

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii. 20.

Published weekly, by LOVE & DYKOUS.

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PUBLISHED EVERY SATURDAY MORNING, BY LOVE & DYKOUS.

TERMS.

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From the Congregational Journal.

THE CHURCH OF ENGLAND.

As many of our readers are either entirely ignorant or else but imperfectly acquainted with the nature of this religious establishment, they will be interested in the information given below in the facts we have gathered from various sources.

The Church of England had its origin in the rupture of Henry the VIIIth with the Church of Rome. But upon contracting a marriage, which the spiritual court decided was unlawful, the haughty monarch set at defiance both the Pope and his bulls; and consummating the marriage at the peril of his crown if not of his life, he found it desirable, for the preservation of both, to break all connection with the Pope, establishing an independent church of which he claimed to be the head. The English reformers, many of whom sealed their faith in their blood, corrected many abuses, when it became a Protestant instead of a Catholic Establishment, while its dependence upon the State, the great error of the age, remained and still remains the same. It is a Church controlled by the civil government, and by that circumstance alone crippled in its moral energy and influence, apart from any defects in its internal organization and working. This, however, should not be laid to the charge of the Establishment as *Epicopal*: the Scottish Presbyterian kirk is also an Establishment, to throw off the trammels of which the Free Church has within the year just made such a glorious demonstration. Victoria is not only the Queen of the realm, but the Head of the Established Church; and annually its affairs are as much a matter of discussion and legislation in both Houses of Parliament, as the poor rates, the fisheries and excise on malt and beer.

In the constitution of the Established Church there are different ranks of clergy discharging different offices and enjoying different emoluments and honors.

An *Archbishop* is the head of the clergy in a whole province, possessing supreme power under the king in all ecclesiastical affairs. Like the bishops he is appointed by the king, though he is nominally elected, and is consecrated by an archbishop and two other bishops, or by four bishops, without the co-operation of an archbishop. England is divided into two archbishoprics—Canterbury and York: all of the bishops of each of which provinces are subject to their respective primates. Besides his general jurisdiction over all the dioceses in his province, each archbishop has also his own diocese, over which he exercises simply *episcopal* jurisdiction, or the authority which belongs only to a *bishop*. The archbishop of Canterbury is styled the "Metropolitan and Primate of all England" and the archbishop of York, the "Primate and Metropolitan of England." Among the rights and duties of an archbishop are the calling of the bishops and clergy of his province to meet in convention, where the king issues his writ, and then only, of hearing appeals from lower judicatories, of providing for the wants of a diocese when destitute of a bishop, of conferring degrees of all kinds, of suspending, censuring, excommunicating and deposing, for just causes, and of crowning the king upon accession to the throne. He has precedence of all the clergy, and is the first peer in the realm.

A *Bishop* is elected by the king's "conge d'elire," or license to the dean and chapter to choose the individual he nominates; the election of course is only nominal, the bishop being in fact appointed by the king, who upon the election issues his letters patent to the archbishop, requiring him to confirm, invest, and consecrate the individual chosen. The Bishop has his consistory court to hear and determine ecclesiastical causes, he is to visit the clergy, to consecrate churches, ordain priests, confirm, suspend, and excommunicate, grant licenses for marriage, and make probates of wills. In the discharge of his office he is assisted by an arch-deacon, who performs visitations in his place, by a dean and chapter, a chancellor and vicar-general. The chancellor holds courts in his stead, and assists him with his advice and attendance in cases of ecclesiastical law.

An Arch-Deacon, or principal deacon, exercises ecclesiastical jurisdiction over the clergy and laity, through the whole diocese or in a part only, as the agent of the bishop. He visits his jurisdiction once a year, examines candidates for holy orders, holds a court, where he may censure, suspend, excommunicate, prove wills, hear ecclesiastical causes, &c. Originally, deacons were appointed to distribute the charities of the church to the poor and attend upon the sick; but at length by attendance upon the bishops, and for convenience, being sent to remote parts of the diocese to examine and report particular causes, they became at length a kind of officers of the church, being selected from cler-

gy of the first rank and receiving the largest compensation.

The next order in the Established Church is that of *parsons*, who are also called *rectors*, or governors of the church. A parson has full possession of all the rights of a parochial church, possessing during his life the freehold of the parsonage house, the glebe, the tithes, and any other dues. Out of his income from these sources he may be able to support himself, at the same time he compensates another for performing his own duties. The person thus employed is called a *vicar*, or substitute, who in turn may employ another to discharge the duties devolved by the parson on himself. This last employed person is called a *curate*, because he takes the cure or care of souls. Curates are the lowest order of the clergy, and the poorest, performing the hard labor, at the same time they live in want and obscurity. They are the true working men in the Establishment, through whose devoted toils and influence most of the vital piety is preserved which exists in the church.

The great source of corruption in the Established Church is the law of *patronage*. According to the common law of England, the founder of a church has the right of presentation, or nominating, a minister for the parish. This right descends to his heirs, which they may claim as much as their land and tithes; and it becomes a matter of bargain and sale, as much as any other property. It cannot yield any emolument to the owner, as the law provides he must exercise it gratuitously; but as it gives him the power of providing for friends and relatives, and secures to him influence and power, it is regarded as of great value. When patrons are ignorant of the spirit of religion themselves, or opposed to the pure doctrines of the cross, they will of course introduce ministers to the churches under their jurisdiction of a character like their own—blind guides of the blind. The right of patronage also exists in the Church of Scotland, and by its abuse in the presentation of unworthy ministers, led to the wonderful revolution now in progress. The extent to which the right of patronage has fallen in the course of time into the hands of individuals, will be seen from the following table which was recently made out and is said to be accurate:

Patrons.	Livings.
Marquis of Abercorn,	2
Earl of Abercromby,	18
do Aberdeen,	6
Marquis of Aylesbury,	6
do Anglesey,	2
do Camden,	2
do Cholmondeley,	5
do Clarendon,	9
do Bute,	10
do Bristol,	20
Earle of Albemarle,	9
do Ashburham,	12
do Aylesford,	8
do Bathurst,	2
do Beauchamp,	4
do Bradford,	8
do Buckinghamshire,	4
do Cadogan,	2
do Cardigan,	10
do Carlisle,	6
do Caernarvon,	4
do Charlemont,	1
do Chesterfield,	11
do Chichester,	4
do Carrington,	2
do Brownlow,	15
Lord Arundel and Wardour,	1
do Ashburton,	7
do Bagot,	3
do Berwick,	6
do Botson,	9
do Boston,	6
do Braybrooke,	4
do Calthorpe,	6
do Carteret,	4
Duke of Beaufort,	29
do Bedford,	27
do Buckleigh,	11
do Buckingham,	13
do Cleveland,	18
Archbishop of Canterbury,	149
Bishop of Bangor,	94
do Bath and Wells,	80
do Carlisle,	45
do Chester,	47
do Chichester,	30
Viscount Bolinbroke,	1

Thus the bishops and nobility may thrust upon a large part of the churches whatever ministers they please; while universities, cities, corporations, and individuals of the gentry, in the exercise of the right of presentation secured to themselves, leave few churches with the liberty of choosing their own pastors.

The Church Chronicle gives the following as a true account of the income of all the bishops of England and Wales, which is sufficiently enormous without doubling it as most other accounts have done:

Bishops.	Other Sources.
Canterbury,	\$78,500
York,	45,000
London,	52,650
Durham,	36,000
Winchester,	37,250
Bangor,	18,000
Bath and Wells,	22,500
Carlisle,	13,500
Chester,	14,625
Chichester,	18,800
Ely,	24,750
Exeter,	12,150
Gloucester, Bristol,	15,650
Hereford,	18,900
Litchfield, Coventry,	20,250
Lincoln,	18,000
Oxford,	10,500

Peterborough,	18,000
Ripon,	18,000
Rochester,	6,575
Salisbury,	22,500
St. Asaph's,	23,850
St. David's,	11,250
Worcester,	20,250
Landaff,	4,500
Soder and Mau,	9,000

In view of a system so secular and selfish, the wonder is, not that there is so little religion in the Establishment, but that there is any; not that there is so much corruption, but that there is no more. The Church is chained to the throne; to be used by statesmen in compassing their respective ends, or by the nobility in providing for relatives and dependents. The legal process also by which the poor, the laboring classes and all other denominations, are compelled to build churches which they may enter, and support in luxury, ministers to whom they never listen, is fitted to alienate the mass of the people, and render the religion of the Establishment powerless.

We need not indicate to our readers how entirely such a church organization departs from the precepts and pattern of the New Testament, or call upon them to be thankful for the simple, the beautiful and efficient system copied by our fathers from the primitive models, and transmitted as the dearest inheritance to their children.

From the Christian Observer.

ROMAN THEOLOGY AND LOGIC.

The Rev. Thomas Macguire, an Irish gentleman, and an accomplished scholar—one pre eminent in that enthusiasm of purpose—and in that "savoir in modo et fortiter in re," for all which his countrymen are so conspicuous—went to Rome to be consecrated, where, as is usual, he was strictly examined by the Pope, that satisfactory evidence might be shown of his orthodoxy in Theology, and of acuteness in Logic. The following is the official report of the examination taken from the records of the Vatican at Rome:

"Mr. Macguire," says His Holiness, "what answer do you make to the heretics when they quote them passages again transubstantiation out of the Fathers?"

"Why," says his Reverence, "as there is no such passages, I make myself mighty asy about them—but if you want to know how I disprove or if you," says he, "just repeat one or them, and I'll show you how to cataphorize it in two shakes."

"Why says the Pope, 'myself dismembers the particular passages, they allude out of their old fables,'" says he, "though, sure enough, they are more numerous nor edifying—so we'll just suppose that a heretic was to find such a saying as this in Austin, 'Every sensible man knows that transubstantiation is a lie,—or this, out of Tertullian or Plutarch, 'the Bishop of Rome is a common imposther.' Now tell me could you answer him?"

"As say as kiss," says his Reverence.—"In the first place we're to understand that the expression, 'Every sensible man,' signifies simply, 'every man that judges by his natural senses, and we all know that nobody following them seven deluders could ever find out the mystery that's in it, if somebody didn't come in to their assistance, wid an eight sense, which is the only sense to be depended on, being the sense of the church.—So that regarding the first quotation, which your Holiness has supposed, it makes clause for us, and tee-tally agin the heretics."

"That's the explanation sure enough," says his Holiness: "and now what div you say to my being a common imposther?"

"Faix, I think," says his Reverence—"wid all submission to the better judgment of our learned father that your Holiness has quoted, he'd have been a thrice nearer the truth, if he had said the Bishop of Rome is the grand imposther, and tip-top lawyer in that line over us all."

"What do you mane?" says the Pope, getting quite red in the face.

"What would I mane," says his Riv'rance, as composed as a doctor of physic, "but that your Holiness is at the head of all or them—troth, I had almost forgot that I was't a bishop myself," says he, "the delubner was going to say, as the head of all az, that has got the gift of laying on hands. For sure," says he, "imposther and imposther is all one, so you are only to understand *manum*, and the job is done. Awich!" says he, "if any heretic 'ud go for to cast up such a passage at that agin me, I'd soon give a lesson in the polite art of cutting a stick to welt his own back wid."

"Pon my apostolic word," says the Pope, "you have cleared up them two parts in a most satisfactory manner."

THE WORST TRANSLATION OF THE BIBLE.

Said the Rev. Richard Fuller, at the recent Baptist missionary meeting in Philadelphia—

"We sometime speak, and justly, too, of covering up and concealing the meaning of words in a professed translation of the Bible. But do you want to know what is the worst translation ever given of the Bible? It is that translation of it given in the inconsistent lives of professed Christians! For that translation, if it be wrong, contradicts not only baptism, but the whole tenor of that gospel which teacheth us to deny all ungodliness and worldly lust, and to live soberly, righteously and godly in this present evil world."

Christians are witnesses to testify by their lives as to the truth of what is proclaimed from the pulpit on the Sabbath. And it is

not to be feared that these witnesses, in too many instances, contradict by their lives, six days in the week, what we preachers testify on the seventh?"

A NEW ZEALANDER BEFORE AND AFTER HIS CONVERSION.

Aporo, (Apollus,) a native teacher, said, "In our heathen state we sat like beasts in ignorance: and as dogs, seeing others with something good in their mouths snatch it from them and fight, so we fought and killed each other. When a woman was found guilty of adultery, the tribes to which the parties concerned belonged, made war and killed the innocent as well as the guilty. When any one broke the *tapu*, murder was committed; when our women were confined, we put up a sort of *tapu*, and if any man approached, we allowed him to come near, and when he retired, we pursued and killed him. In our wars in former times, we were not satisfied with the death of a few of our enemies, but sought for the entire destruction of the tribe to which they belonged, that we might take possession of their land. If murder was committed, we sought revenge for generations on the children's children of the murderers. If our friends and children died, we considered them as Gods, and looked upon them for support in war, and supposed they came and whispered to us. Our priests said they could see these gods, and from their appearance tell whether we would be successful. We used to make as many mounds of earth as we wished to represent tribes, over which the priests prayed; and at night when they said the gods came, and so marked them as to inform us what would be the fate of each tribe. Those who were slain in battle were cut up, as we cut up pigs; to each man was given his share; we then made a fire, burned off the skin, and when the flesh was cooked, beat it with a stick till it was soft, and ate it with potatoes." I asked if he had eaten any. He replied, "Yes; and we used to think it sweet like pork." Pursuing his narrative, he said, "Our attention was first drawn from these things by European articles. This commenced at the north, afterwards made its way down here. The articles were axes, guns, spades and pipes. We supposed the muskets to be a god, and were much delighted when we got one. We thought it would go off by blowing into the touch-hole; but when we found it would not, we applied a piece of burning stick. It went off immediately, and we were sure it was a god. When the muskets came we began fighting with them from this place to Kawaia and Taraukie, killing all we met with. As the thing just named came from the north, so did the good things. We heard that while we were fighting, Missionaries and their followers were praying. By and by Mr. W. came here, and went to Kawaia, and returned by the way of Waipa, leaving two native teachers. Another teacher came from Mangungo. Through their instructions a young chief embraced christianity; and at length a number of others. Afterwards Mr. Woon came, and then Mr. Whiteley and Mr. Wallis; and by their means a great number embraced the gospel. Then the missionaries left; I did not turn christian while they were here; but I went to look on, while a native teacher was addressing the people. I saw myself a sinner, and thought I should be left behind, as many were turning to God. I felt sorry on account of my sins, and had great distress of mind. I thought of my friends long since dead, and prayed to God, and said, 'Though my friends are hidden or lost, God shall be my friend.' I found relief, not by going back to my old practices, but by looking constantly to God, and remembering that Christ, the Son of God, made the payment for my sins. Then peace was made between God and my heart, as peace is made between two tribes who have been at war. They break a stick into two pieces and lay them down between the tribes; then two of the principal men lay their hands upon them, and peace is made. My peace is of the same kind, but it is liable to interruptions. If old things come upon me and throw me down, my peace will be broken; but if they do not, my peace will not be broken, and I shall get to heaven."

Church Chronicle and Recorder.

REMARKABLE LAW SUIT.

The intelligence given in the following paragraph from a late London paper, exhibits a most humiliating scene. A clergyman, the son of a distinguished prelate, supported by the state on an income of £1,250 per year, prosecuted a woman of ill fame, his paramour in guilt and infamy!! In this one of the fruits of a state religion, and of formalism? Or if it be set wholly to the account of human depravity, it must be admitted that a state religion is a sore temptation to that depravity.

A most extraordinary and humiliating case was tried at Northampton on the 6th of March. The prisoner was a young French woman; the prosecutor was the Rev. Herbert Marsh, son of the late bishop of Peterborough, and himself rector of a parish from which he derived an income of £900 a year, as well as a prebendary of Peterborough Cathedral, deriving from that preferment £350 more.

The indictment was for writing threatening letters to extort money; and the prosecutor himself testified that he became acquainted with the prisoner in 1839, at a house of ill fame, that he consorted with her, at different times, both in London and Paris, until 1842, as well as with other females; that he paid her, at different times, more than £1,200,

under threats of exposure; but at last her demands became so exorbitant, that he could not submit to them.

She did expose him to his mother, his brother, and his bishop, and threatened to communicate respecting him with every bishop in England, with the Archbishop of Canterbury, and finally with the public through the newspapers.

The jury acquitted the prisoner, though the evidence of the threats and the object was abundant, so strong was their detestation of the prosecutor's conduct.

From the Baptist Advocate.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Dear Bro. Wyckoff.—You will serve the cause of truth and righteousness, I think, by giving a prominent place to the following address of brother Kincaid, delivered at the recent anniversary of our Society. Those who listened to the thrilling tones of the beloved missionary upon that occasion, received impressions not to be forgotten while memory holds her seat. The following passages of the speech seemed to commend themselves to the consciences of all present, with a mastering power. "The Bible is the only book God has given to mankind, and dare we keep it from the millions who are in darkness? Dare we mutilate God's only book to a perishing world? Dare we keep any part of it concealed under barbarous terms? Dare we assume the responsibility of determining what part of the revealed will of God may be translated, and what part may be concealed? If Bible Societies would afford us no help unless we transferred words instead of translating them, then we (missionaries) would abandon such societies, and employ native copyists. Here we have important truths presented in a bold and honest aspect—they deserve to be pondered well."

Yours truly,

SPENCER H. CONE.

Rev. Eugenio Kincaid, Missionary from Burmah, in seconding the acceptance of the Report, said:—

"I rise to second the resolution proposed by brother Tucker of New York, with feelings I am unable to express; it is a part of our duty as missionaries among the heathen to give them in their own language the precious Bible. As soon as brother Judson had learned the Burman language, he began the work of translation, and when Matthew's gospel was translated, it was printed, and the Burmans began to read it. Then John was translated and printed; and soon book after book, till the whole New Testament was in the language of that nation. Then the whole was revised, and in 1830 brother Bennett printed and bound the New Testament in one volume. This was a new era in the history of the Burman mission. Then followed Genesis, the Psalms of David, and so on till the Old Testament was in the language of Burmah. The whole was then revised and printed. The last edition of the Burman Bible was printed off in 1839, after numerous corrections had been made, partly by brother Judson and partly by other missionaries. You are aware that the Karens had no written language till it was given to them by brethren Wade and Mason. In 1834 the work of translation was begun by brother Mason; at the same time he also began a Grammar, and brother Wade went forward with his Dictionary. These brethren being alone, all the labors of the mission, both among Burmans and Karens, fell upon them. During the dry season, that is about 6 months in the year, they spent their time in traversing the Tavoy province, proclaiming the everlasting gospel in Burman and Karen villages. In 1836 brother Bennett, with a press, went to Tavoy, and soon the Karens had some small portions of the word of God in their own language. This was an era never to be forgotten in the history of the Karen nation. A few of the converts were taught to read, and these were sent into different and distant villages to get up schools and teach others. The work went on; readers multiplied; the same work went on in the Maulmein province; then in the neighborhood of Rangoon; and from this on west to Pantanaw and Basine, across the great delta of the Irrawadi; and finally leaping the Youma mountains in 1840, the work began to spread in Arracan. Brother Vinton was at work among the Karens in the Maulmein province, and brother Abbott, first in the delta of the Irrawadi, and then in Arracan. But I will give you a few facts."

When brother Mason and I reached Burmah in 1830 we found four brethren there—Judson, Wade, Boardman and Bennett. In a few weeks Boardman died. Up to this year there were only two Burman churches, and only one Karen had savingly heard the word of God. Previous to this, portions of the New Testament had been printed and circulated in Maulmein, Tavoy, Rangoon and Prome; and with these exceptions no rays of revealed light had fallen upon the Burman empire. This year we had the whole New Testament in one volume. It was distributed sparingly in various directions. In 1833 with a large number of books and tracts, mostly portions of the New Testament, I went up the Irrawadi, intending to go as far as Ava and there make a stand. I had with me two native preachers; it was our custom to visit every town and village—preach the gospel to all, and distribute sparingly portions of the word of God. One evening, a little before night, we came to the city of Thaymy—I lay down on the outside of the boat, and began reading a tract and commenting on it to a few people on the shore.

In a little time a large assembly had come together. We pushed a little off, so as to prevent the crowd from coming on board and upsetting or sinking our boat—a few tracts were distributed and the reading and exposition continued; a tall and sedate looking young man came pushing his way eagerly through the assembly, came into the water near the boat, and in an under tone said, 'Teacher, have you the Acts of the Apostles?' I gave him a copy. He then inquired, 'Teacher, have you the Gospel of John?' I looked at the young man with astonishment. Here we are in an idolatrous city, more than 300 miles from Rangoon, and this young man is eagerly inquiring for the Acts of the Apostles and John's Gospel. I said how do you know any thing about these books? He replied, 'A long time since there was a foreign teacher, Judson, in the city of Prome, and he gave my grandfather these books; he could not see, but he had them read to him a great deal, and was always talking about them; but sometime since there was a great fire in our city and my grandfather's house was burned, and the books were then burned.' Having received the books the young man rolled them up in his shawl and soon disappeared in the crowd. I regretted not having made more inquiries about the aged blind man. The sun was now down, and a severe storm of wind rising, and being in an exposed situation we moved about two miles to secure a place at the upper end of the town. It was now after dark, and I sat on the outside of the boat pondering over the events of the day and wondering if it was possible to find the old man who had sent for the Acts of the Apostles and the Gospel of John. I said to Ko Shoon and Ko Saolone, we must try in the morning and find the old man. While thus conversing the young man came on board the boat, said his grandfather was greatly pleased to get the books, and blamed him for not inviting the Teacher to come to his house; that he returned and found the boat was gone and that he had followed on inquiring for the foreign Teacher. We followed the young man, threading our way through various streets, till near the centre of the town we came to the house. In the verandah, lighted by only one dim lamp, sat a venerable old man, surrounded by a few members of his family and a few neighbors—the books lay by his side—he turned his sightless eyeballs towards me and spoke feelingly of the benefit he had received from the books, and thanked the former and the present teacher who had brought them; he pointed to his white locks, and in Eastern style called them 'the flag of death.' He said, though the eyes of his body were dark, yet the eyes of his understanding were opened, and he praised God for it. We preached to him and all that were in his house, the things of the kingdom of God.

About 18 months after this brother Brown came up to Ava, and preached the word to the inhabitants of this city, and baptized a member of his family. One day in Ava a retired nobleman came along where Ko Saolone was reading in the street the sacred Scriptures. He listened some time and was deeply affected with the grandeur of the sentiment and the sublimity of the style. He invited Ko Saolone to his house. He went, and was treated with great hospitality and kindness, and preached the word to him and to all that were in his house, and the result was he and all his were baptized and became members of the church at Ava. Subsequently this venerable old man was chosen and ordained deacon of the church. He set apart every Wednesday afternoon for reading the Scriptures and prayer, at which meeting all the members of the church regularly attended.

Bro. Comstock in one of his numerous preaching excursions, gave a New Testament to an intelligent Burman who resided in Goa, a town on the coast far to the south of Rangoon. Sometime after this, a Karen who was chief of a village, came with a party of his people to Goa to sell their ivory, beeswax and honey, and to procure salt, dried fish, and other articles to take back. They put up in the house of this Burman who had the Testament. The Karen chief could read Burman, and receiving the Testament he began reading it during his leisure hours—the Burman informed him that a white foreigner who was a teacher of religion gave it to him. The Karen had heard by various reports that white men who were teachers of religion had been among his countrymen west of the Youma mountains; had given them books in their own language; and that this religion was spreading among them—calling to mind these facts, he began to suspect this must be the religion. He read eagerly and became interested. When the day came for him to leave, he was anxious to obtain the book. The Burman refused to part with it; the Karen offered a rupee; this was refused; he offered two rupees, and this was too much for the cupidity of the Burman. He thought perhaps he could get another of the foreign teacher when he should see him. However this may be, he took the two rupees. The Karen with his book went to his distant home on the hills. There, in his retired village, he read, and to his people explained in Karen, evening after evening. All became interested, and finally they resolved to worship the God of this book. Bro. Abbott, in one of his distant excursions, came upon them, and there grew up a Christian church. What can we do in that heathen world without the Bible? We are at work among the Chinese, the Siamese, the Karens, the Burmans, the Shans, the Arakanians, and other nations are uttering the cry, 'Come over and help us.' To help them effectually, we

Oregon.—About 2000 persons are collected in the vicinity of Independence, Missouri, being about to proceed thence to Oregon. They are generally from Wisconsin, Indiana, Illinois, Iowa, and Missouri.

And David fasted, while his child was sick.
Even the ancient idolaters of Nineveh fasted
when they were terrified by the denunciation

firemen on the ground, as well as for the want excitement produced by witnessing fire, and assisting to subdue it. They were

which formerly sailed out of this port, is on the coast, and is thought to be waiting opportunity to carry off a cargo of slaves which she could stow at least one thousand.

Our country has already been made the theatre of grand and astonishing events, both of civil and religious; and, doubtless, future

