

THE ALABAMA BAPTIST.

Edited by an Association of Prethren.

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

Published weekly, by LOVE & DYKOUS.

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THE ALABAMA BAPTIST.

IS PUBLISHED EVERY SATURDAY MORNING, BY LOVE & DYKOUS.

TERMS.

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All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day.

THE CHINESE WOMEN.

In the education of females, the first object of attention is their virtue; the second, their language; the third, their deportment; and the fourth, their appropriate employment.

A modest demeanor, so essential in the education of a Chinese lady of the higher class, is heightened by their mode of dressing, which is frequently of rich and costly materials, and in fashion extremely graceful.

Among ladies of high birth, it is considered indecorous to show even their hands, and in their general movements, these are invariably covered by their large sleeves. Their fingers are long and tapering, and in some instances, the nails are allowed to grow a length far beyond our ideas of what is either becoming or beautiful.

The gentleness of Chinese ladies cannot boast of great beauty. They make a free use of rouge, and this article is always among the presents to a bride on the occasion of her nuptials. The distinguishing marks of personal attractions among the Chinese, in a gentleman, are, a large person, inclining to corpulence, a full glossy face, and large pendant ears; the latter indicating a high breed or fortune. In females, it is nearly the reverse; delicate forms are in them highly esteemed, having slender "willow waists."

The eyes are termed "silver seas;" the eyebrows are frequently removed and in their stead, a delicately curved pencil-line is drawn, resembling the leaf of the willow, "Lew shoo," which is considered beautiful, and used metaphorically for "Pleasure."

Hence the saying—"deceived and stupefied by willows and flowers;" i. e., by dissolute pleasure.

In the estimate of the Chinese, however, a beautiful female should possess the following attractions: Cheeks as red as the almond flower—mouth like the peach's bloom—waist slender as the willow leaf—eyes bright as autumnal ripples, and footsteps like the flowers of the water-lily.

These are a few of the metaphors used by the Chinese to describe beauty; the figure of autumnal ripples alluded to the dancing reflection of the sun upon a ruffled lake; the impression of the small feet of a Chinese lady in the path is supposed to resemble the flowers of their favorite lotus.

In what circumstances the "golden lilies," the highest of personal attractions, originated, is not known. It is said, that it arose in the time of the *Hou-tao*, or five dynasties, that the Lehowchoo ordered his concubine, Yaou, to bind her foot with silk, and cause it to appear small, and in the shape of the new moon. The distortion is produced by turning the toes under the feet when young, and confining them in that position by tight bandages, till their growth is effectually checked. The bandaging is continued for several years, during which the poor child suffers the most excruciating tortures. This is, no doubt, an absurd, cruel, and wicked practice; but those who dwell in glass houses should not throw stones. It is not a whit worse, nay, we maintain that it is less irrational and injurious than the practice of tight lacing. In compressing the feet, no vital part is attacked, no functions disordered; and on the score of taste, if the errors of Nature are to be rectified, and her graceful lines and proportions improved, we see not why the process of amendment may not be as reasonably applied to the feet as to the waist. Almost every family in China, however poor, has one daughter with the small feet, else she could not become a FIRST WIFE.

Head-dresses of natural and artificial flowers are always worn. No woman is so poor as to neglect, or so aged as to give up adorning herself in this manner. The culture of flowers for this purpose is a regular occupation throughout the country.

The Chinese ladies in dressing their hair make use of shavings cut from resinous wood, which being dipped in warm water, the gum is drawn out diluted, and then by applying them to the hair, the formation required is effected.

Wives are distinguished from unmarried females, by the latter allowing the hair near the forehead to hang down towards the eyebrows, while the former have theirs bound together upon the crown of the head.

Among the accomplishments of the Chinese ladies, music, painting on silk, and embroidery, hold the chief places. The musical instruments are various in kind and material, and a supply of them is held to be an indispensable part of the furniture of a lady's

boudoir. Painting on silk is a very common recreation; and embroidery is an almost universal accomplishment.—*London's Ten Thousand Things.*

Correspondence of the New York Observer.

ITALIAN BAPTISTERIES.

The charms of Europe for an American lie in its peculiarities—the things which he feels that he could not have seen at home. A Baptistery, as a separate building, was unknown to me even by reading till I came abroad; but has now become quite familiar. That at Rome where Constantine is said to have been baptized, has some architectural beauty, and much more interest from the baptism of converted Jews and Infidels which takes place there on Saturday of the holy week. It is however a mean building in comparison with those of the same denomination in Florence and Pisa.

The baptistery in Florence is an octagon, which, in the opinion of some Florentine antiquarians, was a Roman temple in honor of Mars; in that of others, an erection by the Lombard queen Theodinda. Between 1288 and 93 having been dedicated, as baptisteries usually are, to John the Baptist, it was intrusted in black and white marble, laid in alternate stripes, and not yet showing any marks of decay. Its roof is a cupola and lantern, enriched within by seven bands of green, blue and crimson mosaic, on a gold ground, representing heaven and hell, the orders of the celestial hierarchy, prophets, patriarchs, and at last the bishops of Florence. Few larger fields of mosaic are anywhere to be seen, yet the colors lack brilliancy or light, and the figures are so awkward that a man who has seen mosaics before will not look at these more than once. The walls are not without chapels; but are profaned by fewer pictures and works in tinseled than is common. The tomb of the Florentine pope, John 23d, deposed by the council of Constance in 1414, will not be so attractive to those who have seen Rome, as the pavement of smalto waving in lines of red and white, the Zodiac in its centre with astrological devices, and the statue of Mary Magdalen by Donatello.

Mass is often said in this baptistery as in ordinary churches, and all the children of Florence are here brought for baptism. As the number is on an average ten a day, one can scarcely fail of seeing the ceremony, or of being shocked at the business-like formality, if not blasphemous levity, with which it is hurried through by those who deem it regeneration or the only means of regeneration. Neither parent of the child is usually present. The god-father and god-mother stand in a corner of the baptistery; with a servant holding the child, before a priest in white, who mumbles a Latin formula for about five minutes. I say mumbles advisedly, having after repeated attempts, failed of understanding a single word, save the last before the choirster who stands by with a lighted candle, is to make a response. A question or two is then asked of the representatives of the parents, the ends of the priest's neck-bands are laid on the child, and all proceed to the font, where some grains of salt being forced into the infant's mouth, and some drops of oil rubbed on its face, a tumbler full of water is poured on the back of its head, and wiped off with a towel, whilst its names, usually so many that the priest asks of the friends what they are in the middle of the ceremony, are called over. Nobody takes any pains to repress or avoid smiles. The parties proceed to a table near, where the official record is made, some small fees, or gratuities paid, and so the farce concludes.

SUNDAY SCHOOLS.

Rev. Dr. Belcher, recently of London, in rising to second the motion for the adoption of the Report, said, that forty years ago a poor orphan boy living in a town in England, was persuaded to join a class in a very small Sunday school connected with a very small church. He became a subject of renewing grace while in that school, left the town, and finally became a minister of the gospel. Twenty years rolled away and he was called on to visit that town again, and plead the cause of Sunday schools. But what a change had been effected during his absence! The servant of God, who, when he left the place was pastor of that church, had long since gone to his rest. The Sunday school was not now small as then, but numbering 1,000 children,—and instead of a little church, the school itself had alone furnished it with 300 members! Who would have anticipated such results in the short space of twenty years! and above all, who would have thought that that poor orphan boy, thus called to plead the cause of Sunday schools on the very spot where his young heart had been given to the Lord, would ever be allowed the privilege of advocating that same cause in the Athens of the New World, as it was his privilege now to do! Yes, said the speaker, with streaming eyes, I am that same orphan boy!

And now let me ask, continued Dr. B., what has this institution wrought? It is generally thought that Robert Raikes was a very pious man when he engaged in this enterprise. But the truth is, he was then without religion; he was eminent for his morality,

but not for his piety. He died, however, a Christian. And it stands on record that Robert Raikes was led to Christ by hearing a little Sunday school girl read the 23d chapter of Isaiah! It is impossible to tell how many thousands and tens of thousands have been converted in our Sunday schools—or how many ministers and missionaries they have furnished to the church and the world. God has seemed to put peculiar honor on this institution. When he wanted a Morrison to translate the Scriptures into the language of China, he did not go to Oxford University, not to Brown—but he went and took a boy from a Sunday school at Newcastle, on the Tyne! When he wanted Kimb to go to the islands of the sea and preach to the blacks and be the instrument in the conversion of hundreds, he did not go to the University, but to Andrew Fuller's Sunday school at Kettering! When he wanted a man to rebuke the covetousness of the churches in England and America, he chose a Sunday school scholar, John Harris, of England.

If there is one country in the world, continued Dr. B., whose schools, more than any others, are to furnish the men and the means for carrying out the plans of Christian benevolence to their final triumph, it is the U. States of America. * * * The Sunday school is the only college in which I ever studied, though I wish it had been my privilege to have studied in others. * * * Directing the attention of his hearers to the members of the juvenile choir, he asked, Is it too much to suppose that some of those children will yet follow in the footsteps of Harriet Newell, Mrs. Judson, or Mr. Judson? You are to educate these children, said he to the teachers and parents, for the world. And what encouragement does God present before you engage in this work. You have no right, indeed, to be discouraged. Depravity of heart, ingratitude of children and parents, difficulty of securing the attendance of the scholars,—these and all other difficulties, however formidable, should be regarded as nothing:—"The zeal of the Lord of hosts" urging on to action will remove them all.

Dr. B. closed by urging the importance of prayer on the part of all who are connected with the enterprise. As an illustration of the value of this instrument, he referred to a Sunday school in Birmingham, England, which has been more eminently useful than any other school with which he is acquainted. And the secret of its success and prosperity he attributes to the fact that the teachers meet weekly and spend a little season in prayer to God for his blessing to rest upon them and their labors. This prayer meeting was established thirty years ago at the suggestion of Rev. J. Angell James, and has been sustained ever since.

THE LORD'S FARMS.

Some years since, as the venerated Father Patterson, of Philadelphia, of excellent memory, was riding in a public conveyance, through one of the most fertile counties of Pennsylvania, his attention was attracted by the many large farms which are to be found in that part of the country. He admired the beauty of the landscape, the richness of the soil, the luxuriance of vegetation, the extensive meadows and ample fields, waving with the yellow harvest and ripening for the sickle. As he looked abroad over the highly cultivated fields, on the right hand and on the left, he said to a friend of ours, "Indeed, indeed, the Lord has many fine farms in this region; but, alas! I fear the Lord receives very little rent from them all." And we fear this passing remark is applicable to farms in many other parts of the country. For, whose are the numerous plantations so widely scattered over our country? Do they not belong to him who spread them out, and carpeted the green fields, and who gave to the soil its fertility and productiveness? We know, indeed, that men are the nominal owners, and that they feel and act as if they had the inalienable right to dispose of them as they please. But men are only tenants at will, and the rightful owner can eject and dispossess them at any time. And he expects a reasonable income from each man to whom he has entrusted his fields and meadows. He desires the tithes to be brought into his store house, subject to his order, to feed the hungry, clothe the naked, and supply the wants of the destitute, as well as to aid in sending the gospel salvation to the benighted nations. The Lord is carrying on plans of vast benevolence in this world, which involve great expense, and it is equally the duty and the privilege of men to co-operate with him in blessing the world. And if any withhold from God the tribute of gratitude, and the offering which is his due, he will come, ere long, and reckon with them, and allow them to be no longer his stewards.

So also the silver and the gold of this world belong to God, and he made it, and he has vast treasures laid up in store. But large portions of it are in the hands of unfaithful stewards, who call it their own, and refuse to give account of it to their Lord; or allow him his modicum of the interest. They dishonor the drafts of his providence, and allow his treasury to run low, till it becomes unable to meet the wants and demands of his cause, at home and in distant lands.

N. Y. Ecangelist.

HINTS TO MINISTERS.

Rowland Hill exceeded almost all other men in giving sound and often severe advice, without offending. Illustrations of this abound in his life by *Sidney*, and the following may be taken as a specimen:

"No man ever had more solemn views than Mr. Rowland Hill, of the true nature of the ministerial work, and of the necessity of an humble dependence on the Lord's assistance, for a blessing in it. One of his remarks was—"If favored at any time with what is called a good opportunity, I am too apt to catch myself saying—'Well done I, when I should lie in the dust, and give God all the glory.'" Another was—"Lord make me distrustful of myself, that I may confide in thee alone—self-dependence is the pharisee's high road." He said, "what poor stuff makes a preacher in the present day!—a useful minister must have brains in his head, prudence in his conduct, and grace in his heart; which is more than too many of the made-up talkers, who set up in these times for preachers, have."

"Some folks," he would say, "appear as if they had been bathed in crab verjuice in their infancy, which penetrated through their skins, and has made them sour-blooded ever since—but this will not do for a messenger of the gospel, as he bears a message, so he must manifest a spirit of love." A minister having observed to him, that notwithstanding the fault found with his dry sermons, there were hopes of their usefulness, for Sampson had slain the Philistines with the jawbone of an ass—"True, he did," replied Mr. Hill, "but it was a moist jaw-bone." He used to like Dr. Ryland's advice to his young academicians—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the Fall—Redemption by Christ—Regeneration by the Holy Spirit." Of himself he remarked, "My aim, in every sermon, is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." It was a favorite saying with him—"The nearer we live to God, the better we are enabled to serve him. O how I hate my own noise, when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance." In a letter to Mr. Jones he observes—"There is something in preaching the gospel, with the Holy Ghost sent down from heaven, I long to get at. At times, I think I feel somewhat like it, and then I hawl almost as bad as the Welshman. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart."

From the Christian Index.

JESTING.

It is often dangerous to indulge in the foolish habit of jesting. One friend's feelings are frequently wounded at our silly remarks on their appearance or manners; and sometimes, too, our own passions are excited against others for the indulgence of the same folly at our expense. A great many men had rather lose a friend, than a joke; and it is a clear loss, for nothing can be regained by it. Professors often indulge this habit to a great extent, notwithstanding it does not accord with the character of their profession. Do they ever jest with each other when they meet to worship at the house of God? Is not this the case with a great many, even on the Sabbath? Ministers often jest; but should they? Is it consistent with their sacred office? Is it a good example to set before those whom they are called to teach and to "exhort to good works?" Here is a case to point. On an occasion not long since, I attended preaching at the Baptist Church, and heard an excellent sermon from a young Minister who was present with the Pastor. Indeed, so good was the discourse that my mind was greatly impressed with the apparent deep piety of the speaker. But at Conference, I acknowledge I was a little surprised to hear a remark from him. (We are commanded not to judge, lest we be judged; but can one help it all times, brother Baker?) An argument was raised at conference among some of the members relating to some point of Theology, there being no other business before them. The argument had progressed to some length when the Pastor requested the opinion of his young brother in the ministry, who, shaking his head and squirting the juice of tobacco across the floor, made this reply—"Excuse me, brother, I am like the fellow the calf run over—hav'n't a word to say." This is true, and needs no farther note, except the fact that, the jesting minister laughed without blushing, while the Pastor blushed without laughing! If bro. Baker has the time and the inclination, I should be glad to read his opinions on the following question, "Is the faith of jesting commendable in any man?"

EDUCATED MINISTERS.

Rev. Dr. STOWE, of Lane Seminary, offered a resolution to the effect, "that the charitable education of indigent young men for the gospel ministry has always been a necessary work in the Christian church; and that this necessity still exists." Dr. S. sustained this resolution in a series of animated remarks in his own peculiar apt and pithy style.—

The Protestant minister, he said, the New Testament presbyter, is not a priest, but a teacher. His business is to teach, but if he teaches, he must have something to teach, and if he has something to teach he must know something, and if he knows anything, he must study it. He is not a priest to offer sacrifices for the people. In the New Testament church every man is priest—to offer his own soul a living sacrifice to God—or rather there is only one priest—the Lord Jesus Christ—the great High Priest of our profession. Great mischief has come from confounding the idea of a priest with that of a gospel minister. As a simple minister his great work is to teach. And, it is a maxim of common sense, that those men are most likely to know something about any particular subject that have given some attention and study to it; and that such men are best able to give correct advice and instruction respecting it. If your watch gets out of order you don't take it to the shoemaker to get it mended. If you wish a coat cut you don't go to the blacksmith to do it for you. If your child is sick you do not call in the lawyer to prescribe for him. You go, in all such cases, to the men who have given some attention to the subjects on which you wish instruction or aid. And I hold the same maxim to be just as good in religion as anything else. If you wish a man to instruct you in religious things, you must have a man who knows what he is to teach, and he can't know that, if he do not study it—he must be educated.

I know it is sometimes said, every man has a soul to save and a Bible to read, and he can read for himself and be his own instructor. And so Robinson Crusoe, always by himself, made his own hats, and shoes, and clothes, &c. and he got along quite comfortably for one in his condition, but the world hasn't thought best on that account to dispense with hatters, and shoemakers, and tailors, and the like; and why should they any more dispense with appropriate teachers for the soul?

Some think, to be sure, that it would be great economy to dispense with those who are educated—it costs so much to educate and sustain them. But that is a great mistake. Take away your educated ministers and you will have seven uneducated ministers where you will otherwise have one. We have daily illustrations of this in our Western country. The fact is, in regions where there is no educated ministry, you will find a plenty of the other kind. They are almost as thick as mosquitoes, and not much more useful.

Dr. S. knew a case in point. In one place, at one of their log cabin meetings, there were seven such ministers present—only two of whom could read. But they sent out an intelligent young man from the Seminary to labor steadily, and the result was a good congregation was gathered, and the other denominations, in self-defence, had to send off their uneducated men and get better. And that is the way always—as soon as the educated teacher comes, the others disappear. Why, an old gentleman from Virginia, himself somewhat infected with the principles of French infidelity, said to Dr. S. once I "like to have preachers of your order, because they always know something, and have a good influence on society." The truth is, the Protestant Christian minister must stand or fall by the weight of his character, and this makes such men so invaluable at the West. Dr. S. in conclusion, enlarged with much interest on the necessity for rearing such men and putting them into the field at the West; and on the consequent importance of a vigorous support of the Education Society to this end.

LETTER OF JUDGE GREEN.—The Hon. Nathan Green, member of the Cumberland Presbyterian Church, and one of the judges of the supreme court, Winchester, Tenn., in accepting the office of Vice President of the American Tract Society, writes:

"The Tract Society has long had my prayers for its success, and my cordial cooperation in my limited sphere, and as my limited means have enabled me to act.

"The Colporteur system is calculated to produce a healthful, moral, and religious tone in the public mind, which the present state of society calls for most loudly.

"While the press is teeming with cheap novels and tales, of a light and frothy, not to say impious character, which are read with avidity by our youth of both sexes, it is a matter of the greatest concern that well written and attractive books shall be placed in their hands, to counteract the poison of those vicious publications, and to correct the taste of our youth. This your volumes are admirably calculated to effect; and your Colporteur system—bringing them to our doors, and placing them in our hands, enables us to give our children the most healthful mental food.

"Although I consider the circulation of the bound volumes the most efficient agency the Society exerts in our country; yet I know that great good has resulted from the distribution of Tracts. May God speed the messengers of his mercy to man, making them the means of salvation wherever they go."

Am. Messenger.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, July 20, 1844.

Remittances for the BAPTIST may, always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Rev. J. H. DE VOTIE, General Agent.

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Special Agents.

All Baptist Ministers are requested to procure subscribers.

TAKE NOTICE.—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. DE VOTIE, Treasurer Ala-

Also, POST MASTERS, please obey the law, and inform us of papers not taken from their offices.

Those subscribers who have not paid for the first volume of the Alabama Baptist, are affectionately reminded of the exhortation of the Apostle—"Owe no man anything; but to love one another." By sending \$3, you can manifest, first, your love to us; and secondly, enable us to profit withal by the inspired advice.

CORNELIUS.—We invite the serious attention of our readers to the communication of this brother. The language may seem to some, severe; but it is its truth which gives it edge. Let those who feel it to be keen, take warning, cease to do evil, and learn to do well.

U. S. MAIL.—It is well known, that owing to the high rates of postage, private mails have been established on some of the great routes at the North. The Post Master General instituted suits against the carriers, as having violated the law of Congress. But the Courts have decided against the Government, and these private mails are now in successful operation, carrying letters by the railroads and steamboats, for about one-half the postage charged by the Post Office Department.

THE MOTHER'S JOURNAL, for July, is on our table. All the Mothers who take it will hail it with a hearty welcome; and will unite with us in assuring those who do not subscribe for it, that they deprive themselves and their children of a most interesting and valuable source of instruction and enjoyment.

ACKNOWLEDGEMENT.—We are indebted to some of our brethren in China, for the Canton Press of Jan. 20, 1844. We find no news that will interest our readers, unless it be the announcement, that "JOHN SMITH" has arrived in Macao, where he offers for sale "Fashionable Chesterfield and Dress Coats; Stout Blue Cloth; Canvas; Flannel; Oat Meal, Barley and Groats."

THE WEATHER.—The Thermometer in our Study has ranged from 86 to 94 degrees, for the last two weeks. We have had frequent and violent storms of rain, thunder and lightning, &c.

HEALTH OF MARION.—While there is a good deal of sickness on the creeks and the Cahaba river, we do not know of a single case of fever in town. The Students of the Howard and the Judson are all in excellent health. There has been no time during the present year, when the health of the young ladies in the latter has been better. It is our hope and fervent prayer, that the Dispenser of all good may continue his kindness, in this respect.

"USE HOSPITALITY."

Among the warm-hearted, generous people of the sunny South, this apostolic injunction might seem to be wholly out of place, but we rather think, human nature is, in all ages and everywhere, pretty much the same, and all scripture is profitable, some for "doctrine," some for "instruction," and some for "reproof." What think our readers of a full-blooded Alabamian, a member of the church "into the bargain," who will urge a Minister who frequently passes his house and often preaches in his neighborhood, to come and stay with him all night, and when he once accepts the invitation, the hospitable entertainer charges the preacher for his lodging, meals, and horse-feed?

What think ye of a professor of religion who keeps his well locked, and charges his own pastor, occasionally passing on his way to preach, twelve and a half cents for a drink of water?

What say ye to a wealthy church inviting a number of brethren from a distance to come and help them settle difficulties which have arisen among themselves; and when these brethren arrive, the members of this same wealthy church allow them to put up at the

tavern, their horses to remain there all the time, and some of the delegates to sleep there, and pay all the bills out of their own pockets!!!

Query: Will not "difficulties" always exist, in a church that so violates the spirit and precepts of the gospel?

MELANCHOLY.—A Mr. Averill, formerly of Tuscaloosa, and more recently of Mobile, died on the 10th instant at the Marion Hotel, from a concussion of the brain, produced by the overturning of the Selma stage, in which he was coming up, a few weeks ago. A few days before his decease, and while lying dangerously ill, a letter was received from Mobile informing him, that his wife and oldest daughter were at the point of death, and desired his instant return. On the Saturday week preceding his death, his wife expired. By the removal of the parents, nine children are left orphans—five of them of tender age, and without friends to care for them, or property to support them. May He who tempests the wind to the shorn lamb, have them in his holy

Mr. Averill was a member of the Baptist church. He received every necessary attention during his illness, manifested a perfect resignation to the will of Heaven, and died apparently conscious of his situation and prepared for his exit.

RELIGION IN CONGRESS.—Ten righteous men in Sodom would have saved that doomed city from the storm of Divine wrath. May we not hope, that the few pious men in Congress may contribute to preserve that body, and the Nation whose representative it is, from utter destruction. The Religious Herald learns from Elder I. S. Tinsley, Chaplain, that a prayer-meeting has been regularly kept up by pious members of Congress, and has been well attended. At the last meeting, the members bade each other farewell with much emotion.

NOVEL READING.—Eugene Sue, the author of "Mysteries of Paris," is composing a new novel, to be called the Wandering Jew. He has already been offered by a publisher, twenty thousand dollars for this production! This shows to what an extent novel-reading prevails in France. Doubtless some publishers in England and the United States would give each half as much more for a copy-right for Great Britain and this country; so we may calculate on seeing \$40,000 paid for a single work of vile trash—a licentious, corrupting work of fiction!! For PARADISE LOST, Milton received five pounds, (about \$20)—and IMMORTALITY. But Eugene Sue gets from this age \$40,000 and oblivion, or infamy!

THE HUMAN STOMACH.—Mr. Henry B. Brewster, late of Mobile, has a complete set of Dr. Sewall's Plates, three feet square, illustrating the effects of alcohol upon the stomach, through the different stages of moderate drinking, intemperance, and beastly drunkenness. Here, the drinker may see himself turned inside out, and may know exactly what progress he is making towards death and hell. Mr. Brewster is willing to visit all places to which he may be invited, to lecture on Temperance and exhibit these Plates. His address is Monroeville, Monroe county, Ala.—We think we know some church members, and "Deacons" too, not a thousand miles from Marion, who might be profited by beholding themselves in Dr. Sewall's looking-glass!—Will not the friends of Temperance, throughout the State, avail themselves of this opportunity to advance their cause? Mr. B. asks only that his expenses be paid, and a reasonable compensation for his time and labors given him.

THE NEW MIRROR.

This work is a continuation of the New York Mirror, and is the oldest, we believe, of the periodicals devoted to light literature. The New Mirror embraces a wider range of topics than the earlier volumes, and holds up to view the fashionable world, in literature, in the arts, in social life. The names of the editors, G. P. MORRIS and N. P. WILLIS are a sufficient guaranty, that the pages of the Mirror will continue to be enriched with the most exquisite contributions of taste and genius.

The Mirror is issued weekly, at \$3 a year, in advance. Each number is embellished with a steel engraving. It has more than ten thousand subscribers.

THE MIRROR LIBRARY, under the direction of the same Editors, appears in the same beautiful style as the New Mirror. It is made up of selections from the best Poets in our language; Willis, Morris, Barry Cornwall, Keats, Leggett, Thos. Moore, Goldsmith, Miss Landon, &c.

Three dollars buys 30 numbers.

A FATHER'S LEGACY TO HIS DAUGHTERS, by Dr. Gregory.—This is printed in the 24th No. of the Mirror Library. We have always regarded it as one of the very best works of the kind, which can be put into the hands of young ladies. It is truly "A book worthy of being printed in letters of gold." In the "Library," it is to be had for 124 cts.

INFANT CHURCH MEMBERSHIP.

In noticing the appearance of a work on this subject, the Boston Recorder makes some valuable concessions.

"On no subject," says the Recorder, "was a book more needed, both because of its importance, and because few subjects have been so much neglected." We doubt not the editor is sincere in speaking of the importance of infant church membership; though it would be difficult to explain how it happens, that being so "important," nothing is found respecting it in the New Testament. Pedobaptists have written hundreds of volumes on the subject for our modern churches, and it is really very surprising, that Peter, Paul, and John never wrote a single line about it, when addressing the churches planted by them!

But this subject "has been so much neglected." Yes, notwithstanding all that has been written on the subject, multitudes of parents in Presbyterian and Methodist churches neglect to practice an ordinance for which "they can find neither precept nor example" in the Scriptures. We do not wonder it "has been so much neglected."

"Among Congregationalists (Presbyterians) the relation of baptized children to the church has not been understood." Exactly so, and it never will be understood, because no such relation exists.

"Christian parents have been in general, equally uninformed and unconcerned." This is a strange confession, on a subject so "important." No such talk is found about christian parents in the New Testament.

"Our faith must work, and in such a way as actually to bless 'the children of the covenant,' and bring them under peculiar advantages; otherwise, what regard is our faith entitled to?" Very pertinent inquiry; we think. But we wonder what these "peculiar advantages" are, which are to follow the sprinkling of a few drops of water on unconscious babes! We believe, as firmly as Pedobaptists, that the dedication of children to God, and faithful attempts to train them up in the nurture and admonition of the Lord, will bring the children of pious parents under peculiar advantages over the children of ungodly parents who never dedicate them to God, or try to lead them in the way of holiness. The Scriptures warrant us in this belief; but they do not authorize us to go further, and sprinkle water on the child's face, in the name of the Trinity, and call it baptism, and thus break down an ordinance established by Christ, when he calls on all who believe to offer themselves to him in baptism.

The principle laid down by the writer under review is, that "the baptized (sprinkled) children of professing christians are strictly speaking members of the church." The work is divided into five chapters.—"I. Proof of the doctrine of infant church membership." Wonder what texts he quotes from Scripture. "II. Nature and degree of infant church membership." It is an odd kind of membership whose "nature" has to be so carefully explained, and which admits of various "degrees."—"III. Its practical advantages." The Savior, Paul, John, Peter, no one of them ever breathes a whisper about any advantages of the kind.—"IV. General sentiment of N. E. Congregationalists, and other reformed churches on the subject." They have had no particular sentiments about it. See above: "Christian parents have been in general, equally uninformed and unconcerned."—"V. The doctrine applied in several addresses," &c.

We wish we could see this work. No doubt the book is "needed." May it lead its readers to the Scriptures for information.

THE BAPTIST.—This excellent paper, having been suspended nearly two years, is again offered to the churches. It is to be conducted by our talented brethren Revs. R. B. C. HOWELL and W. CAREY CRANE, both too favorably known not to secure at once an extensive patronage. We wish them the highest success in this effort to promote the interests of piety and learning.

OUR BROTHERN IN DENMARK.—The Government has recommenced its persecution of the Baptists in Copenhagen. Br. Monster is cast into prison; and strictly confined, not being allowed the use of pen and ink to communicate with his friends. The little church is scattered, though they still hold fast to the faith. Sister Monster remains firm under all these trials, and encourages the feeble of the flock. The authorities seem determined to put down by force, the new opinions; but, if God is for them, what can the wrath of man avail? Let us, in this land of religious liberty, pray for them who are in bonds as bound with them.

About Forty Thousand dollars have been collected in this country, for the Free Church of Scotland. At a recent immense meeting in Edinburgh, the Delegates acknowledged the liberality of the Baptists in Philadelphia, and other places.

BROTHER KINCAID.—At the last advice, this distinguished Herald of the Cross was at St. Louis, Mo.

CHINA.—Four young men sailed from New York, a few days ago, as Missionaries to China, under the patronage of the Presbyterian Board. They go out in the ship, Cohota. Their names are Culbertson, Loomis, Lloyd, and Harper.

A MIRACLE.—ALMOST.—Dr. S. P. Halliden, of Wheeling, Va., has given sight to a lady twenty years of age, who had been born blind. The vision is clear and distinct.

President TYLER recently married, in New York city, the daughter of Hon. David Gardiner, one of the victims killed on the Princeton. The President is fifty-five years old; the lady, about twenty-four.

COUNTERFEITS.—Our quarter eagle has been counterfeited in such a manner as to escape common observation. The spurious coin is much lighter than the genuine.

DEAD.—Who? Joe Smith, the Mormon Prophet. The following comes to us in the Banner and Pioneer. It is from the Louisville Journal of the 2d inst.

"We learn this morning, by passengers on the Louis Philippe, that Joe Smith, his brother Hiram Smith, and another leading Mormon, Col. —, were murdered in prison the other day at Carthage, Illinois. Joe had seven or eight bullet-holes in him. The murderers were unknown. The dead bodies were taken to Nauvoo. This is authentic."

Communications.

For the Alabama Baptist.

DRUNKENNESS IN THE CHURCH.

MR. EDITOR:—If there is any one sin deserving the severest abhorrence among men it is the habitual tipping and drunkenness of men professing the religion of Jesus! I have seen men of this character in Alabama; yea, even such as bear the venerable name of Deacons, not only in the habit of entering the public doggerly, that common pest house of pollution and infamy, and there pour down its deadly poisons, but even invite others to partake of their shame! This I have witnessed. I have seen more. I have seen these men, under the profession of religion, stupidly drunk, actually silly and helpless! But, so dead is the church to the enormity and wickedness of this thing, that these church members are not only suffered to hold their places in the church, but are counted as "dear brethren," particularly such as are unfortunately possessed of wealth. Yes sir, I say truly, that wealth is made a cloak for crime and vice in the rich, which would expel the poor! and that, too, in Baptist churches. I can prove this. It is high time this thing was called by its right name, and that men who drink rum, and men who sell rum, and men who get drunk, were made to know their place is not in the church of Christ. This having drunken deacons and drunken church members, and drinking habits, must be voted out of the church, or this sin will surely destroy the churches, if they are not already so far corrupted in some parts as to be past hope. I have found districts where temperance and temperance societies, and Bible societies, education, and every thing else good, is discarded and utterly abandoned, as unworthy a place on the earth! I find all this, and much more, which I need not now name, to be the prevailing sentiment and practice of even some who call themselves regular Baptists! Heaven save such deceivers! If this is not heresy, I wish some heresy hunter would tell me what it is. But I suppose drunkenness and adultery and evil speaking is not heresy, in some people's Bibles; but I read in my book something which I wish other men to read, and will here quote a few passages for the especial benefit of tipping and drunken church members.

Listen, then, all ye who drink moderately, though your moderation often leads you to such helplessness as to require assistance to bed! Hear ye, then, what the voice of heaven saith to these. Hear it, I say, all ye who drink whiskey, gin and brandy. "I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." 1 Cor. 5. 11. Again, hear this awful truth. O ye tipplers: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." If this is not plain and pointed enough, I beg the reader will open to Galatians, ch. 5, and from verse 14 to 26, something may be read which I fear too many professors of religion do not know, and my limits will not permit me to quote, only to say, meekness and temperance are here mentioned as the fruits of the Spirit! and when I find deacons and church members opposed to temperance, I am at no loss to know which side they are on; for they go hand in hand with such as riot in "enravings, murders, drunkenness, revellings, and such like;" of whom it is declared "they which do such things shall not inherit the kingdom of God;" Gal. 5. 21.

Here then is the standard of Truth, the direct and positive commands of the Bible, in regard to the sin of drunkenness! and yet the church is sleeping and tampering and sinning in this very thing! Drunken church members are held as necessary to keep the church together! Yes sir, and temperance must not be preached! I have been refused the use of a church to deliver an address on temperance. I have seen and heard enough of drunkenness in the church, to make a volume; and may send you more facts for publication, provided

they are wished for, which prove the vice of drinking in the church, as the fatal cause of the declension of religion in our land, and the direct source of pauperism, taxes and crime, ruin, poverty and death! and these causes are upheld by the church! Conclude.

Monroe Springs, Ala., June, 1844.

For the Alabama Baptist.

EXPLANATIONS.

ROM. 9. 1-5.—This passage may be explained by recurring to the original. Much has been written on this passage, and many strange theories have been defended from the language of our common translation of the Testament. Before making any explanatory remarks, I will repeat the passage, as I suppose it should read. "I say the truth in Christ, I lie not, (my conscience bearing me witness in the Holy Ghost,) that I have great heaviness, and continual sorrow in my heart for my brethren, (For I did wish that myself were separated from Christ,) my kinsmen according to the flesh; who are Israelites: whose are the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, concerning the flesh, Christ came, who is God over all, blessed forever, Amen." Here will be noticed a pointing somewhat different from the common version. In justification of this, let it be remembered that the New Testament was originally written in *unicia*, or capital letters, without any pauses, or any divisions of verses or even of words. All the divisions of the chapters, verses, and words, and all the marks or pauses have been made by later, and uninspired hands. We, therefore, are doing no violence to the sacred text when we make alterations in them. The variation made will be justified by all, if it be found to express more exactly the mind of the Spirit.

In the 1st verse a parenthesis is introduced, as the words included contain an explanation of the preceding phrases. The same occurs in the 3d verse, because the included words, give a hint at the reason of his great heaviness, and continual sorrow. This sorrow was on account of the condition of his brethren. They were rejecting the Savior, he had once done the same; they were wishing themselves separated from Jesus of Nazareth, the Apostle recollected that he had once done the same. Now, "knowing the terror of the Lord," knowing the awful danger of those in such a condition, and indulging such a wish, he was led to continual sorrow, and if possible, would persuade them to be reconciled to God. And to effect this, he tells them of his great anxiety of mind on their account, and also of their great privileges as Jews. These privileges are mentioned in the 4th and 5th verses. "Who are Israelites, whose are the adoption—and of whom as concerning the flesh, Christ came, who is over all, God, blessed forever." Such privileges abused—such favors rejected—such evidence trampled under foot—such grace despised, would, he was persuaded, call down the severest of the judgements of God; therefore, as he was still strongly attached to his brethren, his kinsmen according to the flesh, he was deeply affected with their condition. The Jews supposing that he had become alienated from them led him to make solemn protestations of the sincerity of his expressions. So he says, "I say the truth in Christ, I lie not, (my conscience bearing me witness in the Holy Ghost.)" When the Apostle expressed his heaviness and sorrow on account of their awfully dangerous condition he very naturally referred to his own experience on this subject. What is more natural to a seaman, when he speaks of the dangers of his fellow-seaman, than to recur to those scenes of terror which he has himself experienced. With what force will a Washingtonian address those addicted to their cups, and urge them to relinquish their ruinous course, and as a last, and desperate effort for their reformation, he will exclaim, "I once loved the dram, I know its awful, its fatal effects," and so beseech you turn from this evil course, and live. Thus the Apostle mentions the fact that he was once in the same state, and indulged the same feelings, all which he now believed would end in death. Therefore standing on the brink of the gulf which he had escaped, he would direct their attention to the hand which was extended for their deliverance, and would bring a forcible argument from his own experience, "I did wish that myself were accursed from Christ." This view of the passage renders it easy and natural, and the argument relevant and forcible.

The critical examination of the passage leads to the same result. The Greek word rendered, "I could wish," is in the indicative mood, imperfect tense, and literally translated, "I did wish." The same word is found in Acts 27. 29, "Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." How unnatural to say they could wish that it were day. Another similar instance of the imperfect is found in Rom. 7. 9, "For I was alive without the law once; but when the commandment came, sin revived, and I died." How strange would the reading be "I could live," &c. On the passage I could wish, Mr. Stuart says, "If the Apostle had designed here merely to describe what he once felt, he employed not the Aorist of narration, but the Imperfect." The passage quoted by Mr. Stuart, as analogous, and illustrative of this use of the Indicative found in Acts 25. 22,

is in my view more naturally translated in the common way, *wished*, or *was wishing*. When Agrippa visited Festus, Festus gave an account of a certain prisoner left in bonds by Felix. As he finished, Agrippa related what had been passing through his mind during the narration. 'Then Agrippa said unto Festus, I would,' *was wishing*, 'also to hear the man myself.' This was a mild way of expressing his desire. He simply stated what had been passing through his mind, and it elicited the appointment. 'To-morrow, said he, thou shalt hear him.' The other passage referred to by Mr. Stuart, Gal. 4. 20, admits a similar explanation. The form of the words, therefore, leads to the exposition we have given.

That the Apostle could not have designed to express the idea that on a certain condition he could wish to be separated forever from Christ, appears evident, from the consideration, that the Saviour said, 'He that loveth father or mother, more than me is not worthy of me.' Now if the Apostle did love, or could love his brethren so much as to be willing to part with Christ for them, he must certainly love them, more than him, which it is impossible for a Christian to do.

Neither can we suppose that it is a mere hyperbolic expression, which must be understood with much abatement. This would become the Apostle in such a place as this.

Here is presented the extreme anxiety of the Apostle Paul for the Jews, and their great guilt in rejecting the Messiah. So great was their crime, that he seems almost afraid to name it, and particularly in a direct charge. Instead of saying directly 'you wish to be accursed from Christ,' he transfers it to himself, remembering his state of mind when he was a blasphemer, a persecutor, and injurious, he says 'I did wish myself accursed from Christ.' This manner of transferring to himself what would be unpleasant to those addressed was frequent with our author. See Eph. 2. 3.—1 Cor. 4. 6.—Heb. 2. 3. This method has a peculiar force, accompanied with a peculiar mildness, by which means he was enabled to utter the plainest truths in the plainest manner. So in the case before us, when he would hardly dare to charge them directly with the heinous sin, he would intimate it, by a reference to himself, in a way so forcible, that their conscience must feel and own the guilt. What can produce deeper feeling than to see our friends exposed to certain and awful evils, and what will excite more active emotion, than a recollection that we escaped almost as by a miracle the same evils. This was the case with the Apostle, and this led him to the expressive language of the text.

The feeling of the Apostle was not peculiar to himself, it belongs to Christians of every age, and every nation. At the present day it produces many tears, excites many prayers, and leads to many efforts, more or less direct, for the conversion of sinners.

H.

For the Baptist.

EXPLANATIONS.

In our last we mentioned some words which have changed their meaning. But there are words and phrases in the Bible which are entirely obsolete. The meaning of such should be carefully known. The following are a few of them—*not*, *cris*, signifying to *know*—*throw*, to *think*—*fruit*, a *report*—*leaving*, *lying*. The same may be said of many other words. The obsolete phrase, 'We do you to wit, means, *we would make known to you*. These may be considered as little things, but they are important to Bible readers, and especially to the young.

H.

From the Biblical Recorder.

BARNES' NOTES vs. IMMERSION.

In his notes on Mat. iii. 6, we find the following bold assertion: "It cannot be proved from an examination of the passages in the Old and New Testament, that the idea of a complete immersion ever was connected with the word (baptize), or that it ever in any case occurred. If they went into the water, still it is not proved by that, that the only mode of baptism was by immersion, as it might have been by pouring, though they were in the water."

In relation to the above, we would remark:

1. That the assertion of Mr. B. is, in our opinion, *bolder* than he can well sustain.—To affirm, that "it cannot be proved &c., that the idea of a complete immersion ever was connected with the word,"—is contradicted by at least one passage in the Old Testament. We refer to the case of Naaman, 2 Kings v. 14. Is not "the idea of a complete immersion" clearly conveyed here? Prof. Stuart must think so, for he renders the passage; "Naaman went down and plunged himself seven times into the river Jordan." Here, then, is one offset to this bold assertion. See also, Dr. Campbell on Matt. iii. 11.

2. We deem Mr. B. inconsistent with himself. He remarks: "That in baptism it is possible, perhaps probable, that the notion of dipping would be the one that would occur to a Jew." (Notes, Mat. iii. 6.) But whence this "notion of dipping," if, as he asserts, "the idea of a complete immersion never was connected with the word?" How would the Jew come in possession of any such idea, if it were not conveyed by the proper import of the word? Another inconsistency may be detected in his note on Mat. xx. 22. "Are ye able to be baptized with the baptism that I am baptized with?" What is his exposition here? It is this: "Are you able to be plunged deep into afflictions, to have sorrows

cover you like water, and to be sunk beneath calamities as floods, in the work of religion?" Figurative language to be sure; but in strict accordance with the true meaning of the word. But, at this particular place Mr. B. is not speaking of a *literal* baptism, and must therefore be excused for thus plainly unfolding the strict and proper sense of the word—"plunged deep"—"cover you like water"—"sunk beneath." Surely some "idea of a complete immersion," is conveyed by such phrases as these!

3. Baptists have never contended, as Mr. B. appears to insinuate, that the going down into the water, of Christ, or of the Eunuch, necessarily prove immersion; and it is disingenuous in him, or any one else, to affirm this. But we would ask, "Is it not clear, especially in the case of the Eunuch, (Acts viii. 38,) that both he and Philip went down into the water, and that while there, a *certain action was performed*?" What that action was, Baptists are at no loss whatever to determine. Our opponents affirm, that it was not immersion; it is for them to *prove*, not merely to conjecture or infer, but to *prove*, that it was pouring, or sprinkling, or something else. This, we affirm, they have never fairly done.

4. We recommend, in conclusion, to the careful attention of Mr. Barnes, Ripley's and Judd's Review of Prof. Stuart on Baptism. In these works, he will find if we mistake not, more than a score of passages both from the Old and New Testaments, in which immersion is clearly shown to be the proper meaning of the word in dispute. ANEMOND.

GENEALOGICAL LOGIC OF THE SUCCESSION.

When the demand is made, on the advocates of the Apostolical succession that they show step by step the proofs that they possess it, that it has come down to them alone unbroken, unvitiated, the most general reply is in the most general terms, that it is obviously impracticable, and not to be demanded, that they should show their genealogy for so many centuries, but that it is perfectly clear that they derive their commission from men who were themselves ordained, who derived it in their turn from men who were also ordained, and so on to a point "whereof the memory of man runneth not to the contrary."

And this is the cat.
That killed the rat.
That eat the malt.
That lay in the house
That Jack built.

We are reminded by this powerful process of logic, of the ratiocination of the Indians in regard to the cosmogony, that the world rests on the back of an elephant, the elephant stands on a great rhinoceros, the rhinoceros on a huge tortoise, and after the tortoise is chaotic mud. This chaos is what the prelatistical successionists have to cast the anchor of their argument in, after all, for they go back to points beyond which the memory of man runneth not to the contrary, for the very good reason that the memory of man runneth not thither at all. Beyond the memory of man! Then assuredly you have got beyond certain knowledge. And now, how will you trace the precious line of the true succession? Here are two, three, four, or five Popes, and as many lines of prelatistical wolves in sheep's clothing. Which of them will you choose? Here are almost forty tracks save one. Which is the track of the Apostles? Having come to this gulf, your scent is at fault. What will you do? A river of chaos runs through it and your Apostolical succession has escaped you.

The keen instinct even of prelatistical ambition is at fault. I am reminded of the anecdote of the dog in search of his master, who, coming to a point where three roads met, smelt at the first, smelt at the second, and then darted off upon the third, concluding that, as his master was not to be traced in either of the two first, he had gone the other of course. Now, in searching for your true succession, you are very much in need of a sagacious ecclesiastical pointer. You don't know which way the sacerdotal, sacramental, ordination virtue was shot through the dark ages. If, as the doctrine of prelacy affirms, it comes through the palm of the hand, no matter what the heart or the head may be, a keen-scented dog could soon find it out. Pity, I say, that you had not such an ecclesiastical pointer to course the genuine hare of Apostolical authority! The absurdity is such as makes the supporters of it the laughing stocks of Christendom. One of our own Bishops in England has well said, that to spread abroad this notion of the Apostolical succession, and to insist on its necessity, is to make themselves the derision of the world; and truly, nothing but a bigotry and blindness next to insanity, could prevent men of common sense from at once acknowledging it.

We call for the genealogy of these men, who thus gratuitously assume themselves to be the successors, and the only successors of the Apostles. Their very assumption makes the demonstration of their genealogy essential, because the assumption is imposed as necessary to salvation. If their genealogy be of divine right, and a faith in it essential to salvation, they must show it. No man can believe it unless he either sees it for himself, or has the word of God for it; and as our Apostolical successionists have not yet shown us their own names set down in any divinely inspired catalogue, and traced up to the Apostles, they must take the other alternative, and give us a ground of belief in their successionship, by showing us plainly their own genealogy up to the source from which they pretend to derive it. If the matter in dispute were the hereditary right to any crown in

Christendom, a man would be deemed a candidate for Bedlam, who should dare to come forward and demand, on pain of high treason, the belief of all men in him as the hereditary successor, without showing, or pretending to show, one particle of evidence that he is of the blood-royal. He may trace back a lineage as far as he pleases, and call it royal, but if he does not trace it to the royal stock, he is an impudent impostor. And just so with those who step forward and make the insane demand that we, on peril of our salvation, regard and receive them as the only ministers of Christ, on the ground of their having come in the line of what they call the Apostolical succession. They are impudent impostors, if they do not show and prove demonstrably, step by step, the line of their genealogy. A single break scatters their pretended proof to the winds. An unbroken line must be demonstrated, or it is no line at all. It is no more proof to us that they are of the Apostolical line, to show that ministers have been ordained generation after generation, from time immemorial, than the fact that Confucius lived before the birth of Christ, proves Mohammed to have descended down from Judas.

Two things are necessary, neither of which is possible, for the advocates and appropriators of this insane assumption. They must first prove that there is such a thing as the Apostolical succession; which they cannot do but by tracing, step by step, with unquestioned demonstration, a lineage of ordination direct down through the whole waste and chaos of time and iniquity, for 1800 years, from some one particular Apostle. It is manifest, from the nature of the case, that generalities and suppositions are here mere absurdities. There must be demonstration, step by step, or there is no proof at all. Probabilities, in this case, are of no avail whatever; they are, as in tracing a line of ancestry, mere proofs of bastardy. There is either an Apostolical succession, or there is not; it can be proved that there is, only by pointing out and demonstrating the line; and the moment you have done this, you have put an end to all question who is of the line, because if there be an Apostolical succession, the particular line, in full demonstration, is the only proof of it.

In the second place, they must prove that they themselves are of this line, which again they cannot do but by tracing, step by step, with unquestioned demonstration, a lineage of ordination backwards, direct, beyond the same whole waste and chaos of time, revolution, and iniquity, for 1800 years, up to some one particular Apostle. We have not yet found a Bedlamite who can do this; I do not know that this freak of insanity has been as yet developed in any one of the supporters of this fanaticism of the succession; how soon it may be we cannot tell.—Cheever.

ORIGIN OF MORMONISM.

The book of Mormon, or 'Golden Bible,' it would seem, is the production of the Rev. Solomon Spaulding, formerly pastor of a Presbyterian church on the Western Reserve in Ohio. While suffering under disease, to amuse himself and his friends, he wrote an imaginary history of the mysterious race of men who built the ancient mounds and other works of art, which are scattered so profusely over the valley of the Mississippi. His manuscript falling into the hands of wicked men has been perverted into the means of building up the new sect of fanatics. The Rev. John Storrs of Holliston, Mass., learning that the widow of Mr. Spaulding was living at Monson, Mass., addressed her a letter, and obtained the following narrative, which we copy from the Boston Recorder.

Rev. Solomon Spaulding was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, New York. From this place we removed to New Salem, Ashtabula county, Ohio, on Conneaut creek.—Shortly after, his health sunk, and he was laid aside from active labors. In New Salem, there are numerous mounds and forts. Those ancient relics arrest the attention of the new settlers. Numerous implements were found evincing great skill in the arts. Mr. S. took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement and furnish enjoyment for his lively imagination, he conceived the idea of giving an *historical sketch of that long lost race*. Their extreme antiquity of course would lead him to write in the *most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. This was about the year 1812. It claimed to have been written by *one of the lost nation*, and to have been *recovered from the earth*, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had sufficient portions prepared, they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people and could be easily recognised by them. Mr. S. had a brother residing in the place, who was perfectly familiar with this work.

From New Salem, we removed to Pittsburgh, Pa. Here Mr. S. found an acquaintance in Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who retained it a long time and informed Mr. S. that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. S. refused to do for reasons which I cannot now state. Sidney Rigdon, who has figured so largely

in the history of the Mormons, was at this time connected with the printing office.—Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. At length the manuscript was returned to its author, and soon after we removed to Washington county, Penn., where Mr. Spaulding died, in 1816. The manuscript then fell into my hands, and was carefully preserved. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. S.'s former residence, and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognised by all the older inhabitants, as the identical work of Mr. S. Mr. John Spaulding was present, and recognised perfectly the work of his brother. He arose on the spot, and expressed his deep regret that the writings of his brother should be used for a purpose so vile. The excitement in N. Salem became so great that the inhabitants had a meeting and deputed Dr. Philastus Hulburt, to repair to this place and to obtain from me the original manuscript, for the purpose of comparing with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hulburt brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted.

The Rev. Dr. Ely, pastor of the Congregational church in Monson, and D. R. Austin, principal of Monson Academy, have given their certificates that Mrs. Spaulding is "a woman of irreproachable character, and that her testimony is worthy of implicit confidence."

From the Baptist Advocate.

TRIP TO SEA WITH THE MISSIONARIES TO CHINA.

After the solemn and affecting services on board the Valparaiso, on Tuesday morning, the 18th inst., detailed in the last number of the Advocate, the powerful little tug steamer Jacob Bell, made fast to her side; the word was given 'all ashore that's going,' one more hasty parting farewell to the beloved missionaries was heard from a hundred voices; and at a few minutes past 11, the noble vessel loosed from her moorings, and was on her way towards China. By the polite invitation of the gentlemanly commander, Capt. Engles, your correspondent and some 20 or 30 other Christian friends of the missionaries, continued on board till the return of the steamer from its work of towing the Valparaiso to sea. I was glad, and so were all the party, of the company of my old Providence friend Capt. Lockwood, the former captain of the Valparaiso, whose lady, sister Amelia Lockwood, formerly of the Pine-st. church, Providence, but now of bro. Cone's church, accompanied her husband, in his last voyage, and travelled farther into the Celestial Empire than any other white lady has ever gone. Capt. Lockwood has had the command of this vessel for six voyages to China, and his name, as well as that of his amiable and pious lady, must already have become familiar to the friends of the China mission for their frequent acts of kindness to our beloved missionaries, Shuck, McGowan and others. A large number of friends remained on the dock, waving their handkerchiefs, and gazing at the receding vessel till it was lost in the distance.

After a most delightful sail amidst the beautiful scenery of the finest bay I have ever beheld, either in America or Europe, we arrived off Sandy Hook, (25 or 30 miles from the city,) a few minutes before 4, P. M. We had given the last shake of the hand to our beloved brother and sister Devan an hour or two before, when the steamer left the side of the vessel to which it had been fast and proceeded ahead, leaving our friends the length of the towrope astern of us.

At 4 o'clock, when a mile or 2 off Sandy Hook Lighthouse, the order was issued to cast off the rope; the steamer came once more up to the side of the vessel; Captain Lockwood and 2 or 3 other gentlemen hastily leaped on to the deck of the schooner, 3 cheers were given from each of the vessels, the sails set, and soon swelled to the breeze, and our friends were quickly borne from us towards the land of their destination, sailing at the rate of 6 or 7 knots, with a favorable wind from the southwest.

The missionaries appeared to be in excellent spirits, and every thing seemed to have been done that kindness and forethought could prompt, to make their 6 months' home on the deep, as comfortable as possible.—After our hearty cheers, a score of voices from the steamer were heard once more exclaiming 'good-bye brother Devan,' who was standing on the quarter deck, almost, but not quite near enough for another grasp of the hand.

"Let us have one more look at sister Devan," exclaimed a voice from the crowd.

"She's in her berth in the cabin."

"What, is she sick?"

"Well, a little qualmish," said the doctor, patting his chest, and putting on a wry face.

A moment more, and the wind drove the vessel where we could see the stern cabin windows, and peeping through one of them, the cheerful countenance of our beloved sister, smiling a last farewell to those whose faces she will probably see no more till she shall meet them in heaven.

We stood upon the deck of the steamer, as it rapidly ploughed its way back to the city, gazing upon the vessel, (some of us with moistened eyes,) till in about 30 minutes it was

lost from our view in the distant haze resting upon the horizon.

Well, farewell, beloved brother and sister, farewell, till we meet in a brighter, happier land! May the blessings of the God of missions descend richly upon you! May your valued lives long be spared, to labor for the welfare of benighted China! And may you stand before the throne of God at last, accompanied by hundreds of her sons, saved from the thralldom of spiritual death, through the blessing of God upon your labors! Ye have left behind you a thousand hearts which will leap at the news of your welfare, beating in the breasts of those who will cherish, among the sweetest anticipations of heaven—next to that of gazing upon the blessed Jesus, that SUN, before which every star is dim—the hope of meeting you there! DELTA.

MODERATION IN MATTERS OF OPINION.

"Mutual forbearance and gentleness are necessary to steady and beneficial progress; calmness in stating opinions on both sides, and still more the absence of all exaggeration, these things are essential, if we wish the truth to prevail, and do not merely argue for victory, or for the display of our own talents; ignoble motives which desecrate the holy cause in which we profess to be engaged, and positively retard the consummation of which we are desirous; oil obviates friction better than gall or vinegar!"

These are fruits of ethical philosophy, which some who profess to have been reared in the garden of the Lord, do not exhibit; bringing forth instead thorns; and blossoms of anxious and repulsive exhortation; and which savours more of the blighting influence of the upas tree, than those of the tree of life!

THE MAN AND THE BRUTE.

One of the best articles in the Christian Review for June, is an essay on infidelity, suggested by the republication, in this country, of the works of Bishop Butler. It was written by the Editor. It contains the following paragraph, on a point of much interest.

If the soul of man were of the same nature and quality with the instinct of the brutes, it would correspond with its developments. The brute desires nothing above the demands of his body. The soul of man has imperishable desires for things above the wants of the body. The brute can be cultivated to a certain extent, and never rises above that limit. The soul of man goes on in its progress, from point to point, no limit having yet been set to its advancement. The brute is incapable of emotions relating to moral subjects. He knows nothing of moral distinctions. Man's chief glory is in his capacity as an accountable agent. The brute sees the face of the earth covered with food. Man is capable of viewing it clothed in a higher glory, enshrouded, and enveloped, and impregnated with the presence of God. If the soul were material, he that kills the body would also kill the soul. But there is something which man cannot touch. How striking to this point, is that passage,—a classic text in disproof of infidelity, 'Fear not them which kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.' Man, then, can only destroy the body. There is something beyond, over which God has power, but over which man has no power,—a proof that the soul is immaterial; beyond the reach of the weapons of death,—a proof that it can neither be pierced, nor crushed, nor stunted, whatever be done to the body. Let the infidel, if he can, show how, when a particular organization of matter is pierced, or crushed, or stunted, or broken in a mortar, or consumed in the fire, and turned to ashes, and scattered on the winds, that which is the result of that particular organization of matter, rests unharmed. Can that be a material result, which is not in the least degree affected by the accidents happening to the material cause in which it resides? If the body is, in any manner, the cause of the soul, when the cause ceases, must not the effect cease? But still says the sacred record, 'Fear him which after he hath killed, hath power to cast into hell.'

RECEIPTS FOR THE ALA. BAPTIST.

Wm B Billingslea,	vol 3
Mark L Billingslea,	vol 2
Rev Edward Baptist,	vol 2
James Draney,	vol 2
Alfred Boyd,	vol 2
F W Bostwick,	vol 2
Rev Jesse Collins,	vol 2
C L Conner,	to no 34, vol 2
G W Clinton,	to no 41, vol 2
W W Coats,	to no 26, vol 3
L S Foseue,	vol 2
Dr James Hildreth,	to no 23, vol 3
Mrs Mary M Glaze,	to no 20, vol 3
Rev David Lee,	to no 44, vol 2
O Lamar,	to no 16, vol 3
Anthony Latham,	vol 2
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O H Perry,	to no 17, vol 2
H Quarles,	vol 1
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J. H. Du VOTIE, Treasurer.

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