

# 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.

JOHN G. MARKHAM, Publisher.

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) OCTOBER 3, 1849.

[NUMBER 33.]

## Ministers Department.

### CO-OPERATION OF THE CHURCHES WITH THE MINISTRY.

The subjoined extract is from a Sermon by the Rev. Thomas G. Keen, Pastor of the St. Francis Street Baptist Church, Mobile, published in the Baptist Preacher, in 1845.

You may co-operate with your ministers by defending their characters from false imputation. "If any man will live godly in Christ Jesus, he shall suffer persecution." This truth has been strikingly illustrated in every age of the Christian church; a truth, written with the blood of martyrs, and proclaimed by the living groans of saints.

The world has no sympathy with Christianity; it has no respect for its Author, nor its friends; it has, in every possible mode, shown its utter abhorrence to the will of God: wherever the standard of truth has been planted, it has been severely and contemptuously assailed; wherever the triumphs of the gospel have been pushed, fresh and powerful obstacles have been encountered; Satan and his allies have disputed every step of territory over which the hosts of Zion have advanced. If these things be true, (and who is prepared to dispute them,) the ministry must expect to be the most prominent object of attack, and the darts of the enemy will be aimed. As the leaders in a military engagement, are those whose death is the most eagerly sought—so the leaders of the sacramental host, will be the objects of the most speedy and pointed attack. If they can be destroyed, little is to be apprehended before success; the forces will be thrown into confusion—the banner of the cross torn down—the places of Zion laid waste, and the enemy exulting in triumph. To effect this, the most vigorous efforts are made. As the influence and moral power of the preacher rest essentially upon his character, they make it the object of assault. If his reputation can be blasted, he is at once disarmed and powerless. Hence, in the days of primitive Christianity, all the followers of Christ were the subjects of persecution, but the ministers were preeminently such. Who were so repeatedly and violently assailed as the apostles? We see them dragged before princes, governors and councils, falsely charged and imprisoned. Why all this? Why direct their severest invectives and malice at them? Because they conceived, if the champions of religion were destroyed, little remained to be done, before the achievement of the most signal victory. And the same feelings exist still, and the same policy observed by those who array themselves against the progress of the gospel; and the more efficient and daring the advocate, the stronger and more frequent the efforts to destroy him. Who among ministers have been the most bitterly opposed? Have they not been uniformly the most able and uncompromising pleaders of the truth? In the reformation, we find Luther singled out from all his contemporaries, as the subject of contumely and persecution; and why, my brethren? Because he was the most efficient instrument in beating back the tide of papal superstition—in exposing the corruptions of an ecclesiastical hierarchy and setting in motion a train of efforts which threatened the complete overthrow of the established priesthood. And from that day to the present, and all through preceding ages, the most effective ministers have been the subjects of the hottest persecution.

In a country like ours where the Inquisition has never yet gained a footing—where there are no conventional forms—where no mitred heads frown upon the humble and untiring herald of salvation—the opposition to the ministry assumes another form. The great adversary is well qualified to fit his plans to the circumstances and condition of his antagonist; therefore his most successful measures are carried by innuendoes—by indirect attacks upon the moral standing of the preacher. Satan has an innumerable company of vassals—creatures destitute of moral principle and ready to make the most desperate attempts, who are busily employed in trying to undermine the integrity of the pulpit. Now, let the churches repel with indignity and promptness these shafts of calumny. Let them take their posts by the side of their ministers, ready to stand or fall with them. Let them be ready to express their warmest indignation against the wretch that would make them ridiculous; the scoundrel that would make them contemptible; and the defamer that would brand them as immoral.

My brethren, do not misunderstand me here; I do not plead for the defence of bad ministers—for those who ought to be disposed. "When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the pulpit, until his repentance is as notorious as his sin." But while his conduct is irreproachable—his character untarnished—you should preserve it with as much care and watchfulness, as you would his

life against the hand of the assassin. The character of your minister is the lock of his strength, and if that be assailed and sacrificed, he will be like Sampson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies.

## Doctrinal.

### RUMORED OFFENSES.

How are we to proceed when a member of the church is charged, by common rumor, with criminal conduct?

This is an important inquiry. It presents before us a subject on which it is much more common to err than to act correctly, and one which involves interests in no respect inferior to those involved in our preceding articles on private and public offences. In our answer we shall speak, first, in reference to the action of individuals, and secondly, in reference to the action of the church.

**The action of individuals.**—1st. It is not our duty to notice every evil report that we hear of a brother; for evil reports, of some kind or other, will ever be circulated about those who are active in the cause of Christ. The word of God declares, that if any man will live godly, he shall suffer persecution; and where persecutors are prohibited the use of fire and faggot, and the sword, by the civil law, they will never fail to resort to the "scourge of the tongue." He that will busy himself with every evil report which he hears of a brother, will find but little time to attend to any thing else, and will seldom hear any good of himself or of others. As a general rule, therefore, we would say, give no heed to reports of a vague, indefinite, unauthenticated and in probable character. But, on the other hand, beware of turning a deaf ear to every evil report. If we were to adopt the rule, never to give ear to an evil report, it is evident that offenders could never be arranged or convicted of guilt. If report charges a brother with a criminal act, of a specific character, we are bound to notice it. Our duty to the accused, as well as to the church, requires that we should notice it, and trace it, if possible, to its source.

2d. We should carefully avoid giving currency to an evil report, however confident we may be of the truth of that report. Many violate this rule, unintentionally. They profess, perhaps, great regret that such a report should be circulated, and a strong desire that it should be suppressed. At the same time, they roll the ball as it were toward, give it a new impetus, and a new direction. It is sent into their neighbor's family circle, and thence into many others. They thus act, effectually, as agents for the transmission of the evil which they profess to deplore. Another repeats the evil rumor, and excuses himself by saying, it is no secret; he supposes there is no harm in repeating what is in every man's mouth. We would remind such, that we are cautioned in Scripture against following the multitude to do evil, and that sin is not the less sinful because it is committed by the many.

3d. It is our duty, in but very few instances, if indeed in any, to give information of the report to the individual principally affected by it; for if the report be of a comparatively trivial or of an indefinite character, it is worse than useless to apprise him of it. On the other hand, if the report contains specific charges of a criminal character, to acquaint him with it, without taking previous steps to ascertain the truth or falsity of those charges, cannot fail to be productive of evil, whether he be innocent or guilty. If innocent, it will greatly harass his mind, damp the energies of his soul, embarrass his actions, weaken his efforts, and, consequently, diminish his usefulness. If he be guilty, it will serve to place him on his guard against the consequences of his guilt, and afford him an opportunity of seeking to conceal his sin and evade justice. It would be like notifying a thief before hand, of our intention to search for the goods which we suspect him of having stolen. A man, it should be remembered, who is base enough to commit a grossly criminal act, will seldom be found honest enough to confess it. These remarks may serve to prepare the way for the rule which we would recommend to be pursued in every instance in which a brother is charged, by common report, with some criminal act.

Our rule is simply this, endeavor to trace the report to its origin, with as little delay as possible. Demand of him who repeats the report in your hearing, his author. Go to his authority and proceed, in like manner, from individual to individual, until you are well assured that the report is false, or until you have obtained evidence sufficient to prove it true. In either event, you will be rewarded with the consciousness of having discharged your duty. Yours will be the satisfaction to reflect, that you have been instrumental in vindicating the innocent, or detecting the guilty, and unmasking the hypocrite. Were this course generally pursued, it would tend, evidently, to restrain the circulation of evil reports. Individuals would be led to reflect well before they gave

currency to a report.

4th. Having obtained evidence of the truth of an evil rumor, it is your duty, in the next place, to bring it, or cause it to be brought, before the church; not in the form of a report, but in the form of a charge against the member implicated. When the case is brought up for trial, it will be your duty, farther to adduce the evidence upon which the charge was based.

**The action of the church.**—In reference to the question, as it affects the church, we have but two remarks to make. 1st. An evil report should never be brought before a church, unless brought in the way above directed, or by the individual chiefly implicated in the report. 2d. Should information, however, of a report affecting injuriously the character of a member, be lodged with the church, it will be her duty, whether the case was formally or informally brought before her, to adopt such measures as may be necessary to a thorough investigation of it. She should use every lawful means in her power to obtain sufficient evidence, either to exculpate, or convict the reported offender. In all such cases, however, it should be remembered, that every man is to be presumed innocent, until he is proved guilty. By this rule we expect others to regulate their conduct towards us; by the same rule we should regulate our conduct towards others—"Let us walk by the same rule, let us mind the same thing." Phil. iii, 16, and Matt. vii, 12.

"Blessed Redeemer! how divine,  
How righteous is this rule of thine,  
Never to deal with others worse  
Than we would have them deal with us!"  
[Per. Library, by Rev. J. S. Baker.]

## Religious Miscellany.

### EMINENT PIETY.

BY W. S. FLUMER, D. D.

Professors of religion may be divided into three classes. 1. There are those of whom even charity does not hope that they have passed from death unto life. They are carnal, contentious, covetous, or careless. They are manifestly just such as they always were. No change of life appears to prove a change of heart; they are just like their worldly neighbors, except that they go to the Lord's table. They are spots in Christian feasts. They add no strength to the church. The church has their names, but the world has their hearts. The number is large.

2. There are those who sometimes seem quite changed. They appear to have humility, love and zeal, but their course is not uniform. They have great defects, and fall into some excesses. The best Christians stand in doubt of them, not because they love to indulge in suspicion, but because they cannot help it. They hope and fear, they are doing wrong. This class of professors at one time seem quite penitent; and again, quite under the power of evil. There is not much very decidedly against them, but there is nothing very strongly in their favor. The number is considerable. Some of them will be beloved, perhaps more of them than is commonly supposed; but many of them will perish. God knows who are his, and can find a grain of wheat in a bushel of chaff; but he will never take a bushel of chaff for a grain of wheat. Those of them who are saved will suffer great loss. Their works are, to a great extent, wood, hay and stubble, and will be burned up.

The third class consist of those whose profession is attended by fervent love, deep humility, constancy, a well-tempered zeal, attachment to the whole law of God, and a renunciation of the world, to which they do not seem inclined to return. They have trials, days of darkness, doubts, which lead them to cry mightily to God, and perhaps at times in keen anguish. But no charitable person, who knows them, ever doubts where their hearts are. They never turn back—they never look. They are entirely reliable. It is supposed that they maintain regular secret devotion because they exhibit a uniform behaviour. Their brethren trust them, and are never disappointed. Even wicked men soon cease to lay snares for them, for they see that their minds are made up, they feel how awful goodness is. They lose little time in debating questions, which trouble others. Their rule is to get as far as possible from all sin. They seldom dally with temptation. If they fall, it is only to raise as Anteus in wrestling with Hercules, with new strength. There is a sweet savor of piety about them. Their manners are various, some being polished and bland, others being free and uncouth; some being free and affable, others quiet and retiring. But they uniformly show a tender conscience and upright intentions, and love for God, and for his people. They use the world as not abusing it. Their business is to live unto God and to die unto God. Nor do they ever act their part. They are zealous but not officious, prudent but not cowardly, decided but not obstinate. They greatly love the truth. It is their food. But they do not make an offender for a word. They are modest but not mean, cast down but not in despair. Their humility is one of the

loveliest traits in their characters. They say but little to their own praise, because they do not think well of themselves. They put themselves among the least of all saints. With pleasure they acknowledge the gifts and graces of their brethren, and feel reproved by the superior attainments of others. They never think themselves eminent Christians. They forget past attainments, and press forward to learn and to do more and better than they ever have. They hate the vain thoughts which trouble them, and are ashamed of their many failures. Indeed, humility, like a cloak of ample fold, is cast all over and around them. They grow; but they first cast their roots downward, and then bear fruit upward. They not only commenced, but they continue to live by the doctrine of salvation by grace. They began in the spirit, and they end in the spirit. Their fruit remaineth in them because they abide in Christ. He is their life and all their salvation. They glory in nothing else.—*New York Observer.*

### THE BLOODY SWEAT.

The following, says the *Puritan*, is an extract from an article in the last *Methodist Quarterly*. This is a review of a late English publication, by Dr. Stroud—an eminent physician in London on the "Physical Cause of the Death of Christ." On this subject, he says two questions present themselves for solution, viz: the bloody sweat which took place in the garden; and the rupture of the heart, which he supposes to have taken place upon the cross, and to have been the physical cause of Christ's death.

First, in relation to the bloody sweat, as one of the corporal effects of intense emotion. The author, in brief, gives the rationale of this phenomenon; and then cites a number of cases in which it has actually occurred: "Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outersurface. These tubes are surrounded by a network of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapor, its ingredients in the form of a glutinous liquid, or in extreme cases the entire blood itself. The influences of the invigorating passions, more especially in exciting an increased flow of blood to the skin, familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, and, if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step toward a bloody sweat."—*Physical Cause*, pp. 85-86.

The following instance of diapedesis, or sweating of blood, shows that the author's philosophy is not without its accompanying facts. The brevity required of us will permit only a condensed statement of a few of the instances cited by him. An Italian officer, in 1553, threatened with a public execution, "was so agitated at the prospect of an ignominious death, that he sweated blood from every part of his body." A young Florentine, unjustly ordered to be put to death, by Pope Sixtus V., when led to execution, "through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder."—In the *Ephemerides*, it is stated that a young boy, who having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was there observed to sweat blood from his whole body." Meldonato mentions "a robust and healthy man at Paris, who, on hearing the sentence of death passed upon him, was covered with a bloody sweat."

Other instances of the same kind are also on record. Schenck gives the case of a nun who fell into the hands of soldiers; and, seeing herself encompassed with swords and daggers, threatening instant death, was so terrified and agitated, that she discharged blood from every part of her body, and died of hemorrhage in the sight of her assailants. The case of a sailor is also given, who was so alarmed by a storm, that through fear he fell down, and his face sweated blood, which during the whole continuance of the storm, returned like ordinary sweat. Catherine Merlin of Chamberg, at the age of forty-six, being strong and hale, received a kick from a bullock in the pit of the stomach, which was followed by vomiting blood. This having been suddenly stopped by her medical attendants, the blood made its way through the pores of the various parts of her body, the discharge recurring usually twice in twenty-four hours. It was preceded by a prickly sensation, and pressure on the

skin would accelerate the flow and increase the quantity of blood.—The *Medical-Chirurgical Review*, for October, 1831, gives the case of a female, subject to hysteria, when the hysteric paroxysm was protracted, was also subject to this bloody perspiration. And in this case she continued, at different times, to be affected with it for three months, when it gave way to local bleeding and other strong revulsive measures.

But the case of the wretched Charles IX., of France, is one of the most striking that has yet occurred. The account is thus given by De Mezeray:—"After the vigor of his youth and the energy of his courage had long struggled against his disease, he was at length reduced by it to his bed at the castle of Vincennes, about the 8th of May, 1754. During the last two weeks of his life his constitution made strange efforts. He was affected with spasms and convulsions of extreme violence. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that, on one occasion, he was found bathed in a bloody sweat."

From these and other instances that might be cited, it is clearly evident that the sweating of blood may be produced by intense mental emotion. The instances of it are comparatively rare, it is true; but, nevertheless, well authenticated.

### AN INTERESTING STORY.

"Cast thy bread upon the waters, and after many days it will return to thee;" this is a scripture truth, which, like all truth, has been verified a thousand times. The following story may serve to illustrate the verity of this text. Allow me to premise that my story is a true one in all particulars:

Some thirty years since, a lad of one of our Eastern States, about ten years of age, was sent by his employer to carry a basket, heavily laden with wares, to a purchaser. Whilst staggering under its weight up a somewhat steep hill, a gentleman of about thirty years, proffered his assistance, and bugled the tediousness of the way by pleasant anecdotes, good advice, and kind words. They parted—fifteen years passed away—the senior of these two now nearly 50 years of age, sat in his study with melancholy countenance and heavy heart. His door opened, and his young and fascinating daughter, just blooming into womanhood, entered to announce that a gentleman desired to see her father. "Shew him in, my darling daughter," said the father; "and do you, my child, leave us, to ourselves." She obeyed. "The old gentleman entered.—"Well, sir," was his salutation, "have you considered my proposition?" "I have, and have determined, happen what may, I will not force or sway, by and act of mine, the will of my child. She shall be left to her own free choice." "Then, sir, to-morrow by three o'clock, your property must go into the hands of the sheriff, unless you find some friend to pay the twenty thousand dollars." This he said with a sneer, and coldly bowing, left the house. The poor father's heart was racked. I am a beggar—my daughter is homeless—I have no friend to offer assistance in this hour of my severest trial.

In the midst of these bitter reflections, again his daughter entered, introducing a gentleman of some twenty-eight years of age—a stranger. "And in the presence of Mr. G.," was his opening remark, which being affirmatively answered, he continued by saying that he was a successful merchant of New York, had heard of the misfortunes of Mr. G., and had come on purpose to ask the amount of his liabilities, that he might loan the necessary funds to relieve his wants. Nor was he shocked at the mention of the large amount of twenty thousand dollars. He handed him his check, which was duly honored—the father was once more a happy man—his daughter was not homeless—he had found some friend to pay, despite the sneer of his hard-hearted creditor. "But, pray, sir," said the agitated father, "to what am I indebted for this unusual, this munificent kindness, from an entire stranger?" "Perhaps you have forgotten," was the reply, "that some eighteen years since, you aided a friendless boy of ten years of age to carry his loaded basket up the hill—that you gave him good advice and kindly words? I am that boy. I followed your advice—I have lived honestly—I have gained wealth—and now, after many years, have come to return to you, kind sir, the bread which you then cast so freely upon the waters."

It is said, gentle reader, that our young friend caught a glimpse of a beautiful girl of nineteen as he passed through the entry and that he called again, and won at last the heart of the old man's daughter—I say—this is said; and I know it is truly said.

### BONAPART'S OPINION OF CHRIST.

A foreign journal lately published a conversation, related by Count de Montholon, the faithful friend of the Emperor Napoleon:—"I know men," said Napoleon, "and I

tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of Heaven, and the laws of the Spirit.

"Alexander, Caesar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love! and at this hour, millions of men would die for him."

"It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No, it was a long war—a contest for three centuries—begun by the Apostles, then continued by the flood of Christian generations. In this war, if all the kings and potentates of the earth were on one side—on the other, I see no army but a mysterious force, some scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the Cross."

"I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ which is proclaimed, loved and adored, and which is extended over the whole earth! Call you this dying? Is it not living, rather? The death of Christ is the death of God!"

Napoleon stopped at the last words; but Gen. Bertram making no reply, the Emperor added:—

"If you do not perceive that Jesus Christ is God, I did wrong to appoint you General."

### EVERYTHING OR NOTHING.

Religion is a concern between God and man's own soul. It must be real and sincere—genuine and not counterfeit. It is everything or nothing. Possessed of true piety towards God, such as the Bible demands, and man's necessities require, the individual has everything which is necessary to render him eternally blessed. He is sure of the crown of life, of a home in heaven, and an imperishable inheritance in the skies.

Without true piety, religion, such as will bear the test of death, and the dread scenes which lie beyond the grave, a man has nothing. He is an eternal bankrupt in character, in hope and happiness. He is poor and miserable forever. To be real, it must be made a personal matter, a vital principle, a fountain of living water to the soul, separate and alone, or it is not a religion that we can die by; for we must each die alone. It is the "one thing needful," living or dying. Every Christian should examine himself by this test. The soul that cannot be happy—that cannot melt or mount in converse with its God alone, should tremble for its individual safety.

True piety draws to the closet, and humbles and elevates there as well as at the prayer-meeting. Some true Christians may, however, have yielded, without reflection, to the influences that tend to draw them away from their closets and themselves, and may find it difficult to detach themselves from others, and worship God alone, with profit and delight. Let such persons observe their error, and correct it. The Bible, and the secret converse with Heaven, concern you far more than the sermon and the social interview. The latter are advantages to piety; the former are essentials to it, which can never be neglected without fearful exposure to the soul.

### FUNDAMENTAL TRUTHS.

"There must be," says the Rev. Dr. Smyth, "fundamental truths in Christianity, as distinguished from those that are of minor importance. All Scripture is given by inspiration, and contains what is true and profitable; but there is a great difference in the intrinsic and relative importance of those truths. None can be rejected or denied when once known to be revealed, but all are not absolutely necessary to be known. The knowledge of all is profitable, but this is eternal life, to know the true God, and Jesus Christ whom he hath sent." All are to be believed as far as they are, or may be known, because they have a bearing upon the confirmation, proof, or illustration of what is essential; but there are some things which are to be believed for their own sake. These constitute 'the word of truth,' by which we are begotten, and by which we are sanctified; 'the incorruptible seed of divine truth,' which liveth and abideth forever; 'the word of truth,' and the gospel of salvation. These truths relate to that grace and peace which are multiplied unto us through the knowledge of God, and of Jesus our



Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. There are, in short, truths in the gospel as well as in the law which are weightier matters—truths which constitute the foundation laid in Zion, the rock on which the church is built."

## Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 3, 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 Sumter 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.

### MEETINGS OF ASSOCIATIONS.

BETHEL ASSOCIATION.—Will hold its next annual session with the Providence Church, Marengo Co., (near the road leading from theropolis to Dayton) beginning on Saturday the 6th of October. Bro. E. Roberts was appointed to preach the introductory sermon, and Bro. S. Norwood, 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.

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

CAHAWBA.—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.

CHOCTAW.—With Scooter Church; Introductory sermon by Rev. Wm. K. Head; alternate by Rev. L. R. Barnes. Missionary sermon by Rev. B. Manly, Jr.; alternate Rev. S. S. Lattimore.

ALABAMA BAP. 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.

DR. CHAMBLISS.—Please allow me to state, that I shall (*Deo volente*) attend the approaching anniversary of the Alabama and Cahawba associations, and of the Alabama Baptist State Convention, and will be much gratified if all within the limits of these bodies, who are in arrears to the late ALABAMA BAPTIST, will avail themselves of the occasion to liquidate their dues. Those who do not anticipate an attendance in person, may perhaps know some friend who will be at one or the other of the meetings above, and by whom they may attend to this matter.

J. J. BRADFORD.

Bro. Bradford will receive any monies or names of new subscribers that may be furnished for the Alabama Baptist Advocate. Brethren, remember that although our terms are advance, and were so announced from the beginning, many have not yet paid their subscription. Hope they will do so at the earliest date.

[ED. ALA. BAP. ADV.]

Bro. Edmund King will find a communication of his in the 14th No. of our paper. May 25. If he has sent us any other, until that received this morning, and which will be found in another place of today's paper, it has never come to hand. We hope, therefore, our good brother will no longer hesitate to write for our columns, from the fear that his articles will be unacceptable. We entertain too high an opinion of his piety, intelligence, and practical good sense, and of the clear and distinct manner in which his articles are written, to throw them under the table.

For the Alabama Baptist Advocate.

### NOTICE.

I am happy to announce that brother William Callaway has been appointed an agent of the Foreign Mission Board of the Southern Baptist

Convention, for the State of Alabama, and he is hereby commended to the regards and co-operation of the brethren among whom he may mingle. Funds received by him will be regularly acknowledged in the Alabama Baptist Advocate.

JAS. B. TAYLOR, Cor. Sec.  
F. M. B. S. B. C.

### OUR INSTITUTIONS.

Our literary institutions have just opened their winter session, and promise to be well patronized. The Judson Institute, we are informed on the best authority, had eighty young ladies on the ground the first day; and the Howard College has about seventy five young gentlemen—five in the Theological department. This we believe is the largest number ever present before at these institutions so early in the session; and it augurs well for their growing reputation.

### DOST THOU BELIEVE ON THE SON OF GOD?

This is a question in which you and I, dear reader, are personally and deeply interested. There are some things about which we may be indifferent, and yet suffer little damage; but it is not thus of faith in Christ. In the economy of grace, it pleased the Divine Father to connect all that is essentially necessary to our present or future well-being—our happiness in this world or the world to come—with a simple reliance on his Son Jesus. Reject him, and whatever else we may acquire or become, we are beggared still: receive him, and though poor, and miserable, and blind and naked, we have all things and abound. "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him."

It was a merciful provision of God, thus to involve all that is most dear to the soul in the matter of faith. To believe is the simplest and easiest duty which man is capable of performing. Had long pilgrimages or severe penance been required; had great attainments of wisdom power or renown; had large sacrifices and splendid achievements been demanded as the sole condition of life and peace, how few of the human race could have been saved! Then the poor and the needy, the ignorant and the weak, the blind, the halt and the lame, could never have received the gospel. Then, indeed, there had been no Gospel, no good news, glad tidings of great joy to such. But in amazing condescension to our low and helpless state, the blessed God has provided the richest mercies for the soul, and suspended their fruition on such conditions as lie within the capacity of all. He that can disbelieve, is able also to exercise faith. It requires no greater mental effort to receive the Son of God than it does to reject him. If men are not as universal believers on Christ, as disbelievers, it is not for the want of ability to believe, but for the want of a disposition. "They will not come unto him that they might have life;" and how criminal is this unbelief, when it is observed to lie wholly in the badness, the depravity of the heart! "They hated him without a cause." Are you of that number?

There is no reason why we should be deceived, why we should remain ignorant on a subject of such vital moment. Whether we believe or not is a matter of our own consciousness. All that is requisite to a knowledge of the fact in the case, is a careful and diligent self-examination. "He that believeth on the Son hath the witness within himself." Mark well the States and exercises of your own mind; compare them honestly and faithfully with the criteria of faith as stated in the Divine word. Do not persuade yourself against all evidence, nor hope against all reason. It had been remarkable if, on a question of such importance, the Holy Spirit had left us no possible means of ascertaining the truth; and it were not less presumptuous in us to conclude that we are real Christians, real believers in Christ, unless our faith corresponds with the marks indicated by the Spirit of God.

Let it, then, be remembered that no unregenerated person can truthfully affirm that he is a believer in Jesus Christ. Albeit there is so much evidence that Jesus is the Christ, and it is so easy to believe on him; yet, faith is not the natural state of the human heart. He may not disbelieve, because there is no preponderance of evidence against the truth; and still he does not believe, both because he has never considered the testimony which God has given of his Son, and because he has no love for the doctrine of Christ crucified. To such souls, "Christ is as a root out of dry ground, without form or comeliness;" and when he is set forth crucified before them, "there is no beauty in him that they should desire him." He is not precious in their sight—"the chief among ten thousand and altogether lovely;" and how should he be? "They that be whole need not a physician; but they that are sick." They have never yet beheld the necessity of a Savior, they have never felt the helplessness and danger of their state; and have, therefore, never learned to rely on his arm, on the merits of his atoning blood, for life and salvation. Hence it is written, "He that believeth is born of God." "If any man be in Christ, he is a new creature; old things have passed away; behold all things have become new. Now whether this is true in your case, it is clearly in your power to determine. If, for example there has been no such change, radical and thorough in your affections and views, your pleasures and pursuits, your hopes and joys—if you are as proud, selfish and worldly minded as ever; if you can still violate his commands and without pain trample his will beneath your feet; if you are as indifferent and prayerless; if you are as little interested in the prosperity and enlargement of his church as you formerly were; if duty is still neglected or performed as a drudgery—if in one word, you have not that spirit of fidelity, purity and love which was every where exhibited by the Son of God himself; then you have by so much, the most

alarming certainty that you are a stranger to the faith of Christ. "If any man have not the Spirit of Christ he is none of his." But if, on the contrary, you have been deeply sensible of your guilt and danger; if you have sorely and bitterly repented of your sins and unworthiness; and if in the honesty and integrity of your heart, you have renounced the world with its pomp and lusts; the devil with his wiles and seductions, and if you have heartily consecrated your affections, your talents, your possessions and your life to his service; then, you have, by so much, a comforting assurance of faith in him and of salvation by his blood. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us from all sin."

Oh! what inestimable privileges and blessings are conferred on the true believer. "To as many as believed on him, to them gave he power to become the Sons of God;" and because he is sons, therefore hath God sent forth the Spirit of his Son in their hearts crying Abba, Father. They have the liberty of God's dear children—deliverance from the curse of the law; deliverance from the power and dominion of sin; deliverance from the devices and temptations of the wicked one; deliverance from this present evil world;—deliverance from all evil. God their Father, watches over them with sleepless vigilance and makes all things work together for their good. All things are made subservient to their growth in grace and to their ultimate salvation. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's." What then shall harm the true believer? Who shall be against him? Who shall lay anything to the charge of God's elect? It is God that justifieth. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Dear reader, dost thou believe on the Son of God?

### COMMUNICATIONS.

Under this head our readers have had a feast of fat things for some weeks past. To say nothing of the large amount of most valuable thought with which they have been furnished by original contributors, if our memory serves correctly, they have had reports of about one thousand conversions within the last month or six weeks. Thanks to our good brethren for their kind attentions; and we hope they will write on. This is the way to have an interesting paper. Let every man take hold of it. Send us communications that will be read; and send us subscribers, by which means alone we shall be able to print.

### THE SCOURGE OF GOD.

Those of our readers who noticed the Programme of the late commencement exercises of the Judson Female Institute, will remember that Miss Emily A. Whiffen, one of the graduating class, presented an original poem, entitled "The Scourge of God." This production was at the time, regarded peculiarly meritorious, and many desires were expressed—our own among others—that it should be published. We accordingly sought the earliest opportunity to make our wishes known to the fair Author; and we are now happy to say, that after considerable delay, her retiring modesty has yielded it to our solicitation, and that it may be found entire on our fourth page. Although the brilliant scenes which attended its first delivery, may not accompany its perusal, we venture to predict that no attentive reader will lay it down without feeling that it well deserves the place it has found on the pages of a public journal. May the Author long live to enrich the literature of the age by the contributions of her pen.

### NOTA BENE.

The attention of our readers is particularly invited to the appeal of the Rev. J. B. Taylor at the foot of this article; and it is sincerely hoped they will not lay it down without having resolved to respond to the call out of the abundance of the things with which God has prospered them. Let every man ask himself in view of the eternal reckoning, "How much do I owe my Lord, and how long shall it be ere I make that return for his matchless goodness, which it is my imperative duty to make?" Brethren have we done as much, and are we doing as much for the rescue of the heathen as we should do? Are we willing to go into the presence of our divine Judge, and confront the benighted nations of the earth, with the measure of effort we have put forth for their salvation? These are solemn questions, and we shall have to answer them in a few more fleeting years at most. Let us remember that he that soweth bountifully, shall also reap bountifully; and he that soweth sparingly, shall reap sparingly. —[Ed.]

### TO THE MINISTERS AND CHURCHES OF ALABAMA.

Dear Brethren:—As the period of your State Convention will soon arrive, I beg to call your serious attention to the importance of a special effort on behalf of Foreign Missions. This is the more appropriate, as until the last month, we have been without any one, whose special business it was to plead on our behalf in your State. Our Agent will have the opportunity of seeing comparatively few of you this fall, and we therefore beg that each church will make an effort to collect funds of all its members and forward to the Convention to meet at Carrollville. Will not all the brethren of the ministry think of the millions of perishing idolaters, who have not yet heard of Christ, and to whom we may now send the word of life, and, at once, secure the free will offerings of those to whom they minister? We trust they will.

The Board are exceedingly desirous of enlarging their operations. Many more preachers

of Christ's Gospel, should now be sent by Southern Baptists to China. On the coast of Africa, we ought at once to multiply our forces threefold. The appeals which come to us from that land are truly exciting. The men we can find, but how shall they be sustained. Let me, Dear Brethren, on behalf of those who are perishing for lack of vision, urgently plead. Let me beg Alabama Baptists from their abundance to increase their benefactions to this object, and thus evince their readiness to obey the solemn command of their risen Lord: "Go ye INTO ALL THE WORLD, and preach the gospel to EVERY CREATURE."

JAS. B. TAYLOR, Cor. Sec.  
F. M. B. S. B. C.

### BAPTIST ALMANAC AND REGISTER.

The polite attentions of the editor, Rev. Thos. S. Malcom, have placed us in receipt of the Baptist Almanac and Register for 1850. As usual, it is full to the running over of highly interesting matter—*multum in parvo*: and we are happy to observe withal, that while its calendrical pages are suited to every latitude and longitude of the United States, its statistical information is, for the most part, compiled from reports of the latest dates—1848, 49. This is an improvement of the present Register over its predecessors, which will not fail to render it a more acceptable offering to the community for whose gratification mainly, it was prepared: and if, on the whole, it presents the Baptist denomination in an imposing and cheering aspect, it also develops some facts singular enough in detail.

The missionary and anti-missionary Baptists, in the States and Territories of the Union, aggregate 10,441 churches; 7,464 ordained and unordained ministers; 754,652 communicants in fellowship, of whom 47,739 were baptized the past year. Of this number 372,216 are embraced in the "Free States," and 382,439 in the "Slave States." In the former division, the net increase, during the year, was but 2,621; and in the latter, it was 18,688. The States of Maine, New Hampshire, Vermont, New York, Pennsylvania, Ohio, and the District of Columbia, report a dearth of 2,342; whereas Georgia and Alabama each report a clear gain considerably above that of all the Free States together.

The missionary Baptists alone number 8,406 churches; 5,142 ordained ministers; 1,302 licentiates; 686,807 communicants;—baptized the past year 46,208. This shows an average of 1½ churches, numbering 133½ members, to every ordained minister, and an average of nine persons baptized by each during the year. There are but four States in the Union—Massachusetts, Rhode Island, Connecticut, Delaware, and the District of Columbia—that have as many ministers as churches; and if every present licentiate were now ordained, and every ordained minister were now in the field, we should still lack nearly one third as many more to supply the churches already constituted,—to say nothing of the surrounding destitution.

The anti-missionaries have an aggregate number of 2,035 churches; 907 ordained ministers; 113 licentiates; and 67,845 members—baptized during the year 1,439. From this statement it appears, they have slightly more than 24 churches of 75 members each to every ordained minister; and that each minister, on an average, has baptized 1½ persons during the year. If all their present licentiates were now ordained, they would yet have twice as many churches as ministers. The anti-missionaries are most numerous in Georgia, Tennessee, and Alabama, and it is a singular fact, that with one exception (Tennessee), these States have furnished the largest gain to the missionary churches during the year.

The aggregate amount of contributions to religious objects during the year, exclusive of sums previously in the treasuries, and sums raised by the sale of books, &c., is \$207,549.11, making an average of 30¢ cents to each missionary Baptist communicant. Of this amount, however, \$172,285.11 were contributed to Northern Boards, and, of course, must be set down to Northern Baptists—who will give an average to each member of 59 1/6 cents; while but \$25,264 were contributed to Southern Boards, making an average to each missionary Baptist in the Slave States of slightly more than 7¢ cents!

This statement, it is true, does not contain the aggregate contributions of Southern Baptists, a considerable portion of which is expended through the different Associations, and not reported to any of the denominational Boards. Nevertheless, such unreported sums would not relieve the painful contrast presented between the liberality of the Northern and Southern churches—a contrast the more remarkable, when it is remembered that the principal increase of the membership of the denomination has been made at the South; and it suggests to us that there is something radically defective in our operations. Either the ministry are remiss in neglecting to present the claims of benevolence to the minds of their churches; or many members of the churches have not been really converted from the love of the world to the love of God, from the love of self to the love of souls.

In either event there is occasion to humble ourselves in dust and ashes; and in bitter lamentation to confess our fault, that while we have been more peculiarly blessed with large increase to our numbers, we have been more backward in making suitable returns to God for his goodness. It is to be hoped that the next annual Register will report a decided improvement in respect to our charities to a perishing world.

The Cincinnati of July 19th, has the following: "The deficiency in the wheat crop of Ohio this season, it is now pretty satisfactorily ascertained, will be about one-third, or from 7,000,000 to 8,000,000 bushels."

### BROWN UNIVERSITY.

The eightieth annual commencement of Brown University, came off on Monday, the 8th ult. The graduating class consisted of twenty six young gentlemen, upon whom was conferred the degree of Bachelor of Arts.

The Honorary degree of D. D., was conferred upon Rev. Elam Snalley and Rev. Jas. W. Thompson, both of the class of 1827, and Rev. Mark A. D'W. Howe, of the class of 1825, and Rev. Wm. Hagus, a graduate of Hamilton College.

The degree of L. L. D. was conferred on George Robert Russell, a merchant of Boston, of the class of 1821; and on G. Washington Keely, of the class of 1824; and on John Henry Clifford of the class of 1827.

Mr. Russell delivered the oration before the Phi Beta Kappa Society, on the *History of Commerce*. He is probably the first active merchant in the United States, who has received an L. L. D.

Professor Gammell, from the Committee on Obituary Notices, presented the record of the graduates who have died within the year. From this it appears that the whole number of graduates who are known to have died within the year is 17, of whom 7 were Clergymen, 5 Congregational, 1 Episcopal, 1 Baptist, 6 were Lawyers, 2 Physicians, 1 a Farmer and 1 a young student.

We learn that at a meeting of the corporation of the University, Dr. Wayland announced his resignation of the Presidency of the Institution, to take effect as soon as his successor could be selected. A Committee was immediately appointed to confer with him, and to endeavor to persuade him to retain the office. He has filled for more than twenty years, with so much honor and credit to the University. As the result of the conference we learn that the resignation will not take effect during the present academical year. It is not improbable that arrangements may be made by which the Dr. may be induced to retain his place for some time to come.

### MISSIONARY JOURNAL.

Another earnest appeal is made to our brethren for aid in the circulation of the Missionary Journal. That our continual call may not weary them, it is hoped that they will at once render the necessary aid. The appeal is not for those whose names are appended to this article. The labor of editing it is so much added to their other numerous duties, without additional compensation. Neither is it for the benefit of the publisher: for he receives only a just recompense for his services. But our plea is for the cause of Domestic and Foreign Missions. Those objects are best promoted by conveying to the understanding the most correct information in regard to them. The Journal has been appointed by the Southern Convention, as the appropriate channel for such communication. It is the organ of both the Domestic and Foreign Mission Boards. In the Domestic Department may be found, from time to time, an account of our own country; its present condition, prospects, and destiny, and our duty in regard to it; also the objects, plans, wants, resources, and operations of the Board; together with an account of the labors and success of other Domestic Missionary bodies in the United States.

In the Foreign Mission department may be found the proceedings of that Board—their field—wants and resources—essays and appeals—urging the claims of a heathen world upon enlightened Christians. It contains much valuable information, collected by much labor, upon the whole missionary question, and put in a form convenient for preservation. And it is very desirable that it be placed in every Baptist family in the bounds of the convention. We have nearly five thousand churches, three thousand ministers, and four hundred thousand members. And of all this multitude less than NINE HUNDRED are subscribers to the Journal! It is mortifying to state such a fact. We fear others will measure the zeal of our denomination in the cause of Missions by its thirst for missionary intelligence. Only a small number of our ministers take the Journal. Were all the subscribers confined to them, not one in three would possess it. The terms are such that each minister may obtain it free of charge. By securing five new subscribers, and forwarding the money to H. K. Ellyson, of Richmond, Va., he may have the sixth copy gratis. Should only two thousand ministers pursue this course, in two weeks from the time of reading this notice, twelve thousand names, with the money, would be on the way to the Journal office. And without any serious inconvenience to any. What a vast amount of information would they be the means of circulating,—what a missionary zeal would they be the instruments in awakening.—What an influence for good would they set in motion.

Dear brethren, this is a work you can perform—will you do it? May we not soon hear a favorable response, and be encouraged in our onerous labors by your united, hearty and prompt co-operation.

Yours in the Gospel,  
J. B. TAYLOR, Cor. Sec. F. M. S. B. C.  
R. HOLMAN, Cor. Sec. B. D. M. S. B. C.

### IOWA BAPTIST CONVENTION.

We have received, says the Watchman of the Prairies, the minutes of the Iowa Baptist Convention which met at Iowa city June 1st and 2d, and of the third anniversary of the Iowa Baptist Education Society. The Convention embraces within its bounds about fifty churches, and over one thousand members. It is stated that out of 34 organized counties in the state, very few of the county seats have regular weekly Lord's day preaching by ministers connected with the Convention. Although several ministers have made that state the field of their labor during the past year, yet the destitution is great. One who entered the State last fall, Rev. J. M.

Hope, has since left the State on account of impaired eye-sight. Another, Rev. A. H. Taylor, has left on account of illness in his family. The Church of Debuque is destitute by the removal of Rev. T. H. Archibald to Davenport. Rev. B. F. Brabrook, Home Mission Agent in this State, was chosen Moderator of the Convention, and Rev. T. H. Archibald, Clerk.

The Iowa Baptist Education Society held its anniversary in connection with the Convention, Joseph T. Fales, President, and Rev. W. E. Morry, Secretary.

Great harmony and energy appear to characterize the meetings and efforts of our brethren in Iowa, which is a happy circumstance in establishing the gospel in a new country.

### NOVEL CONVOCATION.

A scene of peculiar interest, says the Zion's Advocate, was exhibited in the quiet village of Kingsboro', N. Y., a few days ago. Dr. Yale has been pastor of the Presbyterian church in Kingsboro', for nearly half a century, and many young men have gone out from his flock to labor as ambassadors for the triune God. A short time ago notes were addressed by Dr. Yale to sixteen ministers, the only survivors of a band of thirty requesting them to meet at Kingsboro', in the latter part of July, in a ministerial convocation. Each was to bring with him a sermon on a specified topic, and the sermons were to be bound together as an interesting memento for future generations. The ministers assembled as requested, and the meeting was one of unparalleled solemnity. A prayer meeting was held on the morning of each day, the sermons were preached in the morning and evening, and the afternoon was devoted to a private conference, in which the personal experience of each minister was freely communicated. Six Christian denominations were represented, the Old and New School Presbyterians, Congregationalists, Episcopalians, Lutherans and Baptists. A scene, so rarely witnessed, must have been fraught with the most interesting associations to all who were present, sent last specially to discharge their ministry, who looked on so goodly a band of spiritual descendants in the holy office.

### DESTITUTION.

A Texas correspondent writing us from Nacogdoches, says: "There is great destitution of the word of life in all this region of the country. For several counties together, lying around this place, the people scarcely ever hear Baptist preaching. The Roman Catholics have a church here, and the Methodists hold meetings here; but they have no church house. A Baptist minister of the right stamp,—pious and talented—might do vast good in this and the adjoining counties."

67 Who will go to Nacogdoches? Is there no one to say, "Here Lord am I, send me."

### ORDINATION.

Brother W. Jacob Parker was ordained to the gospel ministry, at the Concord Baptist church, Choctaw Co., Ala., on Saturday before the second Sabbath in June past, by brethren Nathan Slay, W. P. Carter, Benj. F. Willis and Thos. H. Clift. The ordination sermon was delivered by brother Slay, from 1 Tim. 3: 2; brother Carter examined the candidate, prayer was offered by brother Willis; the charge was given by brother Slay, and the right hand of fellowship by the Presbytery and church.

May the services of the occasion prove a blessing to the congregation; and brother Parker eminently useful in the ministry of the he made blessed God.

WILLIAM SLOAN, Ch. Clerk.

67 The above information has just been received, although the letter bears date of July 11. Where has it been? Will the Postmaster account for its prostration?

67 Thanks to Bro. Sloan for his money and new subscriber.

### WANTED.

Minutes and Reports of Associations and other religious bodies are wanted by the subscriber. Address: "Board of Domestic Missions, S. B. C., Marion, Ala."

R. HOLMAN.

### BOOKS, BOOKS, BOOKS.

The Books of the Southern Baptist Publication Society may be found at Calvin High's Drug Store of this place. Call and buy.

### Communications.

Brother Chambliss:—I have taken my pen in hand to communicate an account of a very gracious meeting which was held at a place called the "Dogwood Grove," by the members of Shoal Creek Church in Shelby county. The meeting commenced on Friday night the 21st inst., and continued until the next Wednesday night. The congregation was not very large, as the place was rather in the edge of the valley. Elder Harris, the pastor of the church, was the only minister of our order until Tuesday, when Bro. Cockran arrived. We however had the assistance of some Methodist brethren a part of the time. The result of the meeting was the church was much renewed in the spirit of their minds, and strove together, as one man, for the good of immortal souls; and their labor was not in vain, as 11 professed repentance towards God and faith in the Lord Jesus Christ—seven of whom united with the church. The others expect to join another church, the Union, a few miles distant. Let all those who put their trust in the Lord rejoice, that the success of the means God designs shall be used for the advancement of his kingdom, is always sure, and prove the doctrine true that his word shall not return unto him void; but shall accomplish that which he pleases and shall prosper in the thing wherunto he sends it.

Yours in the bonds of Christ.

EDMUND KING.

Monticello, Sept. 20, 1849.



Dear Brother:—Having now a few leisure hours, I enjoy them in communicating to you more good news of the presence and power of God in this section of the country.

Our Union meeting convened with the Liberty church of this (Talladega) county, on Friday before the 4th Lord's day of this month, September—brother J. M. Russell with us.—The meeting was one of deep interest, and before its close we had the happiness to baptize 17 souls, among whom was the Rev. William Fincher, a preacher of the Methodist denomination. He came forward on Tuesday, at which time he made the following statement:—that he was 51 years of age, had been a member of the Methodist church 29 years, and a preacher in that connection 24 years. He said, that during the whole of this period, he had felt that the Baptists had decidedly the advantage of all others on the subject of baptism, and that recently he had become more deeply impressed to investigate his duty on this subject, the result of which was a full determination to submit to that ordinance, by immersion, as the only scriptural mode of baptism. He observed that when he first communicated his purpose to his wife, who was a pious member of the Methodist church when he married her, she became so deeply distressed as to be thrown into her bed for a considerable length of time, on account of which he had deferred his duty—thinking for the sake of his wife, he would try and live as he had done before. During this period, he had sought the will of the Lord by special prayer, desiring particularly, that if he could be as useful where he then was as by coming out more fully in the observance of truth, he would so manifest it by the tokens of his Spirit's presence; but instead of the joys of God's salvation in answer to this prayer, his mind was filled with overwhelming darkness. He then reversed the order of his petitions, desiring the witness of the Spirit, if he should go forward in this ordinance, upon which, to use his own language, "such floods of light and joy burst upon his soul as he had never before experienced." He now determined, truly, to yield to the divine command; and to his great gratification he found, upon the communication of the whole matter to his wife, that her objection was also taken away, so that no obstacle now remained to the full discharge of his duty. He was accordingly baptized, as I said; and we think his wife will follow soon. Several of their children are now with us.

This church I supply as pastor, and have baptized 30 at the last two meetings. Of that men would praise the Lord for his goodness.

We have just closed a meeting at Poplar Spring Church, Coosa Co., at which 12 were baptized, and one now stands over, who will receive that ordinance soon. This church was constituted last October, and more or less have been added to it by baptism at every meeting since. It now numbers 83 members, 70 of whom have been baptized into its fellowship within a year. Of this church I had the pastoral charge in connection with brother J. M. Butler, until about May last, when I resigned to supply a more distant field; since which time brother Butler has served it alone, and though a young preacher, he is much beloved. But I must close.

I am endeavoring to go a head night and day. I have not seen my family for eight or ten days past. I hope God will guard and protect them. When I have more news of interest, you shall hear from me again.

Yours in Christ,  
JOSEPH BANKSTON.  
Syllabogga, Talladega Co., Sept. 15, 1849.

#### BETHLEHEM ASSOCIATION—ITS LATE SESSION.

Brother Chaplain:—This body convened on the 22d ult., with the Belleville Church, Conecuh county, Ala. Not arriving till late, I did not have the pleasure of listening to the introductory discourse by the Rev. J. C. Jones, of attending the exercises of the first day. The Association, however, was organized by the re-election of the Rev. A. Travis, Moderator, and the Rev. Platt Stout, Clerk. Brother T. has been its presiding officer for twenty-five years.

On Sabbath the pulpit was occupied, at 11 A. M., by the Rev. David Lee, of Lowndes Co.—a corresponding delegate from the Alabama Association; and at 3 P. M. by the Rev. J. J. Sessions. These brethren preached with their accustomed zeal and ability, and were listened to with the most respectful attention. They are men of talents; they stand high in the ministry, and are much beloved by all who know them. Brother Sessions is a man of considerable power. He has a clear, logical mind, a fine imagination, a good voice, and is a pleasant, animated speaker. He is one of the best preachers in our State.

The business of the Association was resumed at 10 A. M. on Monday, and the deliberations of the day were characterized with considerable interest. A resolution was introduced favoring a new translation of the Bible, which, after an animated and able discussion of several hours, was lost. I left early on Tuesday, and hence cannot furnish you with a further account of its proceedings. I was much pleased with the unanimity and brotherly feeling that existed among the members of this body. There was not, during my stay, a jar, or an unkind word uttered.

In point of churches and territory, this is the largest association in the State. It is composed of fifty-four churches, and embraces five or six counties, with several churches in Florida. Three hundred and eighty-five were added by baptism during the associational year. The churches generally are in a better condition than they have been for years past. This is a very efficient and active body. It has had one missionary employed all the time during the past, and efforts are being made to increase the number the present year. Its leading ministers are

such men as the venerable, talented, pious, beloved Travis—one of the best men that ever lived, Stout, Sessions, Hawthorn, J. C. and A. W. Jones, Morrow, Lee, and others, who, with a host of lay brethren, for intelligence, piety, and Christian benevolence, will compare with any body of men in the Southern country.

I had the gratification of exchanging salutations and passing a few words with many precious brethren—some of whom I have known since childhood's hour. How pleasant it is to meet with those who knew us when life was young—who were accustomed to worship with those who gave us birth—and who can tell us of things and events sacred to us, that transpired in our early years, which time long since has faded from our memory. 'Tis a pleasure rich indeed, a privilege heaven-like in its character, and an enjoyment the Christian only can appreciate. But I must desist from these pleasing reflections, and conclude by saying that the brethren and friends of the Belleville church are a warm-hearted people. The delegates and friends from a distance met with a kind and hospitable reception—all were well and comfortably entertained.

IOANNES.  
MARION, October 2, 1849.

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

(Concluded.)  
In our hasty sketches of this interesting book, the work of an able, bold and candid mind, we cannot forbear recommending it to Bible students, especially Christian ministers—not that it is wholly to be received as truth; for no book of 542 pages, on any subject, is wholly true.—The Bible only is unerring truth. But this author has thrown much light upon the most obscure book of the holy Scriptures, which has been sealed to most of us, for want of a teacher, and patient investigation on our own part. The *Apocalypse* need not be a sealed book. It was written for our instruction and comfort, containing a prospective history of the Christian church down to the end of the gospel dispensation, when the great work of man's redemption will have been completed. But the figures by which characters and events are represented, some of them imaginary monsters, or celestial wonders, do not convey to us ideas in such a way as to make us prophets really, foretelling with precision, the marvelous events of the future. That was not the purpose of our heavenly Father in giving us the book. Yet it does shed shadowy characters and events in a such a manner as to give us general ideas of their nature, and when they come to pass we can discern their exact fulfillment of the prophecy, and derive an argument for the truth and inspiration of the Scriptures, which is sufficient to satisfy every candid reasoner. And the pictures it presents of a judgment to come—the righteous martyrs, the poor suffering for Christ's sake, and all who have received the message of salvation, gathered up in heaven at last to be kings and priests unto God; and the wicked who spurned that message, loving darkness, unwilling to retain God in their thoughts, mocking at his threats and promises, driven away in their sins—are well calculated to awaken us, and excite us "to work out our own salvation, God working in us both to will and to do of his own good pleasure." But we should not be too bold and confident in our interpretations of the unfulfilled prophecies; nor should we set bounds to the power of God by supposing he can do nothing more wonderful than we have seen done in our day, supposing the day of miracles will never return. The creation of worlds and systems of worlds was a wonderful work, yet it was done. The resurrection of all the dead of all ages and climes, every one in his own identity, will be a great miracle; but it will occur as certainly as a grain of truth. Future generations—possibly ourselves—many witness greater wonders than any ever recorded. It hath not entered into the heart of man to conceive what God has laid up for his people. The Redeemer may come and take up his abode again on this earth, reigning visibly with the redeemed of his blood; and when all the plans of omnipotent, omniscient goodness shall have been fully consummated in relation to our world, he may call us away to distant space and pronounce the irrevocable doom of the ungodly, and publicly glorify his people and give them a fairer Eden than Adam lost. But we cannot know certainly all the particulars. We know of most all appear before the judgment seat of Christ, but when or where he does not teach us, except that it is after death. That were enough to make us watchful if we be wise.

But Mr. Lord speaks confidently about things yet to come to pass, as if there were no uncertainty about them, which is undoubtedly a fault. Nor does he invariably give satisfactory reasons for his interpretations. He does not show conclusively, that the judgment of the righteous and the wicked will not be simultaneous. The dead in Christ shall rise before the living are changed; but if they are to reign with him 350,000 years on earth, it does not follow that they may not stand on his right hand in the judgment of the great day, when the wicked are to stand on his left, and be judged according to the deeds done in the body.

The ultimate triumph of the cross and destruction of its enemies is clearly taught; but seeing the book—the *Apocalypse*—is to a great extent figurative, it does not appear certainly how much is not figurative; but our author has decided that the angel in the 20th chapter laying hold of Satan and thrusting him chained into the bottomless pit, is not figurative. But enough. It is an interesting book—probably the best exposition of the *Apocalypse* extant; for most others do not make their interpretations even plausible in many places; this is always plausible, if not satisfactory and convincing. He seems to satisfy himself; others do not. No one can read the work carefully without being instructed.

#### RELIGIOUS ITEMS.

**RELIGION IN MEXICO.** A Colporteur from the interior of Mexico, says that large numbers purchased books. He sold over \$50 worth in a day. Among the liberal purchasers was a priest, who expressed his regret that the whole of D'Aubigne's history was not published in Spanish.

**A FAITHFUL CHURCH.** The Presbyterian church in Princeton, N. J., since its formation, has sent forth eighty-five ministers of the gospel from its membership, not including those who have held a temporary connection with the church, while members of the Seminary.

**JACKSON COLLEGE, TENNESSEE.**—Mr. Joseph Crawford A. M., of Aberdeen, Miss., a graduate of Edinburgh University, Scotland, has been elected by the Board of Trustees of Jackson College, to fill the chair of Ancient Languages in that institution, made vacant by the death of Rev. Joseph Sherman.

**PARTICULAR BAPTISTS.** The Baptist Reporter for August gives the following summary of the present condition of the Baptists in Great Britain. Scotland is omitted in the general estimate. Churches, 4,048; members, 128,037; nett increase for the year, 4,132; Sunday Schools, 144,735.

**GENERAL BAPTISTS.** The General Baptists of England recently held their anniversary at Leicester. The meetings were well attended, and of an interesting nature. The Churches share largely in the Christian activity of the age, and enjoy a good degree of prosperity. They report 100 regular ministers, 17,500 members, 1,000 baptized during the last year, 22,000 Sunday Schools, and 2,500 teachers.

**CONTROVERSY AMONG THE JEWS.** For some years past, an animated controversy has been going on among the Jews in the United States relative to the observance or neglect of ancient ceremonial laws; and the "Occident" has contained many communications on the subject. In New York and Charleston, it has been especially warm, and progressed so far that synagogues have been erected by each party. The difference consists in the fact, a portion of the sect desire to secure freedom of action, as to the matter of keeping open their stores on Saturday, and the eating of prohibited meat of coffee-houses. The opposition party demand a strict conformity with all the requisitions of the Jewish creed, and an observance of the forms and ceremonies of Jewish worship.—*Phil. North American.*

**RELIGIOUS STATISTICS.** The Christian Almanac for 1850, just published by the American Tract Society, gives the following estimate of the different denominations in our country.

The Regular Baptists are put at 657,750; and Churches at 8,205; more than 250,000 likewise are embraced in anti-missions, Campbellites, Free Will, &c.—Methodist Episcopal, 629,660; South, 465,533; Protestant and others, 81,000; Presbyterian Old School, 193,033; New School, 155,000; Congregational, 127,196; other Presbyterian sects, 140,000 Dutch Reformed, 32,340; German Reformed, 69,750; Protestant Episcopal, 67,550; Lutheran, 163,000; Roman Catholic, 1,231,300; Christian Connection, 325,000. Papists include every body belonging to them, men, women and children; and most of the others only communicants.

**THE BIBLE FOR CALIFORNIA.** Mr. Frederic Buel, a licentiate of the Congregational Church, went out in the Empire City to California, as an agent of the American Bible Society. His mission is to survey the ground, and to prepare the way for a free circulation of the Holy Scriptures among the mixed and peculiar population of that new territory.

**JESUITISM IN FRANCE.**—Jesuitism is increasing in power in France. The Minister of Public Instruction (M. de Falloux) has succeeded in bringing all the departments of the educational system under the immediate surveillance of the priesthood. The Jesuits are openly opposed to the freedom of the press and public discussion.

**IOWA BAPTIST CONVENTION.** We have received, says the Watchman of the Prairies, the minutes of the Iowa Baptist Convention which met at Iowa city June 1st and 2d, and of the third anniversary of the Iowa Baptist Education Society.—The Convention embraces within its bounds about fifty churches, and over one thousand members. Yet it is stated that out of 34 organized counties in the state very few of the county seats have regular weekly Lord's Day preaching by ministers connected with the Convention.—Although several ministers have made that state the field of their labor during the past year, yet the destitution is great.

H. L.

sums have been collected in Peter Pence, and laid at the feet of the Roman Pontiff. The Bishop of Mobile has gone to Gaeta to present these sums and to hand to his Holiness the proceedings of the National Council at Baltimore. It is said he presents a very flattering account of the spread of Romanism in America.—*N. O. Presbyterian.*

**TIZ SIKUS.** A religious tract and book society has been formed at Agra, in India, for the purpose of giving the gospel to the Sikhs. This is a noble move, and it is cheering to see British Christians following so rapidly with the blessings of religion in the footsteps of British conquests.

**PRIZE ESSAYS IN ENGLAND.** Five prizes are offered by the London Tract Society for treatises on the Condition of the Working Classes, and the best means of promoting their temporal and spiritual welfare. £100 for the best work, not over 144 pp., 12 mo.

£50 for the second best, not over 144 pp., 12 mo.

£25 for the best Tract, not over 48 pp., 12 mo.

£20 for the second best, not over 48 pp., 12 mo.

£15 for the third best, not over 48 pp., 12 mo.

"The principles of these works must be in harmony with the Scriptures, and free from all sectarian bias. The subjects introduced, whether religious, moral, social, or economical, must be viewed in the light of Divine Revelation. The copy right of all the prize pieces to belong to the Society.

The adjudicators to be the Committee and Officers of the Religious Tract Society. The manuscripts to be addressed to Mr. William Jones, Religious Tract Society 56 Paternoster Row, London, on or before the 1st of January, 1850. They must be distinguished by a motto and initials, with a sealed letter containing the name and address of the writer."

#### SECULAR INTELLIGENCE.

**REWARD OF KINDNESS.** The Cleveland True Democrat states that "not a nurse nor a physician who nobly went to Sandusky to relieve the sick, has been carried off by the disease."

**ACCEPTED.** The Rev. Mr. Green, Professor of Rhetoric and Logic in the University of North Carolina, has accepted the appointment of Bishop of Mississippi.

**QUITE A SIZEABLE BILL.** The law in Connecticut against selling spirituous liquors imposes a fine of \$10 for the first offence, \$20 for the second, and so double for every offence of which a man shall be convicted. A man has forty-five cases pending against him, the last of which, if found guilty, subjects him to a penalty of \$114,490,982,543,360.

**TELEGRAPHIC.** Strange results may be produced by a proper and scientific "working of the wires." Hoise's Telegraph line has recently sent a message from New York to Boston "each word being beautifully and distinctly printed in Roman capitals."

**A NEW SCOURGE.**—The Washington Republic publishes a letter from Hungary, in which a terrible scourge is said to have seized the Russian soldiers, known as the "lice pest." The individual is attacked by vermin under the skin, which increase until the whole body becomes one mass of corruption. Hitherto no remedy has been discovered, and the person attacked is considered as doomed; and the letters say, "hundreds have, at their own solicitations, been thrown into the river, to terminate their sufferings."

**IMMIGRATION.** Immigrants from the "old country" continue to pour into the United States in a large and steadily swelling stream. At New York, during the month of June, there arrived by sea 29,078 immigrants; and during the month of July, 30,098 immigrants. The whole number of immigrants, by sea, at that port during the first seven months of the present year was 143,222. Of this aggregate, 101,320 were born in Great Britain and Ireland, or nearly 71 per cent., being an increase in the proportion over the previous year of 4 per cent; and of the remaining 42,002 there were 31,142 who were born in Germany, or nearly 24 per cent; being a decrease in the proportion since last year of 41-2 per cent.

**CURIOUS ICELAND PLANTS.** Many of the plants of Iceland grow to an unnatural size, close to the hot springs. Thyme grows in the cracks of the basin of the Great Geyser, where every other plant is petrified; and a species of chara flourishes, and bears seed, in a spring hot enough to boil an egg!

**EXTENT OF THE UNITED STATES.** We certainly have a big country! From the easternmost town in the United States,

Buffalo, Cincinnati, St. Louis, and the South Pass of the Rocky Mountains, to Astoria, in Oregon, the distance by the travelled route is 4,517 miles. From the Madawaska, in Maine, by the Atlantic route, via New York, Washington, New Orleans, and Galveston, to the mouth of the Rio Grande, 2,923. From New York to the head of Lake Superior, via Detroit and Mackinac, 1,856; thence down the Mississippi, to the Gulf of Mexico, is 2,824 miles. From Eastport, Maine, to the Bay of San Francisco, California, on the Pacific, via Portland, Philadelphia, Pittsburgh, St. Louis, Santa Fe, and the Colorado of the West, is 2,544 miles. *Cin. Atlas.*

**DAVID AVERETT.** A writer in the Boston Transcript has revived the memory of the author of the famous lines in the *Columbian Orator*, commencing

You'd scarce expect one of my age,  
To speak in public on the stage.

He was a lawyer of Boston fifty years ago, and by name David Everett, the son of a soldier of the Revolution, who fell in its early scenes, and was self-educated. He graduated at Dartmouth, studied and practised law, wrote a work in numbers, "Common Sense in Dishabille," published in the Farmer's Museum, edited by Denie, alter of the Portfolio. Mr. Everett also wrote "Daranel; or, the Persian Patriot," a tragedy which was acted in Boston. He became a steady politician and political writer, and ended his days in Ohio in 1816 or 1817.

**THE MORTALITY AT ST. LOUIS.** The St. Louis Republican of the 8th contains a table of the interments in that city, between April 23d and Aug. 6th, 105 days, by which it appears that the whole number of interments had been 5989; of which 4660 were of cholera, and 1493 were of children under 5 years of age; and all in a population of about 60,000 souls.

**THE MESSENGER-BIRD.** The Almanac of the Brooklyn Female Academy has adopted the happy idea of "communing with each other by a monthly periodical under the above title, the first number of which has already appeared. It is handsomely printed, containing twenty-four pages, and is furnished at \$1 per year.—T. D. Smith, 202 Fult on street, Brooklyn, Publisher. The second number will be published in May, and it will be continued regularly thereafter. So numerous are the present and past pupils of the Brooklyn Female Academy, and so ample the qualifications of the Almanac, that a magazine may be looked for both well sustained and worthy to be. It certainly has our best wishes.

**EXTRAORDINARY.** One of our exchanges mentions the following extraordinary incident:—  
A boy fell off the top of a long ladder, but, alighted on his feet. He sprang up with a rebound which carried him backwards, and he tumbled into a deep well. He was given up for lost, but was presently heard moving in the water; he clung to the rough walls, and was ultimately got out unhurt!

**LANGUAGES.**—There are three thousand six hundred and sixty-four known languages now used in the world. Of these, nine hundred and thirty-seven are Asiatic; five hundred and eighty-seven European; two hundred and seventy-six African; one thousand six hundred and twenty-four American languages and dialects.

**HOW TO SAVE A FORTUNE.** If a man 21 years of age, should begin to save one dollar per week, and put it at interest every year, he would have at 31 years, of age \$20; at 45 years of age, \$1,681; at 60 years of age, \$9,150; and at 71 years of age, \$11,500.

There are in the State of New York, twelve cities, viz: Albany, Auburn, Brooklyn, Buffalo, Hudson, New York, Oswego, Rochester, Schenectady, Syracuse, Troy and Utica. New York is truly the "Empire State."

**ARTIFICIAL MAHOGANY.** By the following method which is practised in France, any species of wood, it is said of a close grain, may be made to resemble mahogany, so nearly, as to deceive the best judges.—The surface of the wood is first planed smooth, and then rubbed with a solution of nitrous acid. One ounce of dragon's blood is dissolved in nearly a pint of spirits of wine, with which is mixed one-third of an ounce of carbonate of soda. This liquid is then filtered, and laid on in a thin state with a soft brush. This process is to be repeated, and in a short time the wood possesses the exact appearance of mahogany. When the polish diminishes in brilliancy, it may be restored by the use of a little cold drawn linseed oil.

A prefect of one of the French departments mentioned some days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:

possible means, the citizen Louis Napoleon Bonaparte, should he present himself in your department.

(Signed) LEBEAU ROLLIN."

A year later the same prefect received another despatch in the following terms:—"Arrest, by all possible means, the citizen Ledru Rollin, if he presents himself in your department."

(Signed) DEFAURE.  
Minister of Louis Napoleon."

#### MORUARY.

Departed this life at the residence of Mrs. Anna H. Dunklin, in Lowndes county, Ala., July 22, 1849, of infirm old age, Mrs. Temperance Hamilton, the widow of Thomas Hamilton, aged 87 years, 9 months, and 12 days. Mrs. Hamilton was born in Virginia, October 10th, 1762. Afterwards she removed with her father and family to South Carolina, where she remained until 1821; during which time she embraced the Christian religion, and became a member of the Baptist Church, at about the age of 30 years. She was married to Mr. H. during her stay in South Carolina, with whom she moved to Alabama, where they lived happily together during his life, he fulfilling the part of an affectionate husband, and she, the part of a kind, loving, and Christian wife. And when death called from her family her husband and protector, she, like a humble and obedient servant of Christ, murmured not, but put her trust in God, and relied on his word for comfort and protection, ever believing that all things would work together for good to them that served the Lord. For the few last years of her life, she not only expressed a willingness, but an actual desire to leave this world of sorrows, fully assured that though she should have "to walk through the valley and shadow of death yet she would fear no evil." And when her hour finally came, she rejoiced to know that her time of departure from sorrow and affliction was so near at hand, and without a murmur or sigh, she yielded up her body to death, and her spirit to God who gave it. Mrs. Hamilton lived an exemplary pious Christian life, was loved and respected by all who knew her; and died a bright example of a faithful member of the Church of Christ.

#### RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAME.	AMT.	VOL.	NO.
L. V. Tarrant	\$4 00	6	52
R. C. Payne	1 70	6	52
Dr. J. R. Larkins	1 00	6	52
Saml. S. Harvell	10 00	4	26
Willis Nunnelee	5 00	6	52
J. Cree	2 00	6	52
Rev. J. C. Jones	3 00	6	52
A. Perryman, esq.	4 00	6	52
Mrs. Sarah Lamont	3 00	6	52
Rev. J. Mitchell	3 00	6	52
Stephen Andrews	7 00	6	52
Wm. Tucker	4 00	6	52
Darin Baker	1 30	6	52
David C. Richards	4 00	6	52
Mrs. M. F. Caruthers	18 00	6	52
James Terry	15 00	6	52
Nicholas Stalworth	4 00	6	52
Edward Stedham	5 00	6	52
Edwin Holly	3 00	6	52
Hon. Thos. Ringold	1 75	6	52
Capt. T. S. Harley	8 85	5	21
John Phillips	11 00	6	52
Rev. G. W. Kennard	3 00	6	52
M. R. Garv	1 00	6	52
J. B. Williams	1 00	6	52
R. B. Marshall	58	6	52
Rev. W. J. Callaway	3 00	6	52
Dr. R. Harrison	4 30	6	52

JOHN A. BATTELLE, JOHN F. WOODHULL.

#### BATTELLE & WOODHULL,

#### Wholesale Grocers,

(At the old stand of Foster & Battelle)

NO. 32, COMMERCE STREET.

MOBILE, ALA.

Jas. C. Norwood, of Dallas County, and Wm. R. Hardaway, of Greensboro, Green County, will be in the above House, and respectfully solicit the patronage of their friends.

#### E. F. KING HOUSE,

Marion, Ala.

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

The building is a four story brick—new, and has been handsomely furnished, which will enable him to offer accommodations, unsurpassed by any similar establishment in the Southern country. His table will be liberally supplied with servants, polite and attentive, and every attention will be given to the comfort of his guests.

THE STABLES, have been leased to Mr. JOHN MULLIKIN, favorably known throughout the State as a superior manager of horses, with whom the horses of his guests will be kept.

LE PATES in accordance with the times.

L. UPSON, Proprietor.

Marion, Ala., May 10, 1849.

#### MARION HOTEL,

#### AND

#### STAGE OFFICE.

AFTER returning our sincere thanks to our friends and the public, for the very liberal patronage bestowed on us during the past year, we again invite them to give us a call. We have been so long engaged in the Marion Hotel, and have been favored with the patronage of so many of those who visit Marion, that we deem it unnecessary to say what will be the future character of our house. One thing we will promise—*that so long as we keep it, the Table and the general accommodations, shall not be inferior to those of any Hotel in Marion.*

To FAMILIES we would say, that we have several rooms of a superior order, which shall always be at your service when requested.

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to the Court House, and the business part of the town, yet sufficiently retired to do us no great measure from the noise and confusion incident to more public locations.

Attached to the Marion Hotel is a large Stable and Carriage House, managed by an experienced driver, who is provided with every thing necessary to the proper care of horses placed in his charge.

Our CHAMBERS, as heretofore, shall be moderate.

J. F. & W. COCKE, Proprietors.  
Marion, July 5, 1849.



that their services cannot last with any long protraction of life.

On my already long life I look back with little complacency (except as to the goodness of Divine Providence), rather, with heavy condemnation. Comparatively with what it might and should have been, it has been an indolent and profitless life—of extremely slight intellectual discipline, very defective cultivation and advance of personal piety, and little faithful exertion to do good—a most powerful antidote to all pharisaism: from which, indeed, I do not think I am wholly clear—and strange if I were not. But for that blessed refuge in the atonement of our Mediator I should be in utter despair. But, that heaven be blessed is all-sufficient and alone.

## Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 10, 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.

BRO. CHAMBLISS.—Please allow me to state, that I shall, *(Deo volente)*, attend the approaching anniversary of the Alabama and Cahawba Associations, and of the Alabama Baptist State Convention, and will be much gratified if all within the limits of these bodies, who are in arrears to the late ALABAMA BAPTIST, will avail themselves of the occasion to liquidate their dues. Those who do not anticipate an attendance in person, may perhaps know some friend who will be at one of the other of the meetings above, and by whom they may attend to this matter.

J. J. BRADFORD.

\*Bro. Bradford will receive any monies, or names of new subscribers that may be furnished for the Alabama Baptist Advocate. Brethren, remember that although our terms are advance, and were so announced from the beginning, many have not yet paid their subscription. Hope they will do so at the earliest date.

[ED. ALA. BAP. ADV.]

### BOOKS, BOOKS, BOOKS.

The Books of the Southern Baptist Publication Society may be found at Calvin High's Drug Store of this place. Call and buy.

### WANTED.

Minutes and Reports of Associations and other religious bodies are wanted by the subscriber. Address: "Board of Domestic Missions, S. B. C., Marion, Ala."

R. HOLMAN.

For the Alabama Baptist Advocate.

### NOTICE.

I am happy to announce that brother William J. Callaway has been appointed an agent of the Foreign Mission Board of the Southern Baptist Convention, for the State of Alabama, and he is hereby commended to the regards and co-operation of the brethren among whom he may mingle. Funds received by him will be regularly acknowledged in the Alabama Baptist Advocate.

JAS. B. TAYLOR, Cor. Sec.

F. M. B. S. B. C.

\*A new Post Office has been established at Bashi, Clark Co., Ala. The Post-master is A. Carleton, Esq. Shall we have a good subscription list at that place? We will pay for all the damage done by our paper in the community.

\*A protracted meeting was held with the Monroeville Baptist church, Monroe Co., Ala., during last month which resulted in the conversion of many souls. Twenty-eight were added to the church by baptism.

\*We are requested by Brother W. J. Parker to make the following correction of the receipt of the Selma Baptist church of moneys received of him.

From Concord Church, \$5.00  
From John Mathew, 2 50

### CAHAWBA ASSOCIATION.

The annual meeting of this body occurs on the 20th inst. at Mount Pleasant Church, Tuscaloosa Co., which we are requested by the Pastor. (Brother Sturges), to state, is situated immediately on the road from Greensboro' to Tuscaloosa, and about mid-way between those places, say twenty miles from each.

### THE BAPTIST SPIRITUAL CATECHISM.

This is the title of a small work on our table, from the pen of Rev. Henry C. Fish, of Somerville, N. J. It is designed for the use of Sabbath Schools and Bible Classes, and it has some merits and some defects. The execution is neat; and we hope for the author good success in his attempts to do good.

### COMMUNION WITH CHRIST.

Communion with Christ is, of all things, the most essential to the maintenance of the Christian life, character, and happiness. What is existence itself without it, to him who has tasted of the grace of God? A howling wilderness, a sandy desert. If cool streams seem floating before him in the distance, they are but phantoms—they only disappoint and lead astray. Without Christian principles to guide a man, without communion with Jesus to cheer him, life itself is all a hopeless mystery—a labyrinth, in which the traveller is continually losing his way, or vainly coming round again and again to the same point without progress. "That which hath been, shall be," seems stamped on every thing, and the highest merely intellectual processes bring man round to the sickening conclusion that "all is vanity, and vexation of spirit." Without grace, a man stands at the close of existence no nearer its true goal, than at the beginning. Life is but a circle, and death, a leap in the dark.

Communion with Christ is the clue to this maze, giving to life a definite aim, an animating hope, rendering it in every case successful in its issue. The story of Rosamond's Bower is familiar to all. It was said to be surrounded by a labyrinth, so constructed, that amid a thousand devious paths, but one conducted to the centre. None could penetrate it, without the clue. "That clue consisted of a single thread of silk, so suspended that it was difficult to keep it in sight, and so slender that a touch would snap it. And yet by following that delicate guide only could one penetrate the maze successfully, or escape being utterly lost in its windings. Just such a hidden guide through life, is Communion with Christ. A single golden thread, running unperceived by most, along the labyrinths of life, affording a clear and certain clue to those who possess it, and conducting safely all who follow it through the world's mazes and mysteries. It comes from heaven, and therefore conducts to it. Mysterious guide! so sure when truly followed with a sincere and humble footstep, yet so delicate, so often unperceived by the most careful, so hard to regain when missed, most blessed guide, sole conductor to the pilgrim here below, grant us thine aid; leave us not orphans; ever be Thou present; let us never lose sight of Thee.

We need ever to feel that Communion with Christ is the first and chief thing in Christianity. It gives life to all the rest. Let it be there, and every Christian grace and virtue will regularly and naturally follow.

This is indeed the great moving power, the vital force of all true religious exercises. It is like the mainspring of a watch, which though boxed around, and covered up from sight, moves all the wheels by its concealed, but steady and drawing power. Without it, the mechanism might seem perfect, the wheels all adjusted, but they could never move. It is thus with man. His intellect may be clear, his knowledge complete, his morals excellent, he may have the Bible in his hand, but without the love of God in his heart, without Communion with Christ, what is he? He knows not how to make the first right movement in any thing religious!

Much more evidently is it thus in each Church of Christ. If it holds not the Head;—if its members have not communion, daily, personal, spiritual Communion with Christ, what is that Church? A watch, without a mainspring. It may have numbers, intelligence, regularity, ability, all the wheels and mechanism of Christian membership may be there, yet what is it after all but a cold, dead, motionless uniformity, with the regularity of order perhaps, but the rigidity of death. Such a church is a mere formality. Church fellowship is a lifeless, powerless thing, unless fellowship with Christ be its basis. But let that be there as the moving principle, and it will make all the routine of Church duties, order, discipline, and fellowship, work easily and frictionlessly. The more earnest and powerful the fellowship with Christ, the more easily will all other duties be performed. If we wished to make all the machinery of a large factory perform with most perfect regularity and ease, and if there were a hundred complicated joints all rusty and stiff, how should we hope to effect our purpose? By going and turning around each little wheel by hand, retailing thus our strength by dribbles? No, but by concentrating force in the engine, by kindling a flame and piling up fuel, and generating steam, and when the main shaft moved by a powerful stroke, we know that it would carry every thing round with it, large and small, from the great driving wheel to the most remote spindle;—all would work harmoniously and well. Just thus is it in the Church of Christ—one hall the wheels never turn at all in ordinary times, and when they do, they speak with the most creaking, rusty eloquence of the disorder that frets each, the rheumatic stiffness that pervades the whole? What is the remedy? More Communion with Christ, and then all duties and discipline of the Church, with its glorious and goodly fellowship will work without harshness or formality, or strife or jarring.

T. F. C.

### ANNUAL ELECTION OF PASTORS.

The annual election of pastors is a custom which prevails very extensively in our Southern churches, and as we have long thought, at once without the sanction of scripture, and at the same time much to their own detriment. Nor is this merely an opinion of our own. It is, we think, so understood by the ablest and most experienced of our brethren generally. In a late number of the Christian Index, we find a very elaborate and judicious article on this subject by the Revs. C. D. Mallory and Otis Smith, which we should be pleased to transfer to our columns entire, but for its length. Having discussed the question in the light of the Scriptures they proceed to say:

"But if there should be any that may deny the correctness of our argument from scripture, and contend that the question must be settled by considerations of expediency, we are willing for argument's sake to meet them on this ground. If the practice is lawful, it is not expedient. Under this head we may repeat some thoughts already offered, assured that if any deny those to our former position, they will admit their legitimate bearing upon the present argument."

1. The practice in question is calculated to weaken our sense of the importance and sacredness of the pastoral relation, and consequently greatly diminishes a sense of mutual obligation on the part of minister and people.

2. Where it prevails, calls are often made and accepted without becoming seriousness and reflection, and hence its tendency to bring down these solemn affairs to a level with secular transactions.

3. It tends to prevent that maturity of confidence and affection between pastors and people which are essential to invest the work of the ministry with that moral power which will render it properly effectual for the purposes of instructive reproof, edification, and comfort.

4. It ministers strength to the love of jealousy, keeps open itching ears; and fosters discontent and fickleness on the part of ministers and churches.

5. By encouraging frequent changes, it is evidently unfriendly to the thorough and regular instruction of the churches, and the maturing and carrying forward in a stable manner, enlarged and systematic plans for the extension of the Redeemer's kingdom.

6. It gives importance and power to discontented, capricious members of churches, by enabling them to stir up an annual breeze, and often to drive off worthy and useful pastors.

7. It opens a broad door through which roving, place-seeking and ambitious ministers may insinuate themselves into churches, and supplant more worthy and useful men.

8. Hence it is easy to see that this system of things is calculated to sow the seeds of suspicion and estrangement amongst ministers, and to prevent that hearty, affectionate, and confidential co-operation amongst them which is important to their own improvement and comfort, and to the quiet and prosperity of the churches.

9. By rendering precarious the pastoral relation, and of course diminishing the prospect of that temporal support to which ministers are entitled by the authority of the great Head of the church, they are driven into worldly avocations, thrust out from fields where their gifts might be most judiciously employed, and cut off from the means of advancement in divine knowledge.

The evils above hinted at, it is believed, have been experienced in a greater or less degree through all that portion of our churches where the practice now under consideration has been the established policy. Other causes have no doubt had their share of influence in producing these same results; but a liberal portion of evil must be set to the account of those annual calls, and the consequent degradation and instability of the pastoral relation. Let our aged and experienced brethren cast their eyes over the history of our churches for the last twenty-five or thirty years, and see if facts do not justify the positions assumed. What churches have generally taken the lead in wisdom, healthfulness, and moral power? What churches have generally stood in the front ranks in the works of benevolence, in the conflict with the powers of darkness? We think there can be but one answer.—Other things being equal, those which have enjoyed the services of a properly appreciated, stable gospel ministry.—And where such a ministry has been maintained, we think the practice of yearly calls has been pretty generally eschewed. There may have existed some cases where the practice has been kept up without essentially disturbing the pastoral relations and comfort of churches and ministers, but we apprehend that these cases will be found where the unusual weight of character in the minister, or the force of other peculiar circumstances have been enabled to hold in check the pernicious tendency of the practice, and save the churches from its full and legitimate results. Where in one case it may seem to have acted well, it may be fairly presumed that in a hundred cases it has wrought mischief. At any rate, the matter is of such importance to the churches as to demand from them a serious and prayerful review of the whole subject.

### DOMESTIC MISSIONS.

On Planting the Gospel in the newly settled States and Territories of our Country.

This is the most natural and easy way of enlarging the Church of Christ, to plant it in the newly settled States and Territories. This was the Apostolic method. "I have striven (says St. Paul) to preach Christ not where Christ was named lest I should build upon another man's foundation."

As to the comparative ease of gathering churches in new and old settled communities there is all the difference that there would be between planting acorns and removing oaks. If any one desired to create a forest of oaks, who would seek out land already covered with beach

and pine, and remove full grown oaks—all gnarled and mossy in amongst them? The task would be hopeless. But they would seek for unincumbered land, and plant a few acorns or seedlings here and there. Well assured then would they rest that in a few years their broad acres would be all shaded by the overspreading branches of giant oaks.

If we would take the easiest way of impressing large masses of society with our religious views, we must begin with society in its infancy. We must not commence at the top. If you would make the water boil, put the fire underneath, not above. You can never heat society downwards.

If you want easily to influence a whole community, take a growing community—not one that is at a stand still. A community all boiling and bustling, and agitated with young life and energy, is easily affected by the great truths of the gospel. But in a community in the decrepitude of old age—lying all palsied and motionless—it will take centuries to effect a reformation. One might as well try to steer a vessel in a stagnant sea. The helm would have no hold upon the water. No, let the proud ship ride upon the perilous and crested billow—let the wind howl furiously, and every sail and spar be stretched and strained—let her be even dashing quite madly in an utterly wrong direction—but the little helm will have a hold upon the water, and her own motion render her obedient, and bring her round in the very teeth of wind and wave. But let not a ripple stir this glassy ocean, let it lie like a sea of molten lead, all stagnant—let the ship herself without a breath to flutter her sails lie all becalmed, with neither tide nor motion.

"As idle as a painted ship Upon a painted ocean," and just then when it would seem as if a touch of your finger would turn it round, so smoothly and oilily will the sea appear, the best rudder in the world will not stir her an inch. Thus it is with society. In a community where all is in the wildest confusion, where men are earnestly engrossed for six days in the week in money-making schemes, where conflicting interests and strong passions, and "the not yet tamed chaos of the spiritual creation" upheaves in mighty waves, and the Church will prosper and speed onward with rapid strides, and make every wind help it; or rather dove-like will sit brooding over these troublous elements, and reduce them to order. The religion of Christ will mould and guide society, and turn its whole course. But when a community loses all its social vitality, when it becomes stagnant and incapable of enterprise, then have you arrived at that state of things where gospel messages will fall on palsied ears, and cease to have effect.

An indolent drone, lost to all self-respect and manly purpose is in a far more hopeless condition towards the gospel than the wildest and most reckless youth with manly and honorable principles—a stagnant church is a far more unpromising field of labor than the most boisterous, and disorderly, and heretical body that can be gathered together under the same roof. And a community all still, lifeless, and decaying—quietly settling down like an old house with rotten sills, is harder to be changed from vice to virtue, from the religion of pride and formality to true spiritual-mindedness than the most unregulated, but energetic inhabitants of the newest city in the far west. A new country then is after all the most easy field of labor.

### SINGING IN CHURCH.

Brother A. Good evening, brother B. What is the matter with you? You seem to be disturbed about something.

Brother B. Matter enough. Did you ever see the like! That singing in the Gallery of the New Church!!

A. Was not the singing good?

B. But who ever heard of a Gallery in a Baptist Meeting House, before? The fact is, I am ruined—I can never sing in church again.

A. As for Galleries in Houses of Worship, they are merely matters of convenience, and are found in nearly all the Baptist churches, in our cities.

B. Well, I have been a Baptist twenty-five years, and many years an Officer in a church, and I never saw a Gallery in any of our Meeting Houses.

A. But you always lived in the country, or in a small town, where the congregation could be accommodated in a small house, and no Gallery was needed. Here, in Marion, with a church of over 500 members, and with congregations, on some occasions, immensely large, it was thought necessary to build a Gallery on three sides of the House.

B. But who ever heard of the singers getting apart by themselves, and setting themselves up above the rest of the congregation. They don't mean to let any body sing, but themselves. Alas! I can never enjoy worship in that House again!

A. My dear brother B. do not distress yourself so much, without cause. In the Baptist Houses of Worship in Charleston, South Carolina, and in Dr. Fuller's House in Baltimore, as well as in the churches in Richmond, they have Galleries, and they have, in each, a Choir of singers, who lead that part of the devotions. Yes, and in one of the Baptist churches in Charleston, and in both Dr. Fuller's and brother Hill's churches in Baltimore, there are Organists, to assist in sacred music. Now, I suspect these eminent servants of God, and the members of their churches are quite as pious, and humble and devoted, as are those among us who cry out against singing in the Gallery.

B. But I want the privilege of singing, myself.

A. Well, you can have it, just as you always have had it. Has any body told you, you must not sing? Can't you sing, in your seat; now, just as well as when the singers sit below?

B. But they are up above us, and we are down, down under their feet. I don't like such pride.

A. Ridiculous! You know it is not pride, at all, that influences the singers. They go into the Gallery, because it is more convenient for them to be there—a better arrangement for their Note Books, &c. Besides, the singing sounds better from that place, and the congregation can enjoy it more, and, of course, be more profited by it.

B. But it is so exclusive, for a few to set themselves up to do the singing for the whole congregation. I like an equality among brethren.

A. They do not at all exclude others. The brethren and sisters who sing in the Gallery are anxious that all who can assist in leading this part of Divine service should sit with them. And if any have voices attuned to the praise of God, who prefer to remain with the congregation, they desire such to sing in their seats.—"Equality!" If there is any difference, the members of the Choir are the servants of the congregation, laboring for their edification and enjoyment—spending their own time and money, to make the services of the Sanctuary most pleasant for others. And all the thanks they get for their sacrifices is the solemn grumbling and holy complainings of yourself, brother B. and others like you, who have never happened to see a Baptist Meeting House with a Gallery. Really, brother B. you ought to be ashamed of such prejudices!

B. Ah! brother A. I see you don't understand my feelings. The fact is, if my family had not been present, last Sabbath, I should just have got up, and walked out of the House, when that Choir struck up their music. I would have let them know, what I thought of them—that I would.

A. Well, brother B. if you think you are too good to worship with your brethren here, you should go off to some church where you will find better men—men more worthy of your christian fellowship. ASAPH.

### BETHEL ASSOCIATION.

We had the pleasure of attending the annual session of this body, just closed, with the Providence church, Marengo Co. It numbers 27 churches, and about 2,500 members—353 of whom were baptized the past year. The churches were nearly all represented, and universally reported themselves to be in peace and harmony. Several of them had, during the year, enjoyed precious seasons of refreshing from the presence of the Lord.

This session of the body was organized with the re-election of the Rev. John Talbot, Moderator; and E. G. Talbert, Clerk. The business was conducted with usual dispatch, and with uniform courtesy and brotherly kindness. There was, indeed, but little discussion, and none that involved unpleasant feelings.

The Missionary operations of the body was the most important item of business, and the manner in which they have been conducted hitherto, reflect considerable credit upon the piety and zeal of the Association. Rev. Jeremiah Reeves was the missionary the past year; and his report for the last three quarters, was peculiarly interesting. During that period he had labored in the field 231 days; traveled 2,484 miles; preached 182 sermons, and delivered 77 exhortations; visited 250 families; baptized 50 persons, and ordained one minister and two deacons. His salary, we understand, of \$500, had been promptly paid; and yet there is in the treasury a considerable amount towards the support of the mission the ensuing year. This speaks exceeding well for the liberality of our brethren of the Bethel Association, especially when it is understood that many of its churches are small, and many of its members poor.

We would be glad to indulge a few personal remarks touching the ministers and members of this body, with most, whom, for the first time, we had the happiness to sojourn a few days, were it not for the fear of offending their humble and unaffected piety. Suffice it to say, that we made many acquaintances, and not a solitary one that we regret. We found them, without exception, an open hearted, generous, and excellent set of men; and if no hindrance occurs, we shall, by the blessing of God, see them again the next year.

### YALOBUSHA BAPTIST ASSOCIATION.

Bro. Chambliss:—The Yalobuscha Association has just closed its thirteenth annual meeting. Baptized 333. Total 2324. Nett gain 300. The following amounts were paid into the Treasurer for the benevolent objects of the day.

Ministerial Education,	\$144 75
Association Fund,	62 95
Domestic Missions in the bounds of the Association,	572 15
Foreign Missions,	172 81
Indian Missions,	63 69
Bible Cause,	51 84
African Missions,	1 75
Total,	\$1069 45

The Association has had two missionaries in the field the last year, one exclusively to the Blacks.

The Executive Board have again sent out two. Last Associational year, we had a Missionary on the Mississippi river. The Executive Board have declined to send them one again.

Will not the Board at Marion send them a Missionary? The field is ripe for the harvest. Will your Board occupy it? There are two small Baptist churches in Coahoma county, and not a single Baptist Minister. CLERK.

Miss. Sept. 27, 1849.

CATHOLIC COLLEGE.—The Milwaukee Sentinel states that Bishop Henri has purchased eight lots in that city for the site of a Catholic College.

### CHOWAN BAPTIST ASSOCIATION.

Thanks to the Clerk for the Minutes of the last session of this body of N. C. Baptists, held at Pleasant Grove Church, Hertford Co., May 15-19. This is one of the largest and most important Associations in the South—numbering 45 churches, 34 ordained ministers; 14 licentiates; 7901 communicants—of whom 792 were baptized during the associational year. The present session was harmonious and agreeable; the Moderator, Rev. G. C. Moore, and J. S. Wheeler, Clerk. Among other interesting matters in the minutes before us, we find a "Declaration of Religious Principles," held by this body, and saving a little want of explicitness on some points, whereupon, however, we doubt not they are sound in the faith, we see nothing that the denomination would not generally subscribe to. The reports presented on the occasion were unusually well written, and indicate considerable zeal and intelligence on the part of the churches and the ministry. May the good One prosper them in all their pious labors.

The next meeting will be held at Elizabeth City, commencing on Thursday before the 3d Lord's day in May 1850.

### CENTRAL ASSOCIATION, GA.

The kindness of a friend has provided us minutes of the last session of this body, held in Madison, Morgan Co., August 25-28th, Rev. T. U. Wilkes, Moderator, and Rev. J. F. Dagg, Clerk. It embraces 22 churches; 13 ordained and 7 licentiate ministers, and 2017 communicants—of whom 276 were baptized during the year. Five missionaries were employed a portion of their time—to the amount of 381 days. The state of the churches reported to be good for the most part. Their next meeting will be with the Elenton church, on Saturday before the 4th Sabbath in August 1850.

Orion, Sept. 19, 1849.

Dear Bro. Chambliss:—I embrace the present opportunity to communicate to you the results of a series of protracted meetings just closed in this section of the State: and I will commence with a brief history of the Silome church, Pike Co.

This church was constituted in 1844, near the residence of our late lamented brother C. A. Dennis. It was a feeble body, and was early called to suffer a diminution of its strength in the death of brother D., its only deacon, in 1845. From that period it was scarcely able to maintain its identity, until the present year, when several pious Baptists removed to the vicinity and connected themselves with its destiny—among whom was brother Moss, a licensed preacher. Brother Moss was invited to preach to them monthly which he did with great acceptance; and in July last, the church having become fully satisfied of his gifts and qualifications for the office of the ministry, invited a presbytery to set him apart more fully by the imposition of hands. The presbytery consisted of brethren A. Cumble, W. B. Lacy and myself. We met for that purpose on Friday before the fifth Sabbath in July and performed the object of our visit. The meeting, however, was continued several days, during which two were received for baptism. We will now take our leave of this church for a moment.

From the Silome church we went on Saturday before the first Sabbath in August to the Macedonia church, about six miles distant. The meeting at this place commenced under favorable circumstances, the congregation being large and orderly—so much so, indeed, that on Sabbath we could not find room in the house for the people, and we were compelled to conduct our exercises in the open air. Monday was the day of our State elections; and it was also the great day of our meeting. The power of God was most wonderfully displayed on this day, so that the entire audience seemed almost overwhelmed. Some shouted, a few sang, and many were suffused with tears. Our exercises were continued day and night until Friday, when on account of other engagements we were compelled to leave. The laborers in this meeting were brethren Cumble, Lacy, Moss and myself; and the result of our labors was 12 baptisms.

We next went to Liberty church, about four miles distant from the place above, and commenced our third meeting on Saturday before the 2nd Sabbath in August. This church is building quite a commodious house of worship, which was so far advanced as to admit of holding service in it, and which added much to our comfort, as the weather was intensely warm at the time. The meeting was protracted for near a week, and was thrillingly interesting—sometimes almost to confusion. The anxious seats were crowded with persons asking the prayers of the church; and both in the church and among the congregation much good was accomplished. Many old wounds were healed, many hearts revived, and 23 were added to the church by baptism. Some 10 or 12 members holding letters, also came forward and united with the church at this place. The ministers in attendance at this meeting were brethren Cumble, Lacy, Moss, Warrick and myself. Bro. Warrick is a member of this church.

From this place I next went to Mt. Pleasant church, about eight miles distant to attend the 3d District Meeting of the Salem Association, on Friday before the third Sabbath in August. This meeting was conducted by brethren J. R. Smith, W. Wilkes and myself—assisted a part of the time by brethren Moss and W. Loe. It was protracted a week, and resulted in the addition of seven members—five by baptism.

I next went to attend the Ebenezer Church in Dale county, about 45 miles distant. This was our regular monthly meeting at this place, and the appearances indicating good, it was protracted about a week. At times the excitement was very great, and on the last day, every uncon-



ed person, present but two came forward and sought the prayers of Christians on their behalf; but other appointments ahead compelled us to close. A few joined us by letter, and we hope from the signs of the times, that many will be added by baptism.

At the time this meeting was going on in Dale, brethren J. R. Smith, Moss, and W. Wilks were carrying on a second meeting in the Silome church, mentioned above. It was protracted seven days, and I understand that some 16, or 18 were received for baptism, making about 20 baptized at this church; and I learn furthermore that several individuals, members of other churches less convenient to them, contemplate uniting with this body by letter: so that she now bids fair to become strong and useful.

Good meetings have been enjoyed by many other churches in this region. Some 20 or 25 have been baptized, I learn, at the Lydia church, and at Sanlis church some 70 or 75. Our missionary, from the best information I can obtain, has baptized during the year about 300 souls, and among them large numbers of Methodists. He has also received some 50 or 60 anti-missionaries, but not by baptism of course; but I must now close my long letter with my best wishes for the prosperity of your paper, I remain, dear brother,

Yours affectionately,

G. G. McLENDON.

Will Bro. McLENDON consent to act as an agent for our paper in his section of the State? Hope to hear from him on the subject.

#### BEWARE OF BAD PAPERS.

We have lifted up the voice of warning, "Beware of bad books"—books of fiction, romance, and blood: because of your example, because it is a waste of time to peruse them, because they pollute the mind, undermine the gospel, and ruin the soul.

Every consideration which should lead one to beware of bad books has capital force when applied to a corrupt periodical literature. And there are some respects in which bad papers are worse than bad books. The title of a book ordinarily gives some clue to its character. The purchaser is forewarned in a degree, either by the known character of the author, or by the ostensible design merely to amuse his leisure hours, without the promise of instruction for the understanding, or food for the mind or heart. On the other hand, the newspaper comes apparently as the chronicler of passing events, bringing an epitome of the world's history for a day or a week. It is taken up without suspicion of the intermixture of moral poison. The obscene jest, the infidel fling, the licentious tale, the piratical story is thus smuggled into the family, and enters into its daily reading, when, if asking admission by itself, it would be scorned and repudiated. Or, if free from direct immoral tendencies, the fiction inserted wins the attention of youthful confidants to form the habit of frivolous reading, which soon demands more ample supplies than the newspaper affords.

Our attention has been directed to this subject by frequent statements like the following, from a judicious and observing colporteur in Indiana, Haxvities.

"The only bookstore in the three counties I occupy is filled with the unprincipled and pernicious fiction of the day, without half a dozen 'works of a religious character.' Novel-reading, I am pleased to say, does not prevail to the same extent it does in many other places, but the taste for such reading I am satisfied is increasing, fostered as it is, by the so-called 'literary' newspaper press. I find these papers in Christian families. Parents are not aware of the influence they are exerting in forming a taste for bad reading. In about nine cases out of ten, I suppose a taste for novel reading is produced in the first instance by newspaper tales and stories. Yet I find such papers without restraint in families where the parents would not tolerate a novel. I do not fail to hear my testimony against these papers where I go, but I really hope for little good from books, or even the Messenger, where such reading is tolerated."

We commend this subject to the consideration of parents. When a paper is found so reckless of principle as to admit to its columns articles at variance with good morals or Christian principle, stop it. When it is found to deal out mere fiction and romance, though it be cheap and attractive, stop it, unless you wish your children to be reared on the whip-syllabub of a rapid literature. Watch the newspaper. Cherish those that cherish virtue and piety. But beware of bad papers as you would of bad books and bad men.—*Amen, Messenger.*

#### CROPS.

Bro. Chambliss.—Having recently visited the counties of Dallas, Wilcox, Monroe and Conecuh, and having made frequent inquiries concerning the crops, I transmit you the following, for the information of those interested. The corn crop is generally very good—the cotton will be very light. About the first of July, the prospects for the latter, in this portion of the State, were very flattering; but owing to the excessive rains that fell afterwards and the hot dry weather that ensued, it has been "cut very short." Not more than half a crop will be made.

October 1, 1849.

#### LIBERALITY OUT OF THE CHURCH.

I know a kind-hearted, generous-souled man in the city of C—, O—, who, though not hoping that he is himself a Christian, yet thinks much and prays sometimes in reference to his soul's salvation.

I had been calling upon Christians—wealthy Christians—for their benevolence to the cause of Christ, and had received the "tens" and "twenties" freely. As we passed down the street, I asked my guide, "Shall we call upon the Hon. Mr. —?"

"'Tis doubtful," said he; "but he is a regular church-goer, and perhaps we should."

We called and presented the cause. "Oh yes," said he, "a good cause, a very good cause—just the way to reach the millions: elevate, moralize, Christianize the masses, and our free institutions are safe. I will support a colporteur myself, and furnish the Bibles in addition; and if the poor and destitute widows and orphans found by my colporteur, needing food, and wood, and clothing, remain needy, let the fault be mine."

The pledge is redeemed, the needy supplied, and spiritual manna furnished to many famishing souls.

How strange! Furnishing the bread of life to many, and yet delaying to accept it one's self.

How praiseworthy! "Without hope," and yet imparting the true hope to many—accumulating money for self, and yet giving it to God—not a Christian, and yet in beneficence surpassing many Christians.

How fearful! To save others, and yet be lost—to meet at the judgment those brought home through his agency, and yet be himself a cast-away. God of mercy, let it not be!—*American Messenger.*

#### TO THE MINISTERS AND CHURCHES OF ALABAMA.

Dear Brethren:—As the period of your State Convention will soon arrive, I beg to call your serious attention to the importance of a special effort on behalf of Foreign Missions. This is the more appropriate, as until the last month, we have been without any one, whose special business it was to plead on our behalf in your State. Our Agent will have the opportunity of seeing comparatively few of you this fall, and we therefore beg that each church will make an effort to collect funds of all its members and forward to the Convention to meet at Carlowville. Will not all the brethren of the ministry think of the millions of heathen idolaters, who have not yet heard of Christ, and to whom we may now send the word of life, and at once secure the free will offerings of those to whom they minister? We trust they will.

The Board are exceedingly desirous of enlarging their operations. Many more preachers of Christ's Gospel should now be sent by Southern Baptists to China. On the coast of Africa, we ought at once to multiply our forces threefold. The appeals which come to us from that land are truly exciting. The men we can find, but how shall they be sustained? Let me, Dear Brethren, on behalf of those who are perishing for lack of vision, urgently plead. Let me beg Alabama Baptists from their abundance to increase their readiness to obey the solemn command of their risen Lord: "Go ye INTO ALL THE WORLD, and preach the gospel to EVERY CREATURE."

JAS. B. TAYLOR, Cor. Sec.  
F. M. B. C. C.

#### RELIGIOUS ITEMS.

FOREIGN RELIGIOUS INTELLIGENCE.—The New York Recorder says, the last steamer brings us dates to the end of summer. From papers received we notice that the excitement among the Wesleyans continues. Near fifty Wesleyan Ministers, several of whom are D. D.'s, have "cautioned" the public against the reports made by the "Wesleyan Times" newspaper of the proceedings of the late Conference. A meeting took place at Exeter Hall, Aug. 31, in regard to the expelled ministers. It is the opinion of some well-informed persons that either the Conference will recede from their late action, or there will be a division. The increase of cholera has been such that the Lord Bishop of Salisbury has appointed a day of humiliation and prayer with reference to it, and it was understood that the day would be generally observed.

CHURCH EXCITEMENT.—One of the curates of St. Paul, Covent Garden, refused to read the burial service over the body of a "burglar," who was killed by falling from the top of a house, from which he was endeavoring to make his escape. The young man was the son of a tradesman who had lived in the parish nearly half a century, and who possesses a family grave in the graveyard, in which he was anxious that his erring son's remains should rest.

The curate, Rev. H. Jones, apologizes for his refusal, saying, he did not feel warranted in using, under the circumstances, a service "intended only for believers," especially as he had reason to expect that several of the young man's associates in crime and a large body of police would be present on the occasion.

The London Patriot, commenting on this case, says: "Should Mr. Jones continue to 'do duty' in the parish for a few years, he will have to read the services in cases to which it will be quite as palpably and lamentably inapplicable as to that of the poor burglar. There can be no doubt whatever, that the indiscriminate perusal of the service fosters a pernicious superstition and a perilous delusion in the minds of the survivors. But, if this burglar had been regenerated by the priest in baptism, and confirmed by the Bishop, although he had not had the opportunity of receiving sacerdotal absolution, the curate had no occasion to consult the Bishop in the matter, as he is tempted to do, but in consequence of the

Bishop's absence from town could not. Had it been the body of an unbaptized Dissenter, the case would have been quite different: the 'charity' of the Church does not extend so far as that. But the criminal population belong by prescription to the Church of England as by law established.

ANOTHER CHURCH EXCITEMENT.—The Vicar of Wharton, while officiating at the funeral of an aged dissenting clergyman, when he came to the close of the services inside the church, commenced an attack on the deceased for an alleged attempt to entice Churchmen to attend a Dissenters' meeting, and then proceeded to warn his flock on the heinous nature and guilt of schism. The discourse lasted half an hour.

BAPTIST MISSIONARY SOCIETY.—The Rev. Frederick Trestrail, Secretary of the Baptist Irish Society, and Edward Bean Underhill, Esq., Secretary of the Hanserd Knollys Society, have undertaken to perform jointly the duties of the Missionary Secretaryship. The former expects to enter upon the work at the commencement of September, and the latter in the beginning of October. The Committee of the Baptist Irish Society has made a temporary arrangement respecting the Secretaryship of that Institution, with the Rev. W. P. Williams, late pastor of the Baptist church at Shrewsbury, who has accepted a probationary engagement for six months.—*Baptist Magazine for Sept. 1849.*

A STARTLING ANNOUNCEMENT.—The *Suffolk Chronicle* lately contained a rather startling announcement, beginning: "Men of Beccles, Ellough, and Kettleburg, on Wednesday week you are to be sold! sold to the highest bidder! Not your bodies, but your souls! Messrs. Rix and Burton have the honour to inform the public that they will sell the adownsons of Beccles, &c., by auction to the highest bidder; to Jew, Turk, Infidel, profligate, idler, capitalists, adventurer or anybody; in other words, they will sell the 'cure' of your souls. Just realize the thing; compare it with what is recorded of Babylon in Rev. xviii. 13, the merchandise of which, among other things, consisted of 'wheat and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.'"

RELIGIOUS FANATICISM IN SWITZERLAND.—The Government of the Canton Freiburg has just published the result of an inquiry into the case of Miss Clara Blafond, who, it was alleged, being left an orphan with some property, was unlawfully prevailed upon to enter the nunnery of St. Ursula at Freiburg, and to make over the whole of her property to the treasury of that religious society. The inquiry was caused by the rumor of cruel treatment to which this lady was exposed. The Commissioners found her in a cell, lying on straw, with her feet chained to a post. Her food was scarcely fit for an animal. It appears that the wretched woman had suffered this treatment for fourteen years, and that she had become insane in consequence. The Commissioners ascertained that the Abbess and the Bishop were both privy to this disgraceful cruelty. The nuns displayed on their examinations the most revolting heartlessness, cunning and reserve. The Government of Freiburg, as a matter of course, decreed that the poor creature should be given up to the friends of her family.

HEALTH OF MRS. JUDSON.—One of the publishers of this paper has received a letter from Dr. Judson, dated June 20th, in which he speaks of Mrs. Judson's health as so infirm as to require her to lay aside her pen for the present, and of the possibility that she may never resume it again for the purpose of authorship. We hope his fears will not be realized.

The *Missionary Herald* for September contains a letter from the Liberia Baptist Association to the Baptist Missionary Society, London, England, dated at Fair Hope, Cape Palmas. It invites the Society to establish a mission among them, and aid them in other ways. The request for a missionary was not complied with, but the British and Foreign Bible Society have made them a grant of 100 Bibles and Testaments, the Religious Tract Society of £20 worth of books for libraries and the Sunday school Union of £10 worth of elementary books for schools. They have the following as the statistical account of the denomination in Liberia: American settlers, 1,000; natives of different tribes, 80; total, 1,080. Churches, 12; Ordained Ministers, 5; Licentiates, 5.

THE MOST DARING YET.—We have lately heard of several houses being entered and plundered while the inmates were asleep, and the daring scoundrels administered chloroform to the persons sleeping; after which they lighted candles and commenced plundering with impunity. We have heard much said upon the great utility of this powerful agent in fooling

pain and rendering persons insensible to suffering while undergoing surgical operations—but never until lately did we hear of it being administered to ease men of their property. But unfortunately returning consciousness brings a full sense of the loss.

The facts that such means are now resorted to by rogues should warn every one to keep their doors locked, for if they can enter the house the task of plundering is rendered quite easy by the use of this agent.—*Baptist Banner.*

EFFECTS OF THE POPE'S RESTORATION.—We regret to learn that the influence of the Pope, under his brighter political prospects is already felt in the north of Italy. We have information from Florence that the printing of the Scriptures has been stopped by the restored Tuscan Government; that the books and papers have been seized and some of the British residents engaged in promoting the distribution of the Holy Bible threatened with legal proceedings. Such is Popery; but we rejoice to hear that in spite of these hostile demonstration of anti-Christ, the circulation of the Scriptures still continues in Italy, and that large and fresh applications are being made for supplies. There is more need than ever to improve the opportunity still afforded, for there is too much reason to fear that Popery will yet be able to avail itself of the strong arm of power to stop the circulation of the Bible, and shut out the light of God's truth.—*London Record.*

ENGLISH BAPTIST MISSION AT FERNANDO PO.—From a work written by a Roman Catholic missionary we extract the following testimony to the faithfulness of the Baptist missionaries on the island of Fernando Po, in the Gulf of Guinea:—

Not less surprised than I was, would any of my readers be, were they to see the veneration and respect with which the negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the Gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by the whole family in a neighboring house. Let us compare these customs with those which daily present themselves to our eyes, in 'Madrid,' and with the horrible blasphemies which continually greet our ears, and let us say, Which people, these negroes or ourselves, show the most signs of being savages?

#### SECULAR INTELLIGENCE.

FRANCE.—The Assembly has adjourned until October. During an exciting debate Pierre Bonaparte struck an elderly Representative in the face. He will be tried for the offence.

The President of the Republic has returned to Paris from his visit to Rouen and Havre, where he had experienced a severe sickness, similar to cholera, but had quite recovered.

GARIBALDI.—A correspondent of the New York Mirror says that the story going the rounds of the press, that Garibaldi, the famous leader of the Romans, once lived and kept tavern in Ohio, is all gammon. He never was in the United States. He has been many years a highly respectable soldier in command in South America, as is well known to the American Navy officers who have been stationed at Rio Janeiro.

MECHANICS.—The Washington correspondent of the Baltimore Sun states that one of the Generals in our army, resident in that city, and in affluent circumstances, has been wise enough to learn his well-earned son a trade, and the youth, with all the true dignity of one of nature's noblemen, is wielding the axe and jack plane. This noble example merits commendation. "Give a boy a trade and you give him an estate."

One of our citizens has displayed like good sense and we trust we shall be pardoned for making it public. N. M. Ludlow, esq., after giving his sons a good education, placed the eldest in a foundry at St. Louis, where he rapidly acquired a perfect knowledge of all the details in the establishment, and at the end of his apprenticeship, came out a practical engineer. He is now noted for his general intelligence and gentlemanly bearing. Another was apprenticed in a similar work shop to learn some other branch of mechanics, and the third is now employed in the pattern department of Messrs. Skates & Co.'s foundry of this city. Mr. Ludlow will thus leave a better legacy to his sons than if he had a million to apportion to each.

THE LATEST FROM HAVANNA.—Through the courtesy of a friend, says the Nashville Christian Advocate of Sept. 28, we have been favored with a copy of the following letter, which contains the very latest intelligence from Havana. It was

brought by the Mary Ellen, Captain Coleman. The news is one day later than that published by us, which we received per British steamer;

August 30, 1849.

Dear —, Captain Coleman is now waiting for this letter, so therefore you must excuse my brevity. We are in a terrible stew here, in consequence of the report of the intended invasion of the Island by the Cat (Round) Island expedition. Troops are daily moving to the South side of the Island, so as to secure the invading Cat Islanders a warm reception. Several vessels of war have gone round, and two steamers, with troops, are destined for Nuevitas and Puerto Principe.

INTERESTING CORRESPONDENCE.—Gov. Seabrook, of South Carolina on the 4th of July, transmitted to Mrs. Emma C. Dickinson, widow of the late Lieut. Col. Dickinson, a service of silver plate, consisting of seven pieces, in compliance with a resolution of the State Legislature directing him to procure some appropriate memorial for her, as an "evidence of the deep regret and admiration of the State for the lamented and distinguished dead." The present was accompanied by a feeling letter, to which Mrs. Dickinson made a beautiful reply, from which we extract the following fine paragraphs:—

"You ask me to receive it as a testimonial of the high estimation in which Carolina held one of the gallant defenders of her fame: to preserve it as a memorial of his patriotic zeal and heroic conduct on every occasion demanded by duty and danger. As such, I accept it most gratefully, and will preserve it promptly and sacredly."

"Carolina, ever warmly loved, is now trebly dear to me. Dear as my native State—dearer as my husband's native State—dearest as his last resting place. Gratefully to me, then, is the token of her gratitude, this proof that his services are remembered."

"If I cannot forget that for her I have suffered, neither can I forget that the kind sympathy, so freely accorded me, has removed some of the bitterness of my sorrow. Earnestly do I hope that this sympathy so comforting, may not be withdrawn from me."

"As a woman, I am denied an active participation in all that tends to the glory of South Carolina; but as a woman, I may and do exult in her proud reputation. For her prosperity, I wish warmly and truly, and I ardently hope that her fame, so dearly bought, may be preserved as bright, and untarnished as her own, beautiful offering to me!"

HUNGARIAN MONUMENT.—The European American, at New York, states that a magnificent monument to the martyrs of Hungarian and Roman freedom, is about to be erected by the friends of liberty in this country. The New York Bay Cemetery Company have generally offered the highest spot of ground in their beautiful cemetery for the purpose—whereon is to be erected an altar to freedom and a pyramid to the defenders of Rome and Hungary.

A French wag says that when the fogs hinder the working of the telegraph, the French provincials do not know whether they are governed by a King or a President.

THE ASTOR LIBRARY.—The work of demolition has commenced among the shrubbery and stately trees of Vauxhall Garden, in Lafayette Place, near the Italian Opera House, preparatory to laying the foundation walls of the Astor Library Building. It will be built in the style of the Royal Palaces of Florence, and will present a strongly imposing appearance, both in its external and internal structure. Its dimensions will be 120 feet in length by 65 wide, and from the level of the side, walk its height will be 67 feet, built of brown cut stone. Scarcely a particle of wood will enter into its composition.—*N. Y. Recorder.*

NASHVILLE, (TEN.) SEPT. 18.—The convention of the Jennings family, consisting of 70 delegates from eight States, who claim to be heirs to forty millions of dollars' worth of property in England, adjourned yesterday. They had been in session for several days, and appointed a Committee who are empowered to obtain all the necessary legal evidence to substantiate their claims, and then employ a Commissioner to proceed to England to prosecute the suit for the immense sum which they claim as heirs.

A NEW FRENCH MINISTER.—The New York Tribune says:—"We are informed that Mr. Poussin's recall has been decided on by the French Government independent of his difficulty with the Cabinet at Washington. Mr. De Montholon, the son of Gen. Montholon, is said to be named as his successor."

GOOD POST-OFFICE REGULATION.—By a recent regulation of the British Post-office Department, any letter having the writer's name and address on the envelope, and a return address, will be forwarded to the proper authorities for their consideration.

seal, or written on the outside, and not finding the party to whom the same is addressed, will be returned to the writer immediately through the Post-office, and not through the Dead letter Office; by which regulation considerable anxiety and loss of time will be prevented.

CAMELS IN THE UNITED STATES. It has recently been proposed to attempt the naturalization of camels in the Western prairies. They have forages proved highly serviceable to the inhabitants of the east, and it is said that there is not sufficient difference in the climate and general characteristics of the Western country, compared with the location where they now abound, to prevent their extensive introduction there. They might be very serviceable in performing the overland journeys to California.

THE ESTIMATION OF TIME.—Know the value of time. You cannot appreciate it too highly. Esteem its loss more than anything which is temporal, because it has a close, commanding, and necessary influence on eternity!

#### MORTUARY.

DIED.—At Carlowville, Dallas county on the 20th of September, after a short illness, HANNAH ELIZABETH, second daughter of Col. Thos. E. McVeer, in the 15th year of her age. Scarcely has friendship to record to melancholy an occurrence. When death selects his victim from the aged, we bow, without murmuring to his will—but when the young sink into the grave, the void it occasions, is not easily filled; and the heart is saddened by its contemplation. Thus is it, with the lamented subject of this notice. In the bloom of youth and health, at the time when life is so joyous—when hope looks so brightly in the future, she has been taken from us.

Early, bright, transient as the morning dew. Then sparkled, transient as the morning dew. Amiable and lovely—as a sister affectionate—as a daughter, all that a father designed, she mourned by a wide circle; and the home lit by her smile and endeared by her presence, is made desolate. Altho' arrested suddenly by the hand of disease, let us trust that her pure spirit, sanctified by the atonement of her Redeemer, has winged its flight to the mansions of the blessed. She rests along-side her sainted mother, where among the flowers, planted by her hand, friendship will often drop the tribute of a tear.

Weep not for those whom the veil of the tomb. In life's happy morning, hath hid from our eyes. Ere she threw a blight on the spirit's young bloom. Or earth had profaned what was born for the skies. Weep not for her—in her springtime she flew, To that land, where the wings of the soul are unfurled; And now like a star beyond evening's cold dew, Looks radiantly down on the tears of this world!"

D—

Carlowville, Sept. 25, 1849.

Cheraw, S. C. papers will please copy.

#### RECEIPT LIST.

Names	Amount	Vol.	No.
C. A. B. Underwood	\$2 00	1	69
W. R. Fagan	5 00	2	10
Mrs. Almendra Leo	1 70	1	86
David C. Richards	3 20	1	86
U. R. Baker	5 00	2	30
W. R. Blackshear	5 00	2	30
Alex. Blackshear	3 00	1	23
Jas M Newman	3 00	1	23
Rev Hugh Quinn	3 00	1	23
Columbus Love	3 00	1	23
Rev J B Stittler (by Rev M P Jewett)	3 00	1	23
U A Barlow	3 00	1	23
Mrs A E Pharr	3 00	1	23
W W Day	3 00	1	23
Mr Haygood	3 00	1	23
Mrs Mary Mook	3 00	1	23
Mrs Ann H Dinkitt	3 00	1	23
Mrs A T Prince	3 00	1	23
Wm Tucker	3 00	1	23
James McDonald	3 00	1	23
John P Randon	3 00	1	23
Root Fleming	3 00	1	23
Mrs Jane D Brassfield	3 00	1	23
Ansil Talbert	3 00	1	23
Mrs Sarah A Ervin	3 00	1	23
Wm Sloan	3 00	1	23
Rev W Jacob Parker	3 00	1	23
Jonah Rogers	3 00	1	23
Jno M C Pilkington	3 00	1	23
Jno S Trawick	3 00	1	23
Thomas B Pace	3 00	1	23
Strother Madison	3 00	1	23
E Horton	3 00	1	23

#### WANTED.

A YOUNG LADY desires a situation as a teacher in a Female Seminary. Sufficient testimonials can be had; both as to character and qualifications. Apply to the Postmaster at Foster's, Tuscaloosa county, Ala. August 29, 1849.

#### MARION HOTEL

AND

STAGE OFFICE.

AFTER returning our sincere thanks to our friends and the public, for the very liberal patronage bestowed on us during the past year, we again invite them to give us a call. We have been so long engaged in the Marion Hotel, and have been favored with the patronage of so many of those who visit Marion that we deem it unnecessary to say what will be the future character of our house. One thing we will promise—that so long as we keep it, the Table and the general accommodations, shall not be inferior to those of any Hotel in Marion.

To FAMILIES we would say, that we have several rooms of a superior order, which shall always be at your service when requested.

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them, the Court House, and the business part of the town, yet sufficiently retired to be in a great measure free from the noise and confusion incident to more public locations.

Attached to the Marion Hotel, is a large Stable and Carriage House, managed by an experienced Outfit, who is provided with every thing necessary for the proper care of horses placed in his charge.

Our Cuisine, as heretofore, shall be moderate, J. P. & W. COOPER, Proprietors.

Marion, July 5, 1849.

J. A. B. & Co., Proprietors.



