crisis in his life. No he did not doubt.

REV. HOWARD MALCOLM D. D.

President of Georgetown College, at the recent election of candidates to the Convention to revise the constitution of Kentucky, and provide for the final abolishment of slavery in that Commonwealth, gave his vote for the emancipationists; at which, says the Georgetown Herald of the 13th ult., "the storm of the popular indignation became so great, that it was plain he could be of no further use to the College, and he has resigned his office." This occurrence suggests two remarks of great importance:

1. That Kentucky is not so ripe for the emancipation of her slaves, as many apprehended, a few months since. From the rhetorical flourishes and the arithmetical calculations, with which some of our prints have teemed for months past, one, but little conversant with matters of fact in that State, would have imagined that all the good people of the land, had become deeply and painfully impressed with the belief, that their only hope of future prosperity lay in getting rid of their slaves in the speediest possible manner. But it turns out, that experience and observation are entirely against such figures and such disquisitions. The proof of this lies in the fact, that not a single emancipationist was sent to the Convention—that no provision, therefore, will be made for the abolishment of slavery in that State.

2. That it is highly inexpedient for ministers of the gospel to mingle their influence in party politics. Observe what we say—we speak not of right, but of expediency; and we insist, that on this subject, a grain of common sense observation, is worth forty bushels of theory. As a matter of civil right, ministers, in this country, are not, and they should not be, less privileged than other men; but as a matter of expediency, it admits of a very serious question, whether they can innocently identify themselves with any one party of heated politicians, such as have divided this nation for years past. When, by the Spirit and Providence of God, they are put in charge of the sacred ministry, they should understand that to be a sufficient indication of the Divine will touching their lives and talents—they should regard their commission to the whole people, without respect to parties, and they should know no man as a whig or democrat, nor be known by any man as a meddler in the affairs of State. If, on a matter of national policy, they choose to enter in their private opinions, nobody cares for that; and if they are fortunate enough to reside in a community so little agitated with party strife as to admit of a quiet expression of their opinions at the ballot-box, nobody cares for that either; but for ministers of the gospel to identify themselves with the clamor, and noise, and ill feeling of political struggles, is to our mind so far from the teachings of the gospel, that we have no sympathy in any calamity they suffer as resulting from it. Dr. Malcolm, at the head of Georgetown College, was beloved and useful; and if he had abode by the maxim of St. Paul—"all things are indeed lawful for me; but all things are not expedient"—all things are lawful; but all things edify not—he might ultimately have accomplished wonders for the cause of Christ in Kentucky; but for the sake of exercising a brief privilege, he has lost his influence and his position forever. We do hope that all our ministry will learn a lesson from this event; and if they do not, we hope their defeat in every political campaign will teach them at length "to abide in the same calling wherein they are called."

DOCTORATES.

The following communication to the Watchman & Reflector, is so characteristic of good sense and good spirits, that we can not deny our readers the pleasure of its perusal. For our own part, we have never been vain enough, even secretly, to desire the honorary distinction of D. D.; nor, on the contrary, have we felt like joining a crusade against those who choose to confer such honors, or those who choose to receive them when conferred. In all cases where we can't help ourselves, we think it prudent to let men do as they please; nevertheless, it seems to us that there ought to be some mutual understanding between the parties before a public announcement is made to the world, that such an one—willing or unwilling—is made a Doctor of Divinity. John Humphrey is right in this matter, "sure as you're born." He says:

Messrs. Editors.—Being a constant reader of your journal, I take the liberty to address you on a matter of personal interest. It is with sincere pleasure, for the greater part of the year, that I anticipate the regular arrival of your paper, and on Thursday afternoons I find myself walking to the Post Office with a step more elastic than on any other day of the week. But for the last two months, since the time for celebrating College Commencement began, this pleasure has been sorely marred, and I have unfolded your paper with a trembling hand, with an indescribable fluttering of the heart, because I have been so awfully afraid that I should see my name published with a D. D. appended to it by some one of the numerous colleges of this great country. My fear arises from my having observed what liberties have been taken with the names of some of my brethren, who solemnly declared to me that they never applied for a doctorship; and one of them said that he liked the simple name which his mother gave him so well that he hated to have anything "added to it, or taken from it." I told him that I felt just so too, but that I was in no danger of being molested, because I had never been graduated at a college, and did not know enough of Latin to translate a Diploma. He replied, "you are quite mistaken on that point. Scholarship has nothing to do with the matter. You are over fifty years old, you are a portly looking man, you weigh over 200 pounds, your hair is turning grey, and above

all you have a wealthy parish whose favor many a college, now struggling for patronage, would like to gain. I only wonder that you have been left undisturbed so long." At these words my heart palpitated so strongly that I was obliged to call for a pipe and smoke a full half-hour, in order to quiet my nerves.

Now, Messrs. Editors, knowing as I do the influence of the Press in the present age, I wish you to allow me, through your columns to ask a question of the college-men. As this is a free country, every one should be left to his free choice whether to be a doctor or not—would it not be better, therefore, instead of frightening a modest man by publishing his name before a great audience on Commencement day as one who has been made a doctor, to send him a diploma in a quiet way during the preceding year? Then, if it were accepted, the merit might be publicly announced; and if it were not accepted—why then, say nothing about it.

If this plan were adopted, a simple-hearted, plain man might go to Commencement without the danger of being thrown into a panic, every time the boys have gotten through their declamations, lest his proper name be altered by the annexation of an unwished for appendage. It is my humble hope that this suggestion will be candidly considered, and a better mode can be devised to protect our liberty, and save us from annoyance.

Moreover, Messrs. Editors, I invoke your aid in this matter, on account of your position as conductors of a Press. For, whether you know it or not, your power is greater than that of the college corporations. They can make Doctors, but you can either make or unmake them. If you write a man down Doctor, the title sticks to him at any rate. If you call him by his proper name, or plain Mister, then he is that and nothing else, in spite of all the votes of college fellows. If I shall be made a Doctor, I tell you before hand, it will be without my consent; and therefore, I charge you in such a case, if you have any respect for my feelings, to call me simply Mister, or "Brother," or John, as you have been wont to do. I appeal to your humanity and courtesy, and remain, as ever, Yours truly, JOHN HUMPHREY.

P. S. One particular reason for the last suggestion is that all my clerical neighbors are made Doctors; and if I should be made one also I should lose what little distinction I already possess.

BAPTIST NOEL.

We clip the following from the Christian Chronicle of August 20th.

Good News.—The Rev. Baptist W. Noel has openly avowed an attachment to Baptist principles, has been baptized, and become the minister of a congregation in Gray's Inn Road, London. We learn also from good authority, that a work on baptism will shortly appear from his pen.

ROMAN BISHOPS.

The Freeman's Journal defines the authority of Roman Bishops as follows:—"The Bishops of the Catholic Church are the masters and lords of all the faithful in Christ. In token whereof the Catholic, if he be not a clown, takes the blessing of a Bishop, by bending his knee and kissing the episcopal ring on his hand. The Bishop of a Diocese is set over it by high authority, not commissioned by a Democratic election. The faithful have no more to do with the appointment of their bishop than they have with the falling of the showers of Heaven."

RELIGIOUS INDIFFERENCE.

Rev. Caleb Sisson, a Unitarian clergyman of note in the vicinity of Boston, recently received the temperance pledge at the hand of Father Mathew, with all the ceremonies customary with Catholic recipients. In all soberness we must say that the reverend gentleman has placed himself on a level with those beardless youths who once transmuted themselves into steeds and steers in idolatry of a foreign dancer. Such honoring in a clergyman is too pitiable for contempt.

CAUSES OF USEFULNESS.

The New Orleans Presbyterian, takes a curious survey of the eminent usefulness of the Rev. Dr. Spring, of the Back Chapel of New York, during a continued service of 30 years, and assigns as the prominent reasons of that success:

"First.—That he has been comfortably supported, both with material subsistence and sympathy, and encouragement and prayers.
"Secondly.—Dr. Spring has been in the habit of taking each year, as we are informed, some six weeks vacation immediately after the anniversary of his installation. This is a most judicious system, both to himself and his people. It has been one of the means of preserving his health and vigor of mind. It has made his ministrations healthful and cheerful.

And thirdly.—Dr. Spring is eminently a ministerial student. No one can read his works, especially his "Attractions of the Cross," and the "Power of the Pulpit," without being impressed with the idea that he is a minister thoroughly furnished for his work—and one that keeps up his habits of study and pulpit preparation. He does not rely upon the stores laid up in youth. Dr. Spring is a writing minister. His discourses are carefully prepared with pen in hand. We do not believe he could have sustained himself for thirty-nine years as Pastor of such a congregation, if he had not been in the habit of writing his sermons. And certainly, he had not blest the world and the church with so many admirable works, if he had not been in the habit of writing, and of keeping up the vigor and discipline of his mind, by the constant use of his pen. We think with all due reverence for

the General Assembly, that there is more need of encouraging our young ministers to write their sermons, than throwing any obstacle in their way to doing so."

NEWS OF THE WEEK.

We learn, says the Southern Baptist, that the Rev. Dr. Wayland has resigned the Presidency of Brown University, to take effect as soon as a successor is elected. Dr. Wayland has filled that office for twenty years with singular ability.

The Fall Term of the Mercer University has opened with sixty-one pupils in the College Department. Five young brethren have entered upon the exclusive study of Theology.

The Southern Christian Advocate, has remitted a dividend to the general Book Agent, of five hundred dollars, to be distributed among the superannuated ministers, widows and orphans of the M. E. Church South.

The Court of Arches, in London, have decided that the "standards" of the established church of England do teach Baptismal Regeneration; that is, that infants are regenerated in the act of baptism. Who will doubt it now?

Bishop Hughes calls upon the Catholics of New York to sustain no man at the approaching election in November, who is in favor of the common school system. Not that he is opposed to education altogether; but that he may obtain the funds of Protestants that Irish children may be educated "after the strictest sect" of the Romanists.

Rev. Narcisse Cyr, was ordained to the Gospel ministry at the Grande Ligne Mission, Canada, August 28th 1849. He has been a student of the celebrated D'Aubigne, for five years, and is represented as a young man of unusual piety, intelligence and promise.

It is said there are ten thousand Baptist Churches in the United States, and only six thousand Baptist ministers. Surely we need a great increase to supply the present demand.

The Jews while assembled in their Synagogue in St. Louis, a short time since, had quite an angry dispute as to the qualifications necessary in persons to butcher animals at their religious festivals, and came to blows. Verily, that was spiritually with a vengeance. If their's was not a synagogue of Satan, certainly Satan was in the Synagogue.

Gen. Oudinot, the commander of the French army at Rome, has imprisoned several of the chaplains of the republica, Generals of Italy, in the building formerly occupied by the Romish inquisition; fulfilling what is written—"He that leadeth into captivity shall go into captivity."

The Rev. J. P. Festin, of Warren R. I., has accepted a call to the pastorate of a Baptist church in Savannah, Ga., and will enter upon the duties of his office in October.

Rev. Howard Malcolm, D. D., late President of Georgetown College, Ky., has been invited to the pastoral charge of the Sanson Street Baptist church, Philadelphia.

The Presbyterian Herald of July 19th, contains a statistical table, in which it is stated that the average increase of the Presbyterian church in the United States, for the last ten years, has been 61 ministers, 68 churches, and 7,271 communicants. The annual average increase of pecuniary contributions for the same length of time has been \$24,593.

The Rev. D. Benedict is engaged in the preparation of a compendium of ecclesiastical history. It is to be hoped that it will be more circumstantially correct, and therefore more reliable than his History of the Baptists. Moreover, that it will not be such a lumber-house of unarranged matter.

The Baptist Banner has associated the Rev. A. W. L. Rice with the Rev. W. C. Buck, in its editorial management, and between our brethren the last numbers of the paper have greatly improved.

The Tennessee Baptist has opened its sixth volume under favorable auspices, and we do hope that our good brother Graves will conduct it through with less of the spirit of strife and bitter controversy than have characterized its past history. We can not see what ultimate good can come of getting Baptist, Methodist and Presbyterian brethren by the ears. We may not do evil that good may come.

Three Clergymen, chaplains successively appointed to the Liverpool cemetery have gone deceased. This melancholy occurrence is attributed to their frequent repetition of the funeral service and the impressive nature of the spectacles constantly before them.

The Lake Winnepesaukee, 22 miles long and from 1 to 10 miles wide, has been purchased by a New England manufacturing company and converted into a vast reservoir for the supply of the mills on the Merrimac river.

The Crop in Sumpter Co., is represented as exceedingly unpromising. Corn very light, cotton not above half its usual quantity. In some places it will hardly yield 100 lbs per acre.

A New Post Office has been opened at Kelly Springs, six miles East of Talladega.

The total number of deaths in New York from May 18th to August 25th, was 11,428, of which 4671 were by cholera.

The public debt of France, it is officially stated, will amount by the close of 1849 to three hundred and sixty-six millions of francs.

The City Council of St. Louis has passed an ordinance authorizing the construction of a Town Hall at a cost of \$100,000, and sewer to drain the City at an expense of \$50,000.

The Steamer Falcon recently sailed for California with thirty-three passengers, twenty-six thousand letters, and one dozen mail bags full of newspapers.

A New Work, containing about one thousand letters of Lord Byron, never before published, is soon to be issued in New York.

During both the terrible visitations of Cholera in France, there were but two deaths by that disease among the nearly 15,218 subscribers to the public baths at Paris, Bordenaux and Marseilles. This statement was made officially, and illustrates the benefit of frequent bathing.

There are about two hundred and fifty thousand free negroes in the slave States, and it is supposed that these deteriorate the value of at least that many others, slaves.

The Rev. Dr. Bascom had the cholera twenty-one days, and after being twice despaired of, is said to be recovering. So much for an iron constitution, and especially the strong arm of the Almighty.

The latest Foreign News is awful for the Hungarians; but as it is somewhat contradictory, we hope it is not so bad as is represented. The worst is they have been defeated at all points, and are beginning to despair of the conquest.

Communications.

Dear Brother Chambliss.—It will, perhaps, prove a matter of interest to your readers to learn the state of Zion in this section of the country.

Brother R. E. Brown, a missionary, sent by the Salem Association, to labor in the destitute regions of Henry and Dale counties, made his appearance amongst us in November last, and commenced his labors under circumstances of the most discouraging character. There being no churches, he made his way from house to house, proclaiming the glad tidings of Salvation with the power and zeal of one not ashamed of the gospel of our Lord and Saviour Jesus Christ; and, blessed be God, the gospel, through his instrumentalities, has proven the power of God, in the salvation of many of his hearers. He has constituted six churches, baptized two hundred and sixteen members and received about seventy-five by letter and on confession of faith, some of whom were from the "primitive" churches. About one hundred of the number baptized were members of the M. E. churches, embracing several officials with one preacher. This by the blessing of God, has been accomplished by our missionary over the head of the strongest opposition and persecution, coming not only from the world, but from other denominations of Christians also. Doors have been closed against him by Methodists and "primitive" Baptists; and his name cast out as evil; yet the Lord has sustained him by his grace, and has enabled him to bear reproach and persecution with the meekness and resignation of a true disciple.

These self-sacrifices have endeared Bro. Brown to the hearts of his brethren in no common degree, whilst many prayers will follow him to the bosom of his family and friends. Much has been accomplished, yet much more remains to be done. "Go ye into all the world and preach the gospel to every creature." This command is the church of Christ, and having the means will she not obey? May the Lord prosper the work and may he send more laborers into his vineyard, is the prayer of

Yours in Christ,
W. R. BLACKSHEAR.

Henry County, Ala., Sept. 17, 1849.

Bro. Chambliss.—After a cold and wintry season, the spring time is come to many of our churches, and the singing of the birds is heard in the land. Protracted meetings have been held with several churches in our vicinity, where the Lord has poured out his blessing in large measure, cheering the hearts of his people, and adding from the world many to us, whom we trust he will have to be saved. The 15th of July, Bro. Scott and myself, started upon a visit to the churches of the Coosa River Association. We passed through a fortnight with very little interest; found the churches cold and careless. At the end of that fortnight, we met with one of Bro. Scott's churches, where we continued four days with great encouragement; but the heavy rains broke up the meeting. Since then, successful meetings have been held with the following churches: Mount Zion, Bro. McKane baptized 10; Clear Creek, Bro. Acker baptized 20; Blue Eye, Bro. McKane baptized 8; Kelly's Creek, Bro. Collins baptized 12; Mount Zion, Benton county, Bro. Pace baptized 25; Smyrna, Bro. Calley, pastor, 8 conversions; a Presbyterian camp-meeting, just closed, 14 conversions. And we have also, just closed a meeting at Talladega, where 19 were baptized by myself. I have also baptized for the last four months, from 6 to 8 colored people every meeting. Two of the subjects deeply affected me, and gave me peculiar pleasure. One of them, an old servant of my father's, about 90 years of age, named Letty; the other named George, about 75 years old. (He was formerly owned by Col. Mason of Virginia, who was killed in a duel.)

Our benevolent Bro. Jenkins, has built a church house for the servants, at his own expense, and employs Bro. Prebles to preach to them. Many of these baptized are the fruit of his labors.

This country pretty generally is waking up. Many meetings are now appointed to be held in future, and the ministry seem to be inspired with new zeal.

I may not have given the exact number of baptisms, as reported in the different churches, but they are nearly correct.

O. WELCH.

Mardisville, Sept. 1, 1849.

The Religious Herald will please copy the above.

Bro. Chambliss.—I am at the present time laboring under a partial return of my old affection of the throat and chest; but for the most part my health, during the past spring, and summer, has enabled me to devote myself almost entirely to the ministry, and having a little leisure this morning, I will give you a sketch of seven

revivals that have recently come, under my observation. A great work is spreading through the Baptist churches of this (Cousin) county—especially those lying East and North of this place. At Union church, of which Bro. D. Culverson is the pastor, upwards of 30 have been baptized. At Harmony, Bro. J. Russell, pastor about 30 have been added to the Lord by baptism. At Mt. Zion, a newly constituted church, under the pastoral charge of Bro. Nichols, 14 have recently put on the Lord by baptism. My own two churches, Good Hope and Antioch, are also enjoying a revival spirit; but as I contemplate holding a protracted meeting with each of these, commencing this week, I will say nothing more of them until after those meetings, when I will give you the full results. These churches, I should add, all lie between this place and those noticed a few weeks since by my worthy Bro. Bankston; and a more active and devoted set of brethren can not perhaps be found in the length and breadth of the land. Religion has long become with them an every day business. They hold regular prayer meetings all over their neighborhood. The missionary spirit is alive among them. They go into the high-ways and hedges, and in the spirit of their Master, compell men to come in. Impelled by the constraining love of Christ, they pray men in his stead to be reconciled to God. And now, my brother, if this be the "mesmerism" to which a certain writer in the old Ala. Baptist once referred, in connection with revivals; then, I hope the time is not far distant, when the whole world will be mesmerized by the church. By the way, I hope that brother has been "taught, the way of the Lord more perfectly" before this time.

At Carter's Hill, Montgomery Co., a church which you once served as pastor, there has been a recent addition of some 14. Bro. Handy, "whose praise," you know, "is in all the churches," labored among them ten days, assisted the most of the time by Bro. Graham. Owing to the high waters, I was not able to reach the place during the meeting. I attended, however at our last monthly meeting and baptized six. From thence I went to Panther Creek Church, supplied by brother Handy. The meeting was at that time in progress, and a glorious meeting it was. Some 12 or 14 had been baptized, and the interest was evidently increasing; but as I found no special need of any additional laborers, I left for home on Thursday morning. The meeting was to continue, at least, until Sabbath evening, and I suppose Bro. H. will communicate to you the entire results. Thus you see, my brother, God has done great things for us, whereof we are glad.

Yours in the blessed Gospel,
J. D. WILLIAMS.
Wetumpka, Sept. 4, 1849.

Dear Brother Chablis:—According to promise I should have written to you before. But for the want of interesting matter to communicate, I have delayed. And even now, the intelligence I shall give you, is not of as cheering a character as we could desire. Nevertheless, it may be a source of satisfaction to you and your numerous readers, to know that the Lord has been pleased to visit some of his churches in this region with a gracious revival. According to the appointment of the Tuskegee Association, a District meeting was commenced with the Church at Society Hill, on Friday before the first Sabbath in August, to which the labors of brother Watt and myself were directed. We were joined by Brethren Robertson, Skipper and Brown. The meeting assumed an interesting character on Saturday, which continued to increase until the anxious seats were filled to overflowing. Nearly all who came forward for prayer were persons in mature life. Young gentlemen and ladies seemed to be those who were most affected. On Saturday it was my happy lot to bury five willing souls in the liquid grave. The meeting continued with increasing interest up to Thursday when Brother Watt baptized two others. I had to leave for my own appointment. Scarcely ever did I leave a meeting with so much reluctance. Brother Watt continued on Thursday and Friday by himself. On Saturday, he was joined by Bro. Barton, and it continued until the Monday following. The result of the meeting was, ten baptized, and three joined by letter. This meeting was one of peculiar interest. There were no efforts made to excite the animal feelings. The truth in its simplicity and power was preached faithfully and plainly; and to it, attended by the still small voice of the Holy Spirit, we attribute the success.

Brother Robertson has also had a meeting of some interest at his church, Bethesda. Brother Handy and myself were with him. Some eight or nine were added to the church.

We have had a meeting of some days at Cubahtachie, and baptized one. I am glad to see that the Alabama Baptist Advocate is improving in your hands.

Yours in Gospel bonds,
W. S. LLOYD.
Macon Co. Ala., Sept. 5th '49.

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

CHAP. XVII. 1-18. THE WOMAN, GREAT BABYLON, THE TEN-HORNED WILD BEAST, AND THE KINGS.—"The woman symbolized the great Babylon, the nationalized hierarchies of the apostate church." The seven mountains, or heights—the seven hills upon which Rome stood—symbolize the seven kinds of rulers who exercised power over her—the pagan imperial, which then was, the kingly, the consular, the dictatorial, the decemviral, the tribunial, which had already fallen, and the christian imperial, which was to be, and continue for a short time—commenced with Constantine in 313 and continued 164 years.

The ten horns denote the ten divisions of

kingdoms to whom the power was to pass from the seven heads.

The scarlet colored wild beast, upon which the woman rode, denoted the civil powers by which the bloody apostate church was supported and upheld during her whole career. The abyss out of which the beast was to go into perdition, was the people, the multitude.

The civil powers are eventually to hate the woman, strip her, eat her flesh, make her desolate, and burn her with fire; that is, they are to deny her right to universal sovereignty in matters of religion, become her enemy in many ways, and thus destroy her power.

CHAP. XVIII. 1-24. THE FALL OF THE GREAT BABYLON.—"The angel, descending from heaven and proclaiming the fall of Babylon, is doubtless the representative of a body of men; and the light which he flashes over the earth, denotes the resistless light in which they are to unveil the apostate character of Babylon, and the dazzling splendor in which they are to set the rectitude and the wisdom of God in her punishment." "Her fall is to be her dejection from her station as rationalized by the civil governments, and is to be produced by violence"—symbolized by the hurling of a mill-stone into the sea. At her fall, she is to become the habitation of demons, unclean spirits, and unclean and hated birds, by which is denoted her degradation; so that, as an ecclesiastical establishment she is to be compised of the lowest, most ignorant, most debased class of men.

CHAP. XIX. 1-10. The marriage of the Lamb, our author says, is the resurrection and exaltation of the holy dead at the commencement of the millennium. "As a bride by her marriage is united to her husband through life, so the redeemed are, by their marriage with the Lamb, to be exalted to that relation to him which they are forever thereafter to sustain." They who are invited to the supper of the marriage of the Lamb are the living, unglorified saints, of that period, of all nations, in all circumstances.

11-21vs. The Word of God and his Armies descending out of heaven upon white horses &c. he says, symbolizes Christ's second advent to assume the government of the world as King of kings and Lord of lords. Whittly Faber, Vint, Stuart and many others have regarded it as symbolizing the influence and power of the gospel in the world approximating to a universal prevalence and dominion, by its own intrinsic worth. Against this theory, Mr. Lord presents the following arguments in strong and elegant language which is here condensed into a few lines:

1. The Son of God is no where represented in symbol, nor ever used as a symbol of other agents, from the manifest want of adequacy in creatures to represent Deity or be represent by him in symbol.
2. It would be an agent, represented as acting, symbolizing an agency, which is contrary to the laws of symbolization; and would uproot the plainest interpretations of important prophecies as made in the Scriptures.
3. "That assumption is irreconcilable also with the representation that the armies in heaven follow him in his descent," for which no reason could be assigned.
4. In the introduction to the Apocalypse it is declared that the Son of God shall come in the clouds, visible to every eye, and all nations shall wait because of him.

The Sun, as under the fourth trumpet and fourth vial, represents the civil rulers of the ten kingdoms, as descended by successions to that period; and the angel standing in the sun, represents some sage politician stationed among them, but not out of them, who shall predict the consequences of their wicked policy. The slaughter of their hosts and the birds flying in mid-heaven are to be literal; for, "to suppose they are not literal is to suppose that the death, which would be symbolized, is not the death of the body, but the death of the soul, which would contradict the whole representation."

The wild beast denotes antichristian civil rulers in the aggregate, and the false prophet, popery, at whose head is the Pope. They are to co-operate, the latter by her lying wonders; and array the kings of the earth against the Son of God and his heavenly host, and are to be vanquished, and "consigned to that abyss, after a resurrection from death to shame and everlasting contempt." Mr. L. thinks this is the same with the great battle of Armageddon, to which the kings are to be gathered by the unclean spirits, under the sixth vial. H. L.

RELIGIOUS ITEMS.

BAPTISTS IN MAINE.—We have received the minutes of the Maine Baptist Convention, which had its annual meeting recently at Ellsworth. The Baptists have much strength in this vigorous young State, and we recognize among the names of the pastors, many to whose ability and zeal we are no strangers.—Yet it seems to us, from the records of the past year, that the churches are slumbering, and need an infusion of new life. The receipts for State Missionary operations, and for the education cause have been meagre in the extreme. We hope for more encouraging reports another year. The summary is as follows:—Churches, 295; Ministers, 203; Licentiates, 13; Baptisms, 221; Total number of members, 19,957.—*Christian Chronicle*.

EPISCOPACY IN IRELAND.—The Archbishop of Armagh receives £12,067 per annum. The Bishop of Clogher receives £10,000, and the Bishop of Derry \$8,000 annually. In his calculation, no reference is made to the enormous amount of church lands, glebes and other property, possessed by the clergy, averaging about 700,000 acres. The number of benefices pos-

essed by the Irish Church is 1,643, and between 2,207 clergymen is divided annually the sum of £390,000. The ministers in many instances preach to empty walls, and with difficulty obtain their subsistence by the help of bayonets, producing twice as many riots as conversions.—*Christian Chronicle*.

THE BIBLE. That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make good and send a pulse of heartfelt feeling through all the domestic, civil, and social relations; that they teach man to aspire after a conformity to a Being of infinite holiness, and fill him with more purifying and more exalted hopes than any other which the world has ever known, are facts as incontrovertible as the laws of philosophy, or the demonstrations of mathematics. Wherever the Bible is freely circulated, and its doctrines carried home to the understanding of men, the aspect of society is altered; the frequency of crime is diminished; men begin to love justice and to administer it by law; and a virtuous public opinion, that strongest safeguard of right, spreads over a nation the shield of its inviolable protection.—*Wayland*.

BAPTISTS IN VIRGINIA. There are in the State of Virginia, 537 churches, 278 ministers ordained, 70 licentiates, and 81,757 members. There were baptized, from June 1848 to June 1849, 7,069,—an increase of membership during the one year of more than six per cent.

There are three million five hundred and sixty six thousand four hundred letters in the Bible. Five hundred and ninety-two thousand four hundred and nine words in the Old Testament, and one hundred and eighty one thousand two hundred and fifty-two in the New.

FOLLOWING CONSCIENCE.—An eminent and witty prelate was once asked if he did not think that such an one followed his conscience. "Yes," said his Grace. "I think he does follow it; as a man does a horse in a gig; he drives it first!"

A DISTINCTION.—A Roman ecclesiastic, in reply to whatever question might be proposed, began by saying, "I make a distinction." A cardinal having invited him to dine, proposed to derive some amusement for the company from the well known peculiarity of his guest. Saying to him that he had an important question to propose, he asked: "Is it lawful, under any circumstances, to baptize in soup?" "I make distinction," said the priest.—"If you ask, is it lawful to baptize in soup in general? I say no; if you ask, is it lawful to baptize in your excellency's soup? I say yes; for there is really no difference between it and water."

SECULAR INTELLIGENCE

A TERRIBLE AFFLICTION. Mr. Richard Mosher, of Dutchess county, N. Y. has been confined to his bed for twenty-five years a victim to disease and intense suffering. During the first year of his attack, his knees were dislocated and ossified and subsequently other joints in his lower limbs were drawn asunder and ossified. Two years after these disastrous afflictions his pains became less acute and being naturally industrious and ingenious he commenced making shoes, and such other articles as he could, while lying in bed. He thus helped to maintain himself, and for eleven years he continued to work until his arms were dislocated and became ossified. For the last eleven years he has been unable to help himself in the least. His jaws were set some years since, and his teeth have been broken out, that food might be placed in his mouth. The only joints which he is now able to move are the extreme of his index fingers and one or two joints of his toes.

SPREAD OF THE ENGLISH LANGUAGE AND LITERATURE.—One of the Baptist missionaries to the Cherokees, says; "Nearly, if not quite, one-half of the Cherokees can speak the English Language, and the number is so rapidly increasing, that in my opinion the time is not far distant when the native tongue will be obsolete. There are now among this interesting tribe, about fifty schools, embracing upwards of one thousand scholars, all of whom are instructed exclusively in the English language; and it is very common thing to meet Cherokees, both old and young, who cannot speak their native tongue. It is one of my strongest desires to supply, as far as possible, this interesting portion of the tribe of Indians, to whose eternal well being I have devoted my life, with good religious books and tracts."

SPLENDID METEOR.—A number of our citizens were greatly interested, on Sunday evening last, by the appearance of an uncommonly beautiful, brilliant meteor, which shot across the zenith, and appeared to burst some distance South of the Capitol, accompanied by quite a loud report. It seemed to be about five times as large as an ordinary rocket, but it was of a far more intense brightness. It was visible some twenty minutes before nine o'clock, (the sky at the time being particularly clear,) and, by those who are familiar with these phenomena, is said to have presented a truly remarkable Spectacle.—*Washington Intelligencer*.

A MODERATE MAYOR. The Rev Dr. Cheever, of the Church of the Puritans, in Union Square, in a sermon upon the duties of magistrates, said that N-hemiah, who, with Ezra, led the Jews back to Jerusalem from the captivity of Babylon, was the last Mayor that Jerusalem ever had, and a model for Mayors of all other cities; for he ordered all the grog shops to be closed on the Sabbath, and all who hung about their gates (doors) to be indicted.—*N. Y. Mirror*.

DREADFUL RAVAGES OF THE CHOLERA IN CARTHAGENA. The Empire City brings intelligence that one-tenth of the population of Carthagena had died with Cholera.

CURIOSITIES.—We are indebted to the Hon. Jesse Grimes for a couple of pieces of bone that are found about fifty feet below the surface of the earth on his "headright league." They are encrusted with small siliceous pebbles cemented with lime, and the interior of each piece is filled with semi-transparent crystals like the interior of stalactites. They are really great curiosities, and possibly belong to some one of the antediluvian animals that existed in the days of Methuselah. The deposit in which they were found appears to be more recent than the secondary formations that extend through the upper portions of the undulating regions of Texas. It is composed of a conglomerate of pebbles apparently rounded by the action of water and indicates that the Gulf formerly covered that section to the depth of several feet.—*Texas Telegraph*.

A WEASEL PUT TO FLIGHT BY STONECHATS (WEATHERS).—A few days since, as a man was travelling on the Broughton road across Lowie Common he had his attention arrested by the strange cries of a number of stonechats. On looking for the cause which induced them to put forth such strange sounds, he found that they had a weasel at bay, and were attempting to inflict a chastisement upon it. The man's curiosity being excited, he stood motionless at a distance, and watched the birds whilst they flew round the weasel, striking it with their wings; and one in particular, had the courage to fly several times at the head of the weasel, evidently with the intent of picking out his eyes. The weasel at length escaped to the wall, but it soon made a second appearance, and grinned most savagely at a little bird which was within a yard of it; the bird gave the signal for a second attack, and immediately the weasel was forced to seek another hiding place. Thus did the birds continue to attack him for five or six times, though it was evident the weasel was making his way from the place, but not finding a direct passage along the inside of the wall, he was compelled at intervals to expose himself to their attacks.—*Correspondent of Akerston Advertiser*.

STOCKBRIDGE INDIANS.—The remains of the civilized Indians once living in Stockbridge, Massachusetts, are now in Wisconsin. A missionary among them writes, that he slept at the house of Den. Metcalfson, an intelligent, influential man, who was borne in Stockbridge 75 years ago. They have a church, and a cupboard in it where is kept a Bible in two volumes, which was sent from England more than a century since!!!

CAUSE AND EFFECT.—A fashionable doctor lately informed his friends in a large company that he had been passing eight days in the country. "Yes," said one of the party, "it has been announced in one of the journals." "Ah!" said the doctor, stretching his neck very importantly; "pray in what terms?" "In what terms, why, as well as I can remember, in the following:—there were last week seventy-seven interments less than the week before."

RAILROADS AT THE CLOSE OF THE YEAR 1848.—The Railroad summing up the extraordinary influences of railroads upon the country and the world says, it may be safely estimated that the entire expenditure, within the last twenty-five years, in the projection and construction of railroads, will not fall short of one thousand million of dollars!!! and that their influence in facilitating business, in reducing the expenses and time of travel, and in opening up new regions of country, has given an increased value of property to states that amount to \$100,000,000,000.

THE NEW TERRITORIES.—Dispatches, we learn, have been received by our Government, from California, stating that both these Territories will be applicants to the next Congress for admission into the Union. The primary measures are now being taken to accomplish the object. New Mexico, with its population of 75,000, is already competent for admission, and the population of California is daily increasing. Its permanent population, by the next session of Congress, will no doubt be sufficient to demand the doors to be opened to its admission among its sister States. This will settle the question which has lately created so much dissension in Congress, in a way that must prove satisfactory to all parties. *Bolt. Sun*.

MORTUARY.

DEPARTED this life on the 22nd of August, at her residence in Greene County, Mrs. FRANCES WHITWORTH, consort of the late Jeremiah Whitworth, in the 72nd year of her age. She was born in Buckingham county, Virginia, and was for many years removed with

her family in the year 1833, and settled in Greene county, Alabama, where they now sleep beside each other, in the grave.

Mrs. Whitworth had been for about 40 years, a consistent member of the Baptist church—and she died as she had lived, composed and happy. She was proverbial for her hospitality to all; but particularly for her kindness to the poor and destitute. She was a most obliging neighbor; and was tenderly beloved by all around her.

She was always ready to lend a helping hand in the promotion of God's work—and Ministers of all the denominations, would be ready witnesses to prove her kindness and enlarged benevolence. Oft will the congregation which meets where she worshiped look on her vacant seat, and lift up the silent inquiry "When, Oh When, shall her place be filled?"

Yet, with all her social and Christian virtues, she is gone! But her Father has called her to her home in heaven—and her dear children and friends should cheerfully resign her. Let them follow her example, and ere long, they shall rest with her in glory.

On Tuesday morning the 6th inst., two miles West of Marion, Mrs. FRANCES M. TAYLOR, wife of Jas. E. Taylor, in the 34th year of her age. She made an open profession of her faith in the Redeemer early in life, having been a member of the Baptist church nineteen years. A few moments before her departure, she spoke of her hope in Christ with unshaken confidence, and said she felt no fear in view of death and was resigned entirely to the will of God, into whose hands she cheerfully committed her husband, and orphan children.

The angel of the covenant was evidently by her side, from a signal, which she gave to indicate the unearthly support which she enjoyed, just as she composedly, and triumphantly disappeared amid the shadows of the valley of death.

At his residence in Marengo Co., on the morning of the 13th inst., ELDER SAMUEL NORWOOD, pastor of the Providence Baptist Church. We will not anticipate the action of his church by attempting an obituary. His death, like his life, was an exemplification of the efficacy of the grace of God.

A. A. CONNELLA.
September 14, 1849.

At his late residence, on Saturday morning, the 17th ult, deacon HARDY FOSTER. He was the son of John and Elizabeth Foster; was born in Columbia County Georgia, on the 29th day of May, 1792. He married Elizabeth W. Hill, daughter of Joshua and Nancy Hill, August 13th, 1813. In 1820 he removed to Tuscaloosa county, Ala.; and settled very near his late residence. He was one of those who had to undergo the hardships and privations incident to a frontier life.

He joined the Grant's Creek Baptist Church of Christ, by experience, May 31st, 1838—the same month that that Church was constituted. Not long after this he was ordained a deacon of said church; which office he faithfully filled to the day of his death. By the gentle demeanor, his orderly walk, and Godly conversation, he endeared himself to all who knew him. He was a benevolent christian; one whose religious strong faith in the Lord Jesus. He labored for the good of His Master's cause: His seat was seldom vacant at church meetings; at the prayer meeting he was an active and efficient laborer; he was an energetic superintendent of the sabbath school; he took pleasure in attending the conference for the colored members, he was ever ready to visit the sick. In short, he engaged in all those acts of benevolence which characterize the devoted christian.

As a husband, he was affectionate and kind; as a father, he was indulgent, and so fond of his children, and manifested his love to them in such a strong and striking manner, that they all loved him, and sought his company as a social companion, in preference to others. As a master, he was gentle and humane—not threatening. Few men enjoyed more of the social and religious life than deacon Foster. He seemed to have learned

To breathe the christian's native air,
The christian's vital breath—prayer.

He joined Grant's Creek Division, No. 106, Sons of Temperance, October, 1843. As a Son of Temperance, he was active and zealous, and engaged with his whole soul in that benevolent and brotherly enterprise, which has for its object the amelioration of mankind, and the emancipation of the human race from the shackles of intemperance.

As a citizen he was, in his manners, retiring; in his disposition, amiable; in his intercourse with his fellow men, courteous, affable and kind. He possessed his day and generation—he has finished the work he had to do on earth, and he hath entered into rest. He has left a wife, eight children and a great many relatives and friends; to mourn his death; but they sorrow not as those that have no hope, for they believe that their loss is his eternal gain.

"Brother, rest from sin and sorrow;
Death is no more and life is won;
On thy slumber dawn no morrow;
Rest: 'thine earthly race is run."
For thee well 'tho' we is blending
With the tones of earthly love,
Triumph, high, and joyous sounding,
Wait thee in the realms above."

WANTED.

A YOUNG LADY desires a situation as a teacher or in a Female Seminary. Sufficient testimonials can be had, both as to character and qualifications. Apply to the Postmaster at Foster, Tuscaloosa county, Ala.

August 29, 1849.

JOHN A. BATTELLE, JOHN F. WOODHULL
BATTELLE & WOODHULL
Wholesale Grocers.
(At the old stand of Foster & Battelle)
NO. 33, COMMERCE STREET.
MOBILE, ALA.

THE above house will open on the first of Nov. next, with an entire fresh stock of FINE GROCERIES; and they earnestly solicit the patronage of their friends.

ELSON WATKINS, of Fleet-st. Hill, Dallas Co. and Wm. R. HILDWALL, of Hillsboro, Gt. County, will be in the above house, and will be thankful for the patronage of their friends.

Mobile, June 2, 1849.

fluences are just beginning to be felt.—We may add that within a month, two hundred and eighty two miles of new railroad will be added to that already in use in this country. This addition is made up as follows: New York and Erie, 126 miles; New York and New Haven, 80 do., Nassau and Worcester, 45 do., Harlem, 30 do.; total 282 miles;

SHAMFUL FRAUDS.—We have lately examined some specimens of flour containing an admixture of plaster of Paris, and others adulterated with large quantities of potato starch. Among our bakers alum is used to make bread light, carbonate of magnesia to make it spongy, carbonate of ammonia to disguise the use of sour flour, sulphate of copper (blue copperas) to make it rise well and retain its moisture, and sulphate of zinc (white copperas) to improve its appearance. Common bar soap is sometimes added to make it porous, and plaster of Paris and pipe-clay to increase the weight. These substances, constantly eaten, have a highly injurious effect upon the system and the scandalous practice should receive the immediate attention of the authorities.—*Weekly Dispatch*.

CHARACTER.—Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver. The mass of Elijah's character was excellent; yet he was not without the alloy. The mass of J-hu's character was base; yet he had a portion of zeal which was directed by God to great ends. Bad men are made the same use of as scoundrels; they are employed as a means to erect a building, and then are taken down and destroyed.

NORTH-WESTERN BAPTIST CONVENTION.—To be held in Cincinnati, October 31st, 1849. The subjects proposed for the consideration and action of the Convention, are the following:

Ministerial Education, embracing especially the acceptance of the grounds offered by the Fairmount Land Company, and the location of a new Theological Seminary, and others affecting the general interests, and requiring the general co-operation of the denomination in the Northwest, such as Foreign Missions, Home Missions, Bible Cause, Publication and Tract Cause, &c.

A VENERABLE APPLE.—The Worcester Spy says, Col. Samuel Jacques, of the "Ten Hills Farm," near Boston, has presented to the American Antiquarian Society an apple more than fifty-six years old. It was given him on the 12th of September, 1792, as a birthday token by a young lady, the period of whose entrance into life happened to correspond with his own. The original size of the apple was about that of a large cranberry; and what is somewhat remarkable, it grew from a small bud starting out of a stout limb, while the rest of the fruit of the tree (the Summer Hervey) was large, the apples weighing from 12 to 14 ounces each. This venerable specimen is as well preserved as an Egyptian mummy. It has many wrinkles as usually belongs to extreme old age; and exhibits the complexion to which every thing mortal is wont to come at last.

A CLEVER DEFENCE.—"Why is it," said Mr. T., a distinguished lawyer of a city of New England, to his friend Mr. H., a clergyman of high reputation in the same place, "Why is it that you ministers, who are professedly the light of the world, are always quarrelling with each other, while we lawyers, wicked as we are represented to be, are remarkable for our courtesy, and seldom disagree among ourselves."

"Is it possible that so fine a classical scholar as yourself, Mr. T. should be ordered the necessity of asking that question? Hear what an answer Milton gives you."

"Devil with devil damned
Firm concord hold; Max only disagree."

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