

ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

[JOHN G. MARKHAM, Publisher.]

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) OCTOBER 24, 1849.

[NUMBER 36.]

Ministers Department.

From the Watchman and Reflector.

THE MINISTRY.

The kind of men needed to meet the wants of the age.

1. **INDUSTRIOUS MEN.** This is an age of uncommon activity. In the pursuit and accomplishment of almost every object, mental and physical powers are taxed to their utmost capacity. Labor is the price of success. Facilities are afforded for the dispatch of business, and every man is expected to do more than formerly. If ministers would succeed, they must work at this accelerated pace. They are pre-eminently "laborers," "fellow-workers with Christ," and, as he was always, and with all his soul, engaged in his work, so must they be. As "He went about doing good," so must they do.

Ministers need never be idle for want of work, while there are so many waste places to be cultivated, so much ignorance to be instructed, so much vice to be reformed, so many rebels to be reconciled, and so many half sanctified Christians to be perfected. If there are too many laborers in any particular field, let some of them, as business men do, seek another and a wider sphere for their efforts, enter new and uncultivated places, and determine, by industry, and perseverance, with the blessing of God, to turn "the wilderness into a fruitful field." "The children of this world are wiser in their generation than the children of light." Young men leave their father's house, and go to new countries, clear the forest, or plough the prairie, and make a home for themselves. Let our young ministers do the same, and feel that the like enterprise, the like confidence, the like determination to labor, and, for a time, to endure hardship, will be crowned with success. Ministers must be inventive, energetic, constant and indefatigable, as the men of this world, would they succeed. They must be more so, because their work is of that peculiar character, that it cannot otherwise be successfully done. Let no one, who think of the ministry, calculate upon a life of ease; if he does, he had better turn to some other profession. A minister must work hard and work all the time, for should he for any length of time relax his efforts, the cause of God will decline, and the world will take the lead. Ministers, to keep up with the times, must be industrious.

2. **HEALTHY MEN.** As the duties devolving on ministers are both numerous and arduous, they need strong constitution and good health to perform them. The body is the machine through which the soul works. If this be weak, feeble or diseased, the purposes of the soul will be retarded. How painful to see a noble spirit, stirred with holy and benevolent designs, held back or tied down by a sickly body. Such instances are, frequent; and they are lamentable. We will examine this in some future number.

3. **BENEVOLENT MEN.** Generous, liberal, ever ready to do good and to communicate. The gospel which they preach is a system of benevolence. It is a glorious exhibition of God's benevolence. It is to be commended by a spirit of benevolence, and to be extended by acts of benevolence. This is the age for the triumphs of the gospel, and such is an age of benevolence. Ministers, to do the work of this age, must be benevolent men. But most of them are poor, and how can they be liberal? They must possess and cultivate the feelings of liberality, and according to what they have, give to the causes of God, so that others may see the abounding of their liberality from the depth of their poverty. But their benevolence is to be manifested chiefly in their efforts to make their people benevolent, by personal conversation, by public addresses, by argument, by entreaty, they must secure contributions to aid in carrying forward the kingdom of Christ. No minister should be satisfied with his people unless they contribute regularly to benevolent objects; he should feel that he has done, but little for them or by them until this is done. No disciple is to live for himself, and no church is to exist for itself alone, but is to be engaged in efforts for the conversion of the world. The pastor must see to this, must inculcate this as an indispensable duty and must feel that he is laboring in vain, if he does not succeed. He will succeed if he has large views, if he is himself a large-hearted, liberal-minded man. He will not make the poverty of the church an excuse for not giving, though it may influence the amount given. He will feel that there is no way in which he can so well promote the temporal prosperity of his people as to get them in the habit of giving; for if a church will do this, God will bestow upon them the ability to give. We must have men of large benevolence to meet the wants of the age.

4. **METHODICAL MEN.** Men of system and order. If ministers perform the work assigned them, and do it well, they must systematize it. They must have a time for everything, and do every thing at the time. There never was a period when so much was demanded of ministers as now. They must read extensively, study closely, visit frequently, keep an eye

upon the Sabbath school, conduct the prayer meetings, preside at church meetings, meet in councils, assist in ordinations, attend conventions, advocate the cause of benevolence and reform, devise plans to promote them, and see that these plans are executed. They will have to visit the sick, bury the dead, comfort the mourning, go after wanderers, direct inquirers, administer ordinances, "be instant in season and out of season" in preaching the word. In many places they are selected to take the oversight of schools and see to the interests of general education. To do all this work well, the minister must have a time to read, time to study, to visit, &c. Method will generally facilitate his labor; it will enable him to do more work and do it better than he can do it without method. He must also, for his people, as well as for himself, secure system. The efficiency of the churches is lost for want of it. The minister should see that the church has set times for its acts, and that these times be kept; each church should as much have set days, on which to make its benevolent contributions, as it has for commemorating the death of Christ, and we need men who will teach the churches this, and urge it until every church brings forth fruit in its season, so shall the means be furnished for successfully carrying on the great work of giving the gospel to the world. T. F. C.

Editorial.

From the Christian Observer.

THE SECOND ADVENT OF CHRIST.

On the subject of the second advent of Christ, the Bible teaches us: (1) that our Lord and Saviour Jesus Christ will personally return to this earth again; and (2) that His return will be pre-millennial.

The two points of inquiry then are, 1. *How?* 2. *When will the Saviour return?* There are some who deny that Jesus will ever return to the earth again. But the Scriptures are so plain on this point, that it seems strange how any one can deny it. Still, it may be well to advert to a few of those passages of Scripture, which speak of the mere fact of His return, so that all doubt may be removed from the mind of any one on this subject.

John xiv. 2, 3. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself."

John xx. 22. "Jesus saith to him, (Peter) if I will that he tarry till I come, what is that to thee?"

Acts i. 11. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner, as ye have seen Him go up into heaven."

Acts iii. 20. "Repent ye therefore, and He shall send Jesus, who before was preached unto you."

1 Thes. iv. 15. "For this we say unto you by the word of the Lord, that we who remain unto the coming of the Lord, shall not prevent (go before) them who are asleep."

Heb. ix. 28. "And unto them that look for Him, shall He appear the second time without sin unto salvation."

Rev. i. 7. "Behold He cometh with clouds, and every eye shall see Him."

Rev. xxi. 20. "Surely, I come quickly. These passages of Scripture are amply sufficient to prove the fact, that Jesus has gone up from earth to heaven; and that He will return to it again. We are now prepared to enter upon the first inquiry, viz:

1st. *How will Jesus return to this earth?*

To this inquiry we reply, that He can not return *spiritually*. The return spoken of here is not a spiritual return of Christ; nor can it be an increased amount of spiritual influence on the hearts of the people. (This must be obvious to every thinking mind. When we speak of returning any thing, we evidently convey the idea that the thing to be returned had previously been taken away, or removed. That only can be returned which has been taken away. When we speak of the return of Jesus to this world, we declare that He is now absent from it. But He is not absent from us in a spiritual sense. His spirit is still with us. He says, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John xvi. 7.

"That He may abide with you for ever." John xiv. 16. And again, He adds, "Lo! I am with you always, even unto the end of the world." Matt. xxviii. 20. The spirit of Christ, or His spiritual presence, has never been removed from the earth, and hence we do not look for the spiritual presence of Christ to be restored to the church or to the world. We have the spirit with us now; for this is emphatically the dispensation of the spirit. It is true, we all have need to experience more of His sacred influences, but the Spirit is not absent from the Church.

Nor will it answer the question, to say, that the coming of Christ means His providential dealings with His church, and the world. The liberty which some men take in expounding those portions of the

word of God, which speak of the coming of Christ, is truly astonishing. At one time they tell us the death of a person is the coming of Christ. If this be so, then Christ is constantly coming back to this world, and yet he is not here. Again, they tell us that when Jerusalem was destroyed, their Christ came. If so, then He cannot come to judge the world; for the Apostle assures us these are but two advents of Christ. The first is past; and the second is to be without sin (a sin offering) for the salvation of his people. Whenever the Evangelists, or the Apostles speak of the second coming of Christ, they invariably refer to one and the same event. And with this coming they always connect the triumph of the church, and the reward of the saints. Both of these events are future, and of course the coming of Christ is yet future. But, we may reply in this case, as in the former, the providential dealings of Christ, or His providential government of this world has never been taken from it. This has always been present. How then is it possible to restore to us that which the church has always had and still has?

The only way, then, in which Christ can return to earth is *personally*. He is now absent in body. And it is His *bodily* presence that is to be restored. This is plainly taught in the Scriptures. "Ye men of Galilee," said the angels to the disciples, as they stood steadfastly looking towards heaven where Jesus ascended, "why stand ye gazing up to heaven? This same Jesus, who is taken up from you into heaven, shall so come, in like manner, as ye have seen Him go up into heaven. Language cannot be more explicit than this. It tells us that Jesus ascended into heaven *bodily*, and he will return so. He was *seen* to go up. He will return *visibly*. "Every eye shall see Him." He ascended in a cloud. (Acts i. 9.) He will come in the clouds of heaven. (Matt. xxiv. 30.) He ascended from the Mount of Olives. (Matt. xxviii. 16; Acts i. 12.) And he will return there, for "His feet shall stand in that day upon the Mount of Olives." (Zech. xiv. 4.) He ascended to heaven in human nature. He will return so. The same Jesus shall so come, in like manner, as ye have seen Him go up into heaven. When he ascended, it is probable that He was seen by none but His disciples and the angels. And when he returns, it is probable, that none but his saints and the angels will see Him, at first. For the saints are to be caught up to meet Him in the air. After this, every eye shall see Him. He went up in a cloud. This cloud will envelope Him on His return. As to the nature of this cloud we can only say, it is no earthly product. It was the same cloud which overshadowed the disciples on the mount of transfiguration: the same that appeared in the wilderness, and in the temple, and is to reappear upon every dwelling place of Mount Zion, at a future time. (Isaiah iv. 5.) It is the pavilion of the glory of the Lord.

The return of Christ must be in the same manner in which he ascended into heaven. It cannot, therefore, be a *spiritual* or a *providential* return, but a literal return of His *bodily* presence, in the visible glories of His human nature.

There are other passages of Scripture which prove that the Saviour will return to this earth again in His *bodily* presence, but we leave them for the present. What has been said is a sufficient answer to our first point of enquiry, viz: "How will the Saviour return to earth? He will return as He ascended—the same Jesus."

There will be many attendant circumstances connected with His return, which were not connected with His departure. But the literal bodily presence of the Saviour will be as really restored to the church and the world, as it has been taken away 1800 years ago from us.

WILLIAM RAMSEY.

Religious Miscellany.

MEEKNESS OF THE REDEEMER.

"How holy stands before every Christian soul the image of the meekness of the Redeemer! How many waves, raised mountain high by the stream of passion in human hearts, has it stilled! how many arms raised in wrath have dropped at the sight of it! If any one virtue is universally expected of a disciple of the Lord it is meekness. It passes current, just as humility and love, very properly as a Christian virtue. Indeed the noble twin-sisters of humility and of meekness are of one and the same stalk—love. Love, says the apostle, is long suffering and kind; consequently it is also humble and meek. Meekness has been preached often, not only through the word of the Lord and his apostles, but much more still by his actions and passion. Is there not a mildness, a sweetness, and condescension in his whole being, so that even if he had not said it we should directly infer what he declares: 'God sent not his Son into the world to condemn the world, but that the world through Him might be saved.' And one who will save the world can of course come to it in no other garb than that of meekness and kindness.

LIVE THEM DOWN.

Calumnies are as old as our race. Satan began them in Paradise. He is well named—accuser. He is the father of lies and of liars. There are different ways in which those who are calumniated seek to put down the false and injurious reports. Some render railing for railing. They are foolish enough to vie with their detractors in taunts, and revilings. It is a miserable resort. If you are very much excited by evil reports, and descend to retaliation, you at once raise the suspicion that there is some truth in what your enemies say of you. Conscious innocence does not stoop to recrimination.

Some affect a supercilious indifference respecting the evil that is said of them. They assume an independence which is not wholly consistent with a modest appreciation of one's self. They who care not what is said respecting themselves are not likely to live above merited reproach. The truly virtuous and good are far from being indifferent to what may injuriously affect their reputation.

Some prosecute their defamers. They go into a civil court, to establish their innocence. Perhaps this is sometimes necessary; but, I think it a measure of doubtful expediency. It probably, seldom occurs that a slander suit improves any person's character. The motives of prosecution are usually supposed to be revengeful. A truly worthy person will not be easily persuaded to go before judges, jurors, lawyers, and a crowd of spectators, to prove his character.

Some are at great pains to contradict all false rumors. Such often have their hands full of business. The more notice you take of slanderers, the more industriously will they defame you. They are a class of persons who have very little character, and are right glad of an opportunity to attract some notice, by attacking those whose names are associated with respect.

Is there not a far better way than any of these? "Not rendering evil for evil, or railing for railing; but contrariwise blessing." "For so it is the will of God, that with well doing you may put to silence the ignorance of foolish men."—Nothing else will so effectually silence slanders. Let your life contradict their falsehoods, and you will have no need to defend your character. There is something noble, dignified, lovely in the silence of conscious innocence, when the tongue of detraction is carping and slandering. There is something Christ-like, when they who are reviled revile not again; and when they bless those who persecute them, and say all manner of evil against them falsely. There is a homely proverb that "he who spitteth against the wind, spitteth in his own face." It is so with him who spits venom against the character of the innocent and virtuous. All the assaults of his malice recoil on his own head. Be not disturbed by him. Let him have his own way, and your innocence and his infamy will both be made apparent; it may cost some trial of your patience, but that will be a profitable exercise. Your name may for a brief season, be under the cloud; but it will shortly appear brighter than before. Possess your soul in patience.—Move quietly and steadily onward in an upright way, and fear not the evil which is aimed at you. Who is he that will harm you, if ye be followers of that which is good? No one. There may be those who will try to injure you. They may be the more inimical towards you for the very reason that they cannot provoke you to be revengeful. Be it so, if it must.—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgement as the noon day."—N. Y. Evan.

GOD SEES THROUGH ALL PRETENCES.

How simple is this proposition, and yet how amazing!—admitted by all, believed by a few, and by them not steadily.

God sees through all pretences. Then why should I use pretences? Why be ambitious to appear what I am not, rather than try to be what I ought?

God sees through all pretences. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why, then, spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And he will blow them away at the last day like chaff before the whirlwind. Every thing false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. O, what a wreck of human pomp and parade and vain show! How insignificant will the great ones of this world then appear, when all the outward "pomp and circumstance" in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the pains to be, that they do to seem good and fair, how well would it be for them and society too.—Ohio Obs.

WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO.

The truth of this declaration is not more certain than its awful import. The treasure of most men is wealth. With what toil do they dig for it during the long years in which they bury their hearts' best affections and energies in the cares of worldly pursuits. And when they have secured it, with what suicidal folly do they inebriate their souls in those treasures where they have hidden their wealth from the avaricious gaze of envious neighbors. Thus, in order both to get and to keep their wealth, men bury their hearts in the damp, dark, and godless vaults of this accursed earth, and delude themselves by calling these follies of grown-up men business.

How completely their hearts are buried is not perceived by many, until their "riches take to themselves wings and fly away," or "thieves break through and steal" them. Then, in despair, they say, "Ye have taken away my gods, and what have I more?" or they "curse God, and die." Had they employed them for God and the promotion of His cause, they would have been happy in their use, and have found them again in heaven.

The fable tells us, that a miser having scraped together a considerable sum of money by denying himself the common conveniences of life, was much embarrassed where to lodge it most securely. After many perplexing debates with himself he at length fixed upon a corner in a retired field, where he deposited his treasure, and with it his heart, in a hole dug for that purpose. His mind was now for a moment at ease; but he had not proceeded many paces on his way home when all his anxiety returned, and he could not forbear going back to see that every thing was safe. This he repeated again and again, till he was at length observed by a laborer who was mending a hedge in an adjacent meadow. The fellow, concluding that something extraordinary must be the occasion of these frequent visits, marked the spot; and coming in the night in order to examine it, he discovered the prize, and bore it off unmolested.

Early the next morning, the miser again renewed his visit; when, finding his treasure gone, he broke out into the most bitter exclamations. A traveller, who happened to be passing by at the same time, was moved by his complaints to inquire the cause of them. "Alas," replied the miser, "I have sustained the most cruel and irreparable loss. Some villain has robbed me of a sum of money, which I buried under this stone no longer than yesterday." "Buried?" returned the traveller with surprise; "a very extraordinary method, truly, of disposing of your riches. Why did you not rather keep them in your house, that they might be ready for your daily occasions?"

"Daily occasions!" resumed the miser, with an air of much indignation; "do you imagine I so little know the value of money as to suffer it to be run away with by occasions? On the contrary, I had prudently resolved not to touch a single shilling of it."

"If that was your wise resolution," answered the traveller, "I see no sort of reasons for your being thus afflicted: it is but to put this stone in the place of your treasure, and it will answer all your purposes full as well."

Abundance was never my lot, But out of the trifles that's given, That no curse may light on my cot, I'll distribute the bounty of heaven. The fool and the slave gather wealth, But if I add naught to my store, Yet while I keep conscience in health, I've a mine that will never grow poor.

THE BOOK FOR BUSINESS MEN.

I sat beside a dying Christian. He had been called in the prime of his business, and for months to watch and wait for a sudden death. I asked him of his spiritual state. He said, "I have no rapture, no ecstasy, but all is peace—settled, abiding peace." Then, in illustration of the manner in which he was supported in view of the interruption of his worldly plans, and of leaving a dependent wife and infant child, he related the following incident:

"Last year I became considerably embarrassed in business. On Saturday evening I would come home not knowing how I should meet my obligations the following week; and with my mind so distracted, that it seemed as if the Sabbath would be worse than lost. I was then teaching a Bible class. With sadness I would sit down to prepare the lesson for the next day, but as I advanced, truth took possession of my mind, faith took the place of distrust, and hope of fear. I was led almost insensibly to leave my affairs with my covenant God. And invariably I found those Sabbaths precious and delightful. And, moreover, in returning to business on Monday, a way was always provided to meet my responsibilities."

As I listened to this simple statement, I could not but say to myself, how much wretchedness and ruin would be avoided, if this plain truth were only believed: "The Bible is the book for business." Ye who are burdened with mighty enterprises, look not for relief from your anxieties to the news from abroad, or the prices current, but look to the book of God.

"SOW THY SEED IN THE MORNING."

One Sabbath morning during the winter of '31, a student, who was teaching in Otsego County, New York, and supplying a small church, on his way to the house of God, called upon one of the members of the church, whose husband was unemployed. During his stay, he entered into conversation with the man, who was a hardened sinner, filled with hatred toward the gospel, its Author, and all its servants. Having no reason to offer against Christianity, he aimed to turn everything into ridicule. From ridicule, he proceeded to the most wanton abuse of Christianity, Christian ministers, and finally of our young friend. But in all this, he failed to excite his resentment. With a heavy heart this youth left that man of Belial, proceeded on his way to the church musing as he went, and concluding that that man was a hopeless case. Weeks passed, when, on Saturday afternoon, he was surprised to see the individual in a meeting appointed for hearing Christian experience. What has brought him there? Perhaps he had gone because some quite young persons were to relate their exercises, hoping to find material for ridicule. A prayer was raised to God, that a blessing might rest upon him. The meeting dismissed, the Sabbath passed, with no new light, upon the conduct of Mr. W. On Tuesday evening following, a prayer meeting was held at a private house; Mr. W. was there, and at the close of the service, came forward, took the abused friend by the hand, and with great emotion, said "I am a lost sinner, what shall I do to be saved?" He was pointed to Jesus, and soon found mercy in the Lord. When he came before the church to relate his experience, the secret workings of his heart were revealed.

His effort, and his failure, to excite the anger of his friend, were the means of his awakening. His rage past, he began to reflect upon his conduct, and deeply to feel the compunctions of a guilty conscience. He was determined to drive away conviction. The following Sabbath he left his home, resolved to go into another neighborhood, and purchase a yoke of cattle. Every step appeared to sound so loudly that all around could hear. But he went, and brought home his cattle. The next day he was so conscience smitten, that he dare not drive them. He went to evening meetings, concealed himself in the darkest corner, left at home his pocket handkerchief, lest he might with it wipe the falling tear. But all these efforts at concealment were vain. Sin lay a burden on his heart, till he confessed, forsook, and was forgiven. From this we may learn:

1. To be faithful to all classes and conditions of men and in the exercise of fidelity always to have control of our own spirits. They have souls and must be kindly addressed and won to Christ or lost forever.

2. That cases apparently hopeless, may be nearest the Kingdom; appearances are often the reverse of the real state of the heart. Doubt not the power and the goodness of God though you may meet abuse; "sow thy seed in the morning and withhold not thy hand at evening, for thou knowest not which shall prosper this or that."—Watchman and Reflector.

NOTHING TO DO BUT TO DIE!

So said an aged servant of the Lord, recently deceased, when after a long life of labor and usefulness, he was suddenly taken ill, and saw that his hour had at length come. "I had been spared long, I have tried to honor my Master; but 'tis over now; my work is done, and I have nothing else to do but to die."

What a glorious, what a triumphant declaration, with which to welcome death! Work done with men; peace made with God. Nothing to do but die! No preparations for the future; nothing to do but to die! The warrior reposing on his arms on the battle-field, when the conflict is over and the victory is won, with nothing to do but to obey the summons of his Captain that calls him into his presence. The servant resting when the labors of the day are done, with nothing to do, but hear the Master's bidding of, "Well done good and faithful servant," and go in to his reward.

Such was the sentiment of good old Simeon, "Lord now lettest thou thy servant depart in peace." Nothing to do but to die. Such was the sentiment of the great apostle; "I am ready to be offered." Such the sentiment of every Christian, who from this side of Jordan, doth view the Canaan that he loves, "with undimmed eyes."

How different the case of those who come to the dying hour and have every thing to do, but to die. None of the great objects of life accomplished, none of its purposes gained; none of its great work done. Every thing to do, and no time to do it in; no heart or strength with which to do it, and no knowledge of how it should be done. Their time all gone, and their preparation for death not begun. Compelled to die, and yet not ready. Already started on the great journey and yet not prepared.

How many come to their last hour in all the bitterness of that sorrow that finds no expression in language, because the time given them, in which to do the work requisite to a peaceful death-bed, has been wasted "in vain pursuits of things as vain," and now must die without being ready.

How many a professor has mourned out the last hour of life that should have been spent in joyful praise, because of duties undone, and privileges misspent. Not so with him who has nothing else to do but to die.

"How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun with cloudless ray,
Sheds mellow lustre o'er the scene;
Such is the Christian's parting hour;
So peacefully he sinks to rest;
When faith, endued from heaven with power,
Sustains and cheers his languid breast."

Reader, if you were now called away from life,—as soon you must be,—would you have any thing else to do but to die? You may be a professing Christian; are you ready? Is your work done? Would you lie calmly, peacefully down to die? If there would be one unperformed work to embitter the reflections of a dying hour, see to it now, before the days come, and the hours draw nigh.

You may be impatient and unforgiving. O, can you venture your awful destiny, without a hope in God? Be obliged to die with so much else to do, as to make it certain that it cannot be done. Can you; will you dare a doom like this? You may avoid it by beginning now. Then can you calmly hear the summons of your Judge, with nothing else to do, but to die.

"O for the death of those
Who slumber in the Lord!
O, be like them, my last repose,
Like theirs my last reward!"

AFFECTED HUMILITY.

True and genuine humility does not lie in a person's affecting the meanest habits, or yet a singularity of dress, however mean, that he may not seem to be proud. I speak not this, however, to cloak the proud gaudiness of any. Excess in costly attire, following vain, strange, light, immodest fashions, is a great sin and shame of our times. O, how many are there that in this way glory in their shame! Were the "daughters of Zion," reproved and threatened for this sin by the prophet Isaiah, chap. iii, ever more guilty than multitudes among us at this day? But yet I must tell you, that a proud heart may be under vile raiment too. "I trample on Plato's pride," said Diogenes. "But it is with pride of another kind," said Plato. Thus some may be proud of their affected plainness—proud of their seeming free from pride, of their looking like humble, mortified men. And some there are, whose pride lies not so much in gaudy dress and fine clothes, which one would think that none but children and fools would be taken with, as in a high conceit of themselves—their knowledge, light, and perfection.—*Burrell.*

WINE AT THE SACRAMENT.—The Lowell American states that a few Sundays since, the Rev. Mr. Mellen, while officiating at the Unitarian Church in North Chelmsford, refused to administer wine at the sacrament—stating that he was not in the habit of doing it, and did not approve of the practice. One of the deacons forbade him to use water, or to assign his reasons for the use of it from the desk.

A DISGRACE TODIE RICH.—A fine idea was advanced the other day by Mr. Jay, of Bath, (England.) He was speaking to professed Christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for Christians to die very rich; and he wished funeral ministers when they preached funeral sermons for men who died so ingloriously would say how much money they left that the world might see with how much sincerity they had been singing for years.

"Altho' I am and all I have,
Shall be forever thine,
Whate'er my duty bids me give,
My cheerful hands resign."

MISSION AT AMOY, CHINA.—A letter from Mr. Doty, at Amoy, dated April 17th, 1849, gives an encouraging account of the attendance of Chinese females, as well as males, on his preaching. The number of pupils in the day school, at that station, was about forty, and the attendance very regular. One family, consisting of an aged mother and two sons, had long given good evidence of their sincere attachment to the gospel, and after a year and a half of trial, had recently been admitted to the privileges of the Christian Church.

DREAMS.—Lively dreams are a sign of the excitement of nervous action. Soft dreams are a sign of slight irritation of the brain; often in nervous fever announcing the approach of a favorable crisis. Frightful dreams are a sign of a determination of blood to the head. Dreams of blood and red objects are signs of inflammatory conditions. Dreams about rain and water are ensigns of diseased mucous membranes, and dropsy. Dreams of distorted forms are frequently a sign of abdominal obstructions, and disorder of the liver. Dreams in which the patient sees a part especially suffering, indicate disease of that part.—Dreams about death often precede apoplexy, which is connected with determination of blood to the head. The nightmare, with great sensitiveness, is a sign of determination of blood to the chest.—*Winslow.*

TRACTS IN CALIFORNIA.—The American Tract Society have sent more than a million pages of Tracts to California.—*S. B. Miss. Jour.*

Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 24, 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.

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.

GENUINENESS OF THE SCRIPTURES.

In a literal sense, the term "Scripture" is applicable to any written document whatever: nevertheless, by the consent of universal usage, it is now applied to the sacred writings of the Old and New Testament alone. We offer the following, as presumptive evidence that these sacred writings have not been corrupted or altered in the smallest important sense.

1. *Their present fidelity.* No possible motive could exist to attempt a mutilation of the sacred Scriptures, unless to render their descriptions less offensive, or their sentiments more congenial to the tastes and feelings of carnal men. In this event, the objectionable features, and those most liable to alteration, had been such portions as stained their pride, censured their faults, condemned their vices and curbed their passions. These had been regarded the divine irregularities, which required the refining and polishing hand of the copyist. But nothing of this is apparent. No such marks of expurgation and correction are to be found upon their face. With a frankness, plainness, and candor which forbid such a conjecture, they still represent human character to the life—they still denounce human follies—they still, in pictures the most abject and humiliating, prostrate the haughty spirit in the dust!

2. *There is no proof whatever that the Scriptures have at any time suffered an alteration in any appreciable degree.* The world has never been destitute of facilities for detecting an event so important as had been a mutilation of the sacred volume; nor yet without motives sufficient for recording it, if, indeed, it had taken place. At a very early period after their publication, and in accordance with special regulations which they enforced, both the Old and New Testament were extensively and intimately understood among Jews and Christians respectively. Transcripts, paraphrases, harmonies, and commentaries upon the one and the other were multiplied and increased. In public and in private, they were taught and revered by all classes, from the greatest to the smallest, as the most sacred and divine communications to man.—Tribes, parties, sects, and communities, arose and flourished under both the former and the latter dispensation, of whose personal and denominational interests, the uncorrupted Scriptures were esteemed the only impregnable defence. They were the guardian of the rights and privileges of magistrates and subjects, of priests and people; and by a mutual jealousy every man watched his brother. Ephraim envied Judah, and Judah guarded Ephraim. The Christian dared not add a line, and the Jew dared not expunge one. The Orthodox stood ready to record so nefarious an act in the heretic; and the heretic was equally prepared to thrust it home upon the orthodox. The multitude looked askance upon the few; and the few, in like manner, narrowly surveyed the conduct of the multitude. Where then was the possibility that any one man, or any body of men, should make the slightest alteration in their sacred contents without detection? Who dared to risk it? History, however, records not an instance of such an attempt! Prophets and apostles, the Son of God and the Christian Church, from time immemorial, inveighed against a universal defection in man. They point us to their multitudinous crimes of every grade and of every description. They tell us of the false glosses which some gave to the divine oracles; and of the superior regard with which others beheld human traditions. But they nowhere mention the man who dared to insert a line; nor the man who dared to expunge a line from the sacred Scriptures. How shall we account for such universal silence with regard to this blackest of crimes, if it ever existed?

3. If, on the one hand, we have no evidence that the Scriptures have been corrupted; the universal agreement of manuscripts, on the other, shows that they have not been. The art of printing is of comparatively modern date. Previous to the fifteenth century, the multiplication of books depended alone upon the tardy and laborious effort of the copyist and the transcriber. That under such circumstances, the copies of the Scriptures should have multiplied less rapidly, and been less accordant with each other than in our times, is what might have been naturally expected. Nevertheless, there was a zeal to disseminate the word of life, manifested among those who feared God, which demands the admiration of the world. The sacred volume underwent various translations, and still more frequent transcriptions in different countries, into different languages, and in different ages. Of those manuscripts, not less than eleven hundred copies of the Old Testament, and nearly four hundred of the New, have already been collected and care-

fully compared; and, what is passing astonishment, such is their uniform and striking agreement, that the most laborious collations, embracing, in some instances, not less than one hundred and fifty thousand different readings, afford scarcely an opportunity to correct our received text in a solitary unimportant passage. "All the omissions (occasioned by carelessness, accident or otherwise) put together, could not countenance the omission of one essential doctrine of the gospel, relating to either faith or morals; and all the additions, countenanced by the whole mass of manuscripts already collated, do not introduce a single point essential to faith or manners, beyond what may be found in our admitted Scriptures." "This general conformity of the manuscripts of the Old and New Testament, respectively, which are scattered through all the known world, and in so great a variety of languages, is truly wonderful; and demonstrates the veneration in which the Scriptures have been uniformly held, and the extraordinary care which was taken in transcribing them; and so far are the various readings contained in these manuscripts from being hostile to the uncorrupted preservation of the sacred oracles, that they afford us additional and most convincing proof, that they exist at present, in all essential points, precisely the same as when they left the hands of their authors." "I have written unto thee excellent things in counsel and knowledge, that I might make thee know the certainty of the words of truth."

REV. J. B. JETER, D. D.
Has reached St. Louis, Mo., and was publicly received as pastor of the Second Baptist Church of that city on Sabbath of the seventh inst. The services of the occasion, says the Western Watchman, were conducted on this wise:

"Dr. Jeter preached an exceedingly appropriate discourse from Col. i. 28—'Whom we preach, warning every man, and teaching in all wisdom, that we may present every man perfect in Christ Jesus.' His theme was, the object, manner and end of apostolic ministrations. The house was well filled, and the congregation solemn, attentive, and many were deeply affected."

At the close of the sermon, the Editor (who has officiated as a temporary pastor since January) read the letter of dismission of brother and sister Jeter from the first Baptist Church in Richmond, Va., to the Second Baptist Church of St. Louis, and on motion called the vote of the brethren, both male and female, who unanimously held up hands. The Editor gave the hand of fellowship, on behalf of the church, with a brief address to the pastor and the church on their reciprocal duties and responsibilities, and offered the closing prayer.

At night, Dr. Jeter preached from Luke, viii. 18—"Take heed, therefore, how ye hear." The house (the largest Protestant edifice in St. Louis) was densely seated, and the congregation deeply attentive."

GETTING RIGHT.

The Tennessee Baptist announces that the Rev. C. B. Davis, for several years a Methodist minister, resident of Cannon Co., of that State, has recently joined the Baptist church at Woodbury, and is doing effectual service.

This is getting right; and we hope he will employ the fine talents he is said to possess in teaching others "the way of the Lord more perfectly."

BAPTIST HISTORY.

By a resolution of the late General Association of the Baptists of Missouri, the Rev. J. M. Peck was requested to prepare for publication a History of the Baptists of that State. That is a good idea; and if brother Peck does the work, it will be well done. By the way,

Cannot a suitable person be selected by our State Convention to perform a similar task for the Baptists of Alabama? There is, perhaps, no State in the Union, of the same age, that can furnish richer materials for such a work than our own; and the fidelity and zeal of the denomination in planting the gospel in this fertile land, well deserve that a permanent record should be made of their rise and progress, their trials and conquests, in doing so. We have, too, men in all respects competent to fulfill the office, and preserve from oblivion innumerable facts of thrilling interest, which the next generation can never report. We throw out the suggestion for our brethren to think of until their meeting in November, and then we have a name to purpose, if it is desired.

REVIVALS.

A meeting of eight days was held at Carter's Hill, Montgomery Co., embracing the 4th Sabbath in July, by the Revs. A. T. M. Handy and Richard Graham, in which 14 persons were baptized.

At Panther Creek, also, embracing the 4th Sabbath in August there was held a meeting of days, in which 20 were baptized—5 of whom were Methodists. The laborers were brethren Handy, Graham and Nix, an anti-missionary brother. On the last day of the meeting brother Nix administered the ordinance to two of his own children.

At Rehoboth, Montgomery Co., Bro. Handy held a third meeting, assisted by brethren H. Talbird of Montgomery and Ware, a Presbyterial minister. Baptized 22.

A meeting of 9 days has just closed at the Hopewell Church of this Co., in which 10 put on Christ by baptism. The laborers in this meeting were Revs. J. S. Ford of this vicinity and B. Hodges of Mississippi. Brethren Curtis and Holman also assisted a part of the time.

POLITE HINT.—"I do not wish to say anything against the individual in question," said a very polite gentleman, "but I would merely remark, in the language of the poet, that to him truth is 'stranger than fiction.'"

A NEW HYMN BOOK.

At the late session of the Tuscaloosa Baptist Association, the following preamble and resolution were adopted:

"Inasmuch as we have suffered considerable inconvenience from the want of a suitable collection of Hymns adapted to the wants of our country churches; and for remedy of which,

Resolved, that the Rev. B. Manly, Sen., be requested to put forth, as soon as practicable, such a work as he may deem suitable to remedy this inconvenience."

Will it be done? We wish not to offend by needless disparagements of other man's labors in this department; but if a new Hymn book is desired, there is no man in the South better prepared to furnish it than Dr. Manly. He has, in a high degree, every qualification—mental and moral—necessary to such a task. Sound in the faith, complete and finished in education, pure and chaste in imagination, warm, spiritual and sincere in heart, he cannot fail to supply any desideratum of this kind. Will he do it? His numerous friends would hail such a production from his hand with special delight.

TUSCALOOSA BAPTIST ASSOCIATION.

The Seventeenth Annual Session of this body was held with the Mount Moriah Church, Bibb Co., Sept. 15-18th, 1849. Rev. W. S. Meek, Moderator; and M. D. J. Slade, Clerk. Their Minutes are unusually interesting. The Association embraces 34 churches; 15 ordained and 3 licensed preachers; and 2360 communicants baptized the past year 227. The financial report of the body is the least promising item on record—showing but \$239.05 received during the year for all purposes, of which \$105.80 was contributed by a single church—the Tuscaloosa.

ALABAMA BAPTIST ASSOCIATION.

The last annual session of this body closed on the 15th inst. It was held with the Mount Lebanon church, Dallas Co.—Rev. David Lee, Moderator; and Rev. A. T. M. Handy, Clerk.

In several respects this is one of the most interesting bodies of Baptists in Alabama. It embraces a large territory immediately in the heart of the State—lying up and down the Alabama river—and includes in its constituency a number of our most intelligent, spirited and influential churches and ministers. It has, indeed, suffered greatly within a few years by emigration; nevertheless, it is perhaps still equal to, if not in advance of any other of our Associations in labors for the cause of Christ. Its hands are ready to every good work, and its zeal and energy in supplying the destitute with the word of life is marked and decided. In addition to the liberal contributions of its members to all objects of benevolence abroad, it has had three missionaries employed a part or the whole of their time, the year past, within its own bounds. These were all paid off at the Association, at the rate of 600 dollars each per annum; and yet there was a surplus of several hundred dollars remaining in the treasury, for the supply of laborers the ensuing year.

Nor was any portion of this fund detracted from the regular support of the pastors of the churches. It is probable, that in no Association of the State are the pastors of the churches so generally or so liberally supported as in this. We have had the honor of being a member of this body almost ever since our first settlement in the State, and are familiar with nearly every one of its churches; and we are not aware that there is one among them that does not contribute more or less adequately to the support of its own pastor. This is esteemed a first duty; and if it is not realized as fully as might be, still it is not perhaps wholly neglected in any case. In this respect, the churches of the Alabama are a worthy example to many of those of her sister Associations.

The zeal of this body in behalf of the colored population is one of its most pleasing peculiarities. The number of blacks within its borders is very considerable; and we know of no body of Christians in the Southern States more fully awake to their wants, or more keenly sensitive to their own duty in relation to those wants. Every pastor in the Association, if we are correctly informed, devotes a portion of his Sabbaths to their religious instruction; and the churches would have no use for a pastor who did not do so. We remember a few years since, that one of the churches of this body made it a matter of record on her Church Book, to invite no pastor who would not conscientiously employ a part of his time in special labors with the colored population; and it is by no means a rare occurrence that a minister, in merely travelling through the churches of the Association, is invited to preach to the negroes at the private houses of the members with whom we may chance spend the night. In addition to this, there are many of the lay-members of the churches who observe regular and stated exercises for the religious cultivation of their servants. We have been an eye witness of these things more than once, and know that we speak advisedly; and yet their zeal in this department of religious effort would go further. Already the question of a special mission to the blacks is contemplated. Money for that object was forwarded to the Association just closed; and it will doubtless be adopted as a part of their settled policy, just so soon as prudence will justify it.

Among the interesting topics of discussion which claimed the attention of the body during its session, that of the education of the rising ministry, and that of the general dissemination of a religious literature, deserve to be particularly mentioned. On the former, an elaborate and well written document was presented by the Rev. Henry Talbird, of Montgomery, which was ordered to be printed with the Minutes; and on the latter, several addresses were delivered, which were followed by the contribution of one hundred dollars—one half of which was to constitute their Moderator, Rev. D. Lee a Life Director of the

Southern Baptist Publication Society, and the other half of which was to furnish their missionary with denominational books for gratuitous distribution. It well illustrates the character of this body to remark, that this sum was raised among the members alone; and that it was done in less than fifteen minutes from the announcement of the proposition. But we have extended this notice too far and must close.

The Association numbers 83 churches; and slightly above 3000 communicants, of whom a large number are blacks. Baptized the past year about 300. Its leading ministers are Revs. D. Lee, H. Talbird, A. T. M. Handy, I. Lyon, J. G. Collins, R. Carson, P. H. Lundy, D. R. W. McIver, A. Vanhose, D. P. J. Murphy, Bishop, J. D. Moodie, and T. Armstrong.

GERMAN MISSIONARY ORGANIZATION.

The last No. of the Western Watchman, (St. Louis, Mo.), contains the proceedings of the "Fourteenth Annual Meeting of the General Association of the United Baptists of Missouri, from which we extract the following interesting report of the Committee on a German Missionary Organization:

"Your Committee have had under consideration the communications from the Missouri Association and the Second Church of St. Louis, proposing a special missionary organization for the German immigrants in our country, and report—

Large numbers of this class of people have already come amongst us; and, from sources of information entitled to credit, still greater numbers are contemplating a removal to this wide and fertile Central Valley of the United States.

The circumstances of the Germans are somewhat peculiar, and the mode of missionary operations should vary from our ordinary domestic missions to suit these circumstances. The itinerant missionary and colporteur systems should be combined. Each missionary should be provided with German Bibles, religious books and tracts, and his labor should also be directed to get German children into English Sabbath-schools. Hence a separate organization is deemed necessary.

The providence of God indicates that the time has passed away when any single missionary society can work economically and efficiently throughout the vast territory of the United States. Some things can be done well and wisely within the boundaries of a State, or even a district association; but in other cases, a more extensive sphere of operation is necessary. This applies particularly to the Germans in this Central Valley. A society, to work economically and efficiently with them, should extend from some radiating point, as far as commerce and personal intercourse extend. St. Louis is such a radiating point, and recent events there and in that State adjacent to Missouri indicate the will of Heaven in this matter. There are several States lying on the Mississippi river and its tributaries, the commerce and intercourse of which, directly and indirectly, converge to St. Louis. In this field there are already immense numbers of Germans, and they have correspondence and personal intercourse, and knowledge of the number and circumstances of their people, to an extent far beyond the knowledge of the American population.

In the State of Missouri and Illinois alone, the German immigrants and their children amount now to about 200,000. About 24,000 live in the city and suburbs of St. Louis. Indiana has, at least, 100,000; Ohio a much larger number. In Cincinnati they are estimated at 40,000. Large numbers are in Louisville, and in the counties of Kentucky contiguous to the Ohio river. Many thousands are located in New Orleans, while they are spreading through Mississippi, Arkansas and Texas. Up the Mississippi river, they bear about the same proportion to the native American population in Iowa, Wisconsin and Minnesota, as they do to the population of Missouri and Illinois.

In this State, Iowa, Wisconsin and Michigan, are several thousand natives of Holland, many of whom speak and read the German language, and the same missionary can operate with both classes.

In St. Louis are the materials for an efficient Baptist church, and four gifted brethren (two Germans and two Hollanders) have been licensed to preach the Gospel. A church has been organized in Springfield, Ill., and materials for a third have been gathered at Georgetown, in that State. There are now German Baptists in Fayette, Booneville and St. Joseph, and probably in other places, in Missouri. The Committee know of at least eight brethren in this state and Illinois, whom God has raised up and sent amongst us, and who have the piety, self-denial, gifts and education suitable for missionaries. These facts show the time has come for enlarged and efficient measures for the religious instruction of the Germans.

They are, in general, an industrious, well-educated, civil, orderly people; but, in the proper evangelical sense, are an irreligious people. Of the whole German population, about one-third are Roman Catholics; many are entirely sceptical of religious truths; a majority are nominally Lutherans; while not one in twenty believe the Gospel in an evangelical sense.

They have claims direct, and paramount to any other people, on American Christians, to give them the means of religious instruction.

Your Committee recommend the following resolutions:—

1. Resolved, That we regard it highly expedient that a missionary organization be formed in this Central Valley for the Germans.

2. Resolved, That we approve of the suggestion of a Convention to be held in St. Louis, at the time of the Annual Meeting of the American Indian Mission Association, the last week in October next, and that delegates for that purpose be appointed by this body.

BAPTIST MISSIONS.

"Beginning with Calcutta," says the English Baptist Missionary Register, "it seems that in ten churches there are now in communion 682 members, of whom 65 were baptized during the year. The other churches in Bengal proper are nine. They contain in all 571 members, of whom 58 were baptized last year. In other parts of India there are 796 members, of whom 82 have been baptized during the year; making 205 in all; the total number of members in 34 churches being 1899. The Maulmain Missionary Society is supported by converts from heathenism, and has expended during sixteen months, 3,346 rupees. With these means it has supported four Sgan-Karen assistants ten months, and one sixteen months; two Pwo-Karen assistants; one Taleng and one Burman assistant, each ten months. One reader of Taleng Scriptures and tracts has recently been employed, and the following schools have been aided, viz:—Karen theological Seminary, Karen normal school, Sgan-Karen boarding school, Burmese boarding school, one Tamil and four Burmese day schools. In the Bahamas the number of members is 2612, of whom 150 were added last year. In Trinidad twenty-two have been baptized; the total number of members being 117. In Hayti seven have been baptized. In Africa the additions have amounted to ten, and the total number of members is about 110.

BENTON, LOWMEYER CO., ALA.,
Oct. 10, 1849.

Dear Brother Chambliss:—I have the pleasure to inform you that a protracted meeting has just closed here, which was continued during nine days. Brother P. Collins, Bro. James Smith a Protestant Methodist minister and Bro. Ellis a Baptist minister, were the principal laborers. For four days Bro. Richard Graham and myself occupied the sacred stand; indeed, to Bro. Graham, the church and myself are under deep and lasting obligations for his valuable aid and assistance during the whole of the meeting. On the first Sabbath the house was crowded to excess, and when the invitation was given in the evening for mourners to come forward, six presented themselves. After the first Sabbath the attendance gradually diminished, so that on Friday it was very small; but there was manifested throughout the whole time a deep and solemn attention—particularly on the part of mourners, who did not require to be urged to come forward. Whenever an invitation was offered, few or more accepted it.

On Tuesday 2 converts were received into the church by experience and were baptized on the following day. On Thursday one was received. On Friday 3 and on the second Saturday of the meeting one more, making in all 7 converts. The latter 5 were baptized on the second Sabbath. I had the unspeakable pleasure of leading all these converts, one of whom was only eleven years of age, a son of one of our deacons, into the liquid grave, from whence I trust they have all arisen to newness of life. Two of the converts had been pupils in our Sabbath School, and thus the Lord gives evidence that seed thus sown shall bring forth fruit to everlasting life.

At the suggestion of Bro. Graham during the latter half of the meeting, previous to the regular morning service, inquiry meetings were held to ascertain the spiritual condition of mourners or of any others who might wish to consult the church respecting the salvation of their souls; and we think much benefit was derived therefrom, as thus their cases became intimately known to the brethren generally, and advice could be offered to each according to his condition.

On the last day of the meeting the attendance was large—there were left some mourners who had not obtained the pardon of their sins.

The church generally was edified and we trust built up in her most holy faith and we hope that this meeting will have tended to revive this church, which had been in a cold state during the past year, not having received one member by baptism during that time. In the evening the communion was partaken of by a very large body of communicants, and afterwards a meeting was held for the benefit of the colored people; and a most melting time it was, for when an invitation was offered to mourners, they came forward in a crowd, weeping we trust penitential tears. A more affecting scene I have never witnessed. To the Lord be all the praise.

Yours in Christian affection,
I. LYON.

REPORT OF THE COMMITTEE ON DESTITUTION.

At the Tuscaloosa Baptist Association for 1848, there was raised a special Committee on Destitution, one part of whose instructions was "to prepare a digested view of the state of Missionary operations, in which we are now immediately interested, also of the various objects of benevolence in which our brethren of this State are engaged," to be presented at the Association of 1849. This latter session of that body was recently held with the Mount Moriah Church, Bibb Co., and we copy from their minutes the highly interesting report as follows:—

A GLANCE AT THE WORLD.

More than three fifths of the race of man are idolaters, though we are near the termination of the sixteenth century of his history, and of the nineteenth century of the Christian era. Nearly sixty generations of men, numbering forty thousand millions, have lived and died since Jesus Christ "brought life and immortality to light through the Gospel." There are now (say) one thousand millions on the earth, of whom 600,000,000 are idolaters, 100,000,000 Mohammedans, 6,000,000 Jews, and 204,000,000 nominal Christians. A few millions more than one fourth have nominally recognized Jesus Christ as the Saviour of mankind. Of these 130,000,000 are members of the Romish Church, 56,000,000 Greek, 8,000,000 Armenian, 7,000,000 are nominally Protestants.

There are 194,000,000 bearing the Christian name, to whom the Bible is a sealed book. Of these, not more than 40,000,000 are professors of any kind of Christianity—one sixth of nominal Christians—one twenty-fifth of the population of the world. Of these, not more than 35,000,000—one tenth of nominal Christians, one fortieth of the entire population—are the evangelical followers of Christ. Therefore we have reason to believe that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the modern missionary effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen: 2,000 missionaries, 7,500 assistants, 4,000 churches, 250,000 converts, 3,000 missionary schools, 250,000 children and adults belonging to them, 200 dialects into which the Bible is translated, 32,000,000 of Bibles scattered over the earth in languages spoken by 500,000,000.

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which two hundred and fifty thousand can exert scattered among the heathen? A million? If one Bible, left to its leavening influence, would work out in time the evangelization of the world, what shall be said of the power which thirty-two millions are every where exerting at this moment?

THEOLOGICAL INSTITUTION AT MARION.

A fund was raised some years ago for the support of those who might be approved by the churches for the preaching of the Gospel, and who might be in circumstances to receive the benefit of such instruction. This was reported in November, 1848, to amount to \$20,000 00. The interest of this fund only is to be used; the principal having been given as a permanent endowment for that object. Bro. T. E. Curtis, lately Pastor of the Baptist church at Tuscaloosa, is the Professor now, occupying this Theological chair.

The number of pupils under his instruction, whose minds are directed to the ministry is six. The number might be greater, but for the want of means to pay their expenses of board and clothing while pursuing their studies. The managers in charge of this matter, under express instruction of the Convention will contract no debt for the support of beneficiaries beyond the known and certain means of payment. But there are several interesting cases known, anxiously awaiting such means.

This is an object well worthy, on all accounts, of the serious consideration and the liberality of our churches.

In connexion with this Theological Foundation, our brethren at Marion and its vicinity, aided by friends of the cause in some other parts of the State, have established an Institution for general education, called the Howard College. This is reported to have a literary fund of \$20,000 buildings and apparatus worth \$15,000. It is under the care of Professor Sherman, and a Faculty of Instruction. A large part of the time of the Theological Professor is taken up with giving instruction to the literary classes of Howard College.—Number of pupils, of all kinds, 145, during the year ending July, 1849. The Trustees are appointed, periodically, by the Ala. Bapt. State Convention.—Four of the Students, who came to pursue classical studies have devoted themselves to the work of the Ministry.

The Judson Female Institute, established some years previous to the Howard, is under the care and general supervision of the Alabama Baptist State Convention; and is in successful operation, exerting a wide and wholesome influence. The Principal is the Rev. M. P. Jewett; who is assisted by a competent body of instructors. The number of pupils for the year ending July, 1849, 145. A large number of young ladies have made public profession of religion, at various periods of the history of the Institution; and about fifty have joined the Baptist Church in Marion, while they were pupils there.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

This body is located in Charleston, S. C.; and has for its distinct object the publication and distribution at very low rates (in some cases gratuitously) of such books, tracts, &c., as may seem calculated to promote the spiritual enlightening and the religious interests of men. Of such publications the Society keeps a Depository in care of Ed. J. Walker, Agent, Charleston, S. C. Beside our own publications, there may be found at this Depository an assortment of religious books, suitable for Ministers, Students in Theology, private Christians, Teachers and scholars in Sabbath Schools.

It is to be regretted that no establishment for the sale of Bap. books exists in Alabama, at which our brethren and friends may obtain supplies of what they wish. Some efforts made by this committee during the year past, to secure this object, failed of success. The amount received into the Treasury for the year ending May, 1849 is \$3,848 02. The balance in the Treasury at that date was \$477 66.

FOREIGN MISSION BOARD OF SOUTHERN BAPTIST CONVENTION, LOCATED IN RICHMOND, VA.

CHINA. This vast country contains more than half the Heathen population of the globe. There are two stations: Canton, where there are eight missionaries, male and female, and four assistants; and Shanghai, where there are six missionaries, male and female, and two assistants.

These are preaching the word of life in their own language, in various chapels and rooms engaged for the purpose, with encouraging prospects of success.

In China, several mission stations are occupied by other denominations of Christians, from both Europe and America.

AFRICA.—The missions of the Southern Board in this portion of the world are confined to the south-western coast: a region nearly 400 miles long, and varying from 30 to 100 miles in breadth; within the jurisdiction of the American colonies who have emigrated thither. It contains a population of five or six thousand colonists, and between eighty or ninety thousand native Africans.

The Southern Board have eight stations, or central points of influence in this region—seven American Missionaries, and six native assistants. A new field has been opened in Central Africa, along the vast region watered by the Niger and its tributaries. Murray, the Geographer, remarks, "this is one of the most fruitful countries on the globe; and is well cultivated and densely peopled."

The climate appears to be salubrious,—free from that fatality to Europeans and Americans, which is justly so much dreaded on the coast.

The board are preparing to enter on this new missionary field, with all the vigor which their limited means will allow. Africa, in general, offers the hope of reward as liberally as any portion of the Heathen world; according to the labor bestowed on it.

The total amount of money received by this board for the year ending April, 1849, was \$31,791 06; and the amount expended at their various stations in the same time, was \$26,110, leaving a balance in the Treasury, April, 1849, of \$5,681 06.

The number of Foreign Missionary laborers now under the care of the American Board (Congregational or Independent) is about 570; and under the care of the Northern Baptist Union about 370; requiring, for carrying out their plans, annual contributions for the churches of about \$100,000.

DOMESTIC MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, LOCATED AT MARION, ALABAMA.

The field for the labors of this body is our own country; especially the newly settled and more destitute portions.

In the course of the year ending April, 1849, they employed 57 missionaries and a cents; some the whole of the year, others only a part. They have supplied 170 stations with the regular ministry of the word; and six hundred (653) and eighty-three converts are reported as having been baptized.

Of Sabbath Schools, under the influence of these missionaries, 27 are reported; with 137 teachers, 1,222 pupils, and 2,280 volumes of school books.

Four new meeting houses have been built, and ten more begun; fourteen churches have been constituted. Two Associations have been organized, and one State convention; principally through the instrumentality of these laborers.

Some of the places assisted have acquired sufficient strength to sustain themselves without further aid from the Board. This, indeed, is a result which is always looked to.

The colored population of these United States lies almost wholly within the sphere occupied by this board; (34,000,000) there are not less than three millions, 2,500,000 of whom are members of Baptist churches. It is readily seen how far our responsibility extends in respect of this large body of people.

Beside the more destitute portions elsewhere, Texas, New Mexico, California, and Oregon open their vast regions to invite the activity and energy of this body.

The Board are not able to meet half the demands made upon them; and many portions of the country most needing the Gospel, are now too low sunk even to ask it. By immigration and other causes, the population of our country increases at the rate of 550 every day; which is a good congregation for one minister. The aggregate of the population of the United States must now amount to nearly, or quite, 22 millions. To supply the destitute of our country with a pure gospel and a free government, is deemed to be the peculiar duty of American Christians.

The receipts into the Treasury, for the year ending April, 1849, were \$14,042 70; of which the whole was expended, save \$150 80 left in the Treasury at that time.

The Presbyterian Board of Domestic Missions, in their own sphere, has employed, within a similar period, 460 missionaries, at more than 1,200 stations, in 25 States. Additions to the churches by examination and certificate have been 3,500; sixty new churches organized, and more than 100 church edifices erected. There have been 700 Sabbath schools established under the influence of these laborers; with 5,000 teachers, 30,000 pupils, and 500 Bible and Catechetical classes. Receipts for the year \$67,922.

INDIAN MISSIONS.

This subject has been regarded worthy of earliest attention from the earliest settlement of this country. As early as 1636, the Plymouth Colony of Massachusetts enacted laws to send preachers to the Indians; and with the consent of their chiefs, to establish courts of justice among them. In 1646, the famous "Apostle to the Indians"—Elliot—having studied their language five years, began his labors. His second sermon was attended with visible effect and blessing. Thomas Mayhew, Roger Williams, Jonathan Edwards and others, labored assiduously and with tears, night and day, for their welfare. As early as 1675, there were 24 regular congregations, and fourteen settlements, of what might be termed civilized Indians.

In 1741, the devoted Brainerd commenced his labors; which were principally among the Indians of New Jersey. But the war of the Revolution came on; and from the part which the poor Indian was stimulated to take in various sanguinary scenes, before and after that struggle, against the white settlers of the country, he came to be regarded as an object of detestation and horror rather than of pity and kindness. Hence, till a comparatively recent period, but little was done by Christians in this country toward evangelizing this people. We have done much, indeed, to destroy their fathers;—this, surely, does not extinguish the claims of their children, perishing without the Gospel, to our Christian sympathy, and our efforts for their welfare. "What thou doest, do quickly," is an injunction truly applicable here. The American Indians are a doomed people. No human arm can save them from extinction.

When Europeans first came to this country, the Aborigines in North America were believed to number more than 30 millions. For the last 200 years, especially, they have been decreasing at a fearful rate; chiefly from causes growing directly out of their intercourse with the whites. Now, they are believed to number, in the whole (exclusive of South America) about eight or ten millions. The number of Indian tribes whose existence and claims are recognized by the General Government of the United States is 65; exclusive of the tribes residing in the newly acquired territories in California, Oregon, and New Mexico. The number of those especially under the protection of the United States is probably about 213,210; of whom the far greater part are removed to locations west of the Mississippi, intended as permanent abodes for them.

For the Indians beyond the Rocky Mountains, and in the newly acquired country, it is desired to secure an appropriate location; permanent, and secure from the invasion of the whites; before the whole country shall be so far occupied by our migratory population as to interpose any serious obstacle.

Various Christian denominations are engaged with more or less of activity and energy to send the Gospel to the Indians. That organization with which we are more particularly connected is the *Indian Mission Association*, located at Louisville, Kentucky; and established about 1842.

The stations occupied by this body are chiefly among the Choctaws, Cherokees, Creeks, Putawatimies, Weas, and Miamies. Of these, the Choctaws and Cherokees are more advanced in civilization; having printing presses, schools, churches, published laws, and courts of justice. Number of stations 6, preaching places 20, Missionaries 23, Churches 14, Baptisms (within a year previous to October, 1848) 117, Communicants at the time just named 883, Schools 4, Scholars 127.

Total amount of funds received by this body, within a year previous to their last annual report, October, 1848, \$11,175 64; amount expended \$9,927 61; having a balance in the Treasury of \$1,247 03. This body has a share in the expenditure of the government appropriations, for the benefit of the Indians. Brother Henry F. Buckner, who was ordained to the work of the ministry in one of the churches of the Tuscaloosa Association, is a missionary among the Creek Indians, under the care of the Indian Missionary Association.

CIRCULATION OF THE BIBLE.

In 1804, the British and Foreign Bible Society was formed. At that time, it is now believed that there were but about four millions of copies of the Holy Scriptures in existence. Now, there are nearly forty millions of copies. In 1804, the Bible had been published in only 48 or 49 languages; in 1848, it existed in 138 languages or dialects. In 1804, it was accessible in languages spoken by about two hundred millions of human beings; in 1847, it existed in tongues spoken by six hundred millions. During the last year, the British and Foreign Bible Societies, alone, issued 1,419,283 copies of the word of God. The American Bible Society was organized in the year 1816: Since that period, up to May, 1849, it has put in circulation 6,844,821 copies of Bibles and Testaments. During the year previous, it had circulated 546,723 copies. The far greater part of the copies of the word of God in existence (we may say, comparatively, almost all) are in the English language; which is spoken only by about fifty-five millions of the human family, out of the one thousand millions composing the race. The receipts into the Treasury of the American Bible Society for the year ending May, 1849, amounted to \$251,870 16.

About 1836, measures were taken to form the American and Foreign Bible Society; which consists chiefly of Baptists and their friends. Auxiliary to this branch society has been established by our brethren in Alabama, which holds its annual meetings at the time and place of the meeting of the Alabama Baptist State Convention. The object is simply to aid in the printing and distribution of the word of God. At their meeting in November, 1848, the Treasurer reported \$915 69 received in the course of the year preceding—of which about half have been expended; leaving in the Treasury a balance of \$468 69.

The giant exhibited in Rouen in 1835 measured over 8 feet.

Gorapius saw a girl who was ten feet high.

The body of Grestus was eleven and a half feet high.

The giant Galbara, brought from Arabia to Rome, under Claudius Caesar, was near ten feet.

Funman, who lived in the time of Eugene II, measured eleven and a half feet.

The Chevalier Scorg, in his voyage to the Peak Teneriffe, found in one of the caverns of that mountain the skull of a Guance, which had eighty teeth, and it was supposed that his body was not less than fifteen feet long!

The giant Ferragus, slain by Orlando, nephew to Charlemagne, was eighteen feet high.

In 1614, near St. Germain, was found the tomb of the Giant Isoret, who was twenty feet high!

In 1599, near Rouen, they found a skeleton whose skull held a bushel of corn; and whose body must have been eighteen feet long!

Platerus saw at Lucerne, the human bones of a subject nineteen feet long!

The giant Buart was twenty-two and a half feet high; his bones were found in 1705, near the banks of the river Modere.

In 1613, near a castle in Dauphine, a tomb was found thirty feet long, twelve wide and eight high, on which was cut the words "Kentolochus Rex." The skeleton was found entire, twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breast bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant thirty feet high! His head was the size of a hog's head.

Near Palermo in Sicily, 1548, was found the skeleton of a giant thirty feet long.

LOCUSTS IN PERSIA.

In a letter dated May 30th, 1849, Dr. Wright gives an affecting account of the terrible ravages which the locusts have made in some sections of Persia, for three successive years, by which a large part of the crops have been cut off, and the people reduced to great suffering. With reference to this sad calamity, the Christian people of the village of Geog Tapa appointed a day of fasting and prayer, and five or six hundred of them retired to a neighboring mountain, and spent most of the day in religious exercises. Dr Wright says that one poor man, being called on to pray, began in this strain: "O God, thou, knowest that neither I nor my family have eaten bread for twelve days!—Have mercy, O God, have mercy! The religious condition of the Nestorians continues interesting."

HISTORICAL ACCOUNT OF BEDS.

In the first ages of mankind, it was the universal practice to sleep upon the skins of beasts. This was the custom among the Greeks and Romans, and also among the Celtic nations and ancient Britons.—This custom prevailed till modern times among the common people in some parts of Germany. These skins, some of which were worn in the day, were spread at night on the floors of their apartments.—In process of time, the skins were changed for loose rushes and heather, and afterwards for straw. Pliny says that the beds of the Roman gentry were generally filled with feathers, and those of innkeepers with soft down of reeds, what we vulgarly call "cat-tails." Straw was used, even in the royal chambers of England, so late as the close of the 13th century. Beds, filled with chaff, heath, or straw, are used by the common people in many parts of Great Britain and Ireland, and also in France and Italy, at this day. Beds were for a long time laid upon the ground, till at length the custom of raising them on feet and pedestals, which anciently prevailed in the East, and was introduced into Italy, was adopted in Britain.—The ancient Romans had various kinds of beds for repose; as their *lectus cubicularis* or *chamber bed*, whereon they slept; their *table bed*, or *lectus discubitorius*, whereon they ate (for they always ate lying, or in a recumbent posture,) there being usually three persons to one bed, whereof the middle place was accounted the most honorable as well as the middle bed. These beds were unknown before the second Punic war; the Romans: till then, sat down to eat on plain wooden benches, in imitation of the heroes of Homer; or as Yarro expresses it, after the manner of the Lacedaemonians and Cretans. An innovation in this practice is ascribed to Scipio Africanus, who brought from Carthage some of those little beds called "Punicani," or "Archei," which were of wood, very low, stuffed only with hay, or straw, and covered with the skins of sheep or goats. These beds, in respect of delicacy, differed little from the wooden benches; but when the custom of bathing prevailed, the practice of resting themselves more commodiously by lying along than by sitting down, was adopted. As for the ladies it did not seem at first consistent with their modesty to adopt the mode of lying; accordingly they kept to the old custom all the time of the commonwealth; but, from the first Caesars, they ate on their beds. As to the youth who did not yet put on the *toga virilis*, they were long kept to the ancient discipline. When they were admitted to the table, they only sat on the edge of the beds of their nearest relations. Never, says Suetonius, did the young Caesars, Caius and Lucius, eat at the table of Augustus; but they were set "in loco," or as Tacitus expresses it, *ad lecti fulera*. From the greatest simplicity, the Romans by degrees carried their dining beds to most surprising magnificence. Pliny assures us, it was no new thing to see them crowded with plates of silver, adorned with the softest mats and the richest counterpanes, Sampridus, speaking of Helioabalus, says that he had beds of solid silver; and Pompey, on his third triumph, introduced beds of gold. They had also their *lectus in cubitorius*, on which they studied; and a *lectus fenebris*, or *emortuatis*, on which the dead were carried to the pile. In modern days beds are articles of great luxury and expense; and the sum required in former times to furnish a decent house, will now scarcely suffice to procure a bed.

FORGIVENESS OF INJURIES.

Matt. xvii. 21—22—31—35.

"How oft shall my brother sin against me and I forgive him?—till seven times?" This opens the way to a precept which must be written on every Christian's heart—"I say not unto thee, until seven times, but, until seventy times seven." If he trespasses against thee seven times a day, and seven times a day turn again to thee saying, *I repent*, thou shalt forgive him." He must be sooner wearied with offending than you with pardoning.—31—35. Thus it appears that a charitable, forgiving spirit in ourselves, and God's mercy towards us, are closely connected together; and that "he shall have judgment without mercy, who has shown no mercy." Not that our forgiveness of an offender can merit or procure God's pardon; we cannot come before him as if we expected or claimed forgiveness, because we have forgotten our enemies. In the parable, the Lord began by showing compassion on his debtor, and loose him and forgave him the whole—and then, when he had forgiven him, he expected to see a forgiving spirit in return.

"The exercise of this duty is in many cases, hard to flesh and blood. The spirit which practises it, can only be produced by the Gospel of Christ Jesus; which has this excellence among other precepts of Him from whom it came, that it creates the quality which it prescribes. Its doctrines establish its precepts. The belief of what the Scriptures affirm, that we are all sinners against God, to whom pardon is freely offered through the mercy of Christ, must inspire us, if we be sincere, with a corresponding feeling of mercy towards others. The Christian is "kind, tender-hearted and forgiving even as God for Christ's sake has forgiven him."

This, then, is the secret for increasing such a spirit in your hearts—meditate on your own need of mercy—think of the ten thousand talents which you owe, and you will forget the hundred pence which may be due to you. One who truly feels the weight of his own sins, finds it impossible to think severely or feel resentfully towards his neighbor. He must pardon others, where there is so much in himself to be pardoned. And if he has tasted in his own bosom, the peace and comfort of his Redeemer's love, he must forgive when he has been so much forgiven.—Archbishop Sumner.

ARE YOU KIND TO YOUR MOTHER?

Come my little boy, and you my little girl, what answer can you give to this question?

Who was it that watched over you when you were a helpless baby? Who nursed you, and fondled you and never grew weary is her love? Who kept you from the cold by night, and the heat by day? Who guarded you in health, and comforted you when you were ill? Who was it that kept when the fever made your skin feel hot, and your pulse beat quick and hard? Who hung over your little bed when you were fretful, and put the cooling drink to your parched lips? Who sang the pretty hymn to please you as you lay, or knelt down by the side of the bed in prayer? Who was glad when you began to get well? and who carried you into the fresh air to help your recovery? Who taught you how to pray, and gently helped you to learn to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives, and works, and prays for you every day you live? Is it not your mother—your own dear mother? Now, then, let me ask you, *Are you kind to your mother?*

There are many ways in which children show whether they are kind or not. Do you always obey her and try to please her? When she speaks are you ready to attend to her voice? or do you neglect what she wishes you to do? Do you love to make her heart feel glad? or, like many rude boys and girls, say, "Oh, it is only my mother; I do not mind her!"

A TEXT WITH A SERIOUS COMMENTARY.

—A Liverpool paper says, that when Mr. Nicholson, who was Mr. Hudson's (the English defaulter) brother-in-law, went out, and committed the melancholy act which terminated his life, he left on his desk a note containing the following passage, Jeremiah xvii. 11.—"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

GRAPES AT ALL SEASONS.—Mr. J. F. Allen, of Salem, Mass., is said to be the greatest producer of grapes by artificial heat in the U. S., having nine graperies. Some of his hot-houses are over 100 feet in length, and ripe grapes of the choicest varieties are hanging on the vines every month in the year. His produce this year will be about 5,000 lbs., and his arrangements promise to double the yield for market of courses. Peach trees and apricots are cultivated in the same way.

THE FRENCH DIFFICULTY.—The war excitement has died away, and the French minister has made some effort to explain, and thus restore good feeling; but the President, having communicated the facts to the French Government, very properly refuses, under the circumstance, to prevent any diplomatic intercourse with the dismissed functionary. The Dailies are now discussing the question of salvage, the demand for which by the American Commander, though subsequently withdrawn, caused much of the difficulty. Precedents enough are shown, however, to settle the question in favor of the right of a national ship to demand and receive salvage. Even the French Government, which now complains, through M. Poussin, of such a demand as an insult to their flag, has itself received it and thus recognized a precedent from which it cannot escape.

The St. Louis *Reveille* states that Mr. Hughes, of that city has invented a plan for carrying railroad trains across river gorges, up acclivities, &c. without the ordinary assistants, as bridges, inclined planes, tunnels and stationary engines. By Mr. Hughes method, a train of any weight can be taken over a mountain where the rise per mile is not more than fifteen hundred feet.

RECEIPT LIST.

Receipts for the Alabama Baptist Advocate.			
NAMES.	Amount.	Vols.	No.
John Jackson	\$1 20	2	21
John H. Puckett	5 00	3	35
C. H. Cleveland	3 00	2	69
Rev. J. G. Collins	8 00	1	53
Wm. Mencliel	3 00	1	25
Geor. Reeves	3 00	2	35
J. W. Cook	3 00	1	52
A. J. McNamee	5 00	2	35
H. M. Gaffey	1 00	1	25
T. F. Robinson	2 50	2	35
J. B. Moss	8 00	2	35
Rev. A. Vanhouse	5 00	2	62
John Pegler	2 50	3	35
Mrs. E. S. Traylor	2 00	1	52
Willie Nunnelee	3 00	1	52
W. D. Morgan	3 00	1	52
Mrs. Louisa Miles	2 50	2	17

A Desirable Residence.

THE SUBSCRIBER offers for sale the premises, formerly known as "the Tarrant place," two miles west of Marion. There are 120 acres of land, 50 of which are heavily timbered. Woodland. There is a commodious dwelling house, good kitchen, Out-Houses, &c. Possession given first January next.

Terms made to suit the purchaser.
M. P. JEWETT.
October 17, 1849. 35-4m.

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 office, Ala.
August 29, 1849. 23-4f

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 places.

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

Our Charges, as heretofore, shall be moderate.
J. F. & W. COCKE, Proprietors.
Marion, July 5, 1849.
B. N. B. Temperance House.

Miscellany.

IN THOSE DAYS THERE WERE GIANTS

Professor Stillman, in one of his lectures, mentions the discovery of an enormous animal of the lizard tribe, measuring eighty feet in length, from which he infers that all animals have degenerated in size—and this supposition is fortified by a reference to the history of Giants in the olden time. It appears from the list furnished by the Professor, that we of the present day are mere "Tom Thumbs" when compared with the huge individuals of antiquity. Here is the list:

