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Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—Ephesians, II: 20.

VOLUME IV.]

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THE CREED QUESTION.

The following essay was read before the Ministers' and Deacons meeting of the Coosa River Association for May, 1846, by
H. E. T.

Query.—Ought a Church to be constituted without a creed or confession of faith? If the query mean by the term Church, a Church of Christ (so denominated) belonging to a particular sect, denomination or party, I answer no; but if it mean a Church of Jesus Christ, to be fashioned after the New Testament model, I answer yes; and that too, for the following reasons:

The query respects by the term *creed* or *confession of faith*, human instruments upon which sects and denominations are founded and distinguished from each other, and distinguished also from the church of Christ "truly founded" upon the New Covenant. Now if creeds, disciplines and confessions of faith make these distinctive differences, and divide Christians into factions, for the union of which Jesus so earnestly prayed, and for which the Apostles labored and taught, a church should not be constituted upon them.—Let us enquire,

1. What a human creed is. Mr. Buck says "it is a form of words in which the articles of faith are comprehended." Mr. Webster defines it to be "a brief summary of the articles of christian faith." A creed then, according to these popular definitions, is something tangible, written or printed, whether it be a book, pamphlet sheet or any instrument whatever, so that it can be identified, and have real existence. If this definition is correct, it cannot be said that a creed can exist unwritten and unpublished, Buck and Webster being judges, and from whose judgment none in the question now before us will dissent. And further, it is as absurd to talk of an unwritten and unpublished creed, as an unwritten and unpublished history, or work on mental, moral and physical science. The fact is, no creed, human or divine, can exist without form and identity; and the question at issue in this essay is, whether a human and divine creed or confession of faith shall have the preference in organizing churches?

I am not prepared to admit what creed makers assume. They assume that creeds are articles of christian faith and practice. The sophistry is in the assumption that they are articles of christian faith, when they are but a compound of christian faith and speculative opinion. There is an obvious distinction to be observed between faith and opinion. Faith rests upon facts and truths in the bible clearly revealed; and opinions are conclusions of the mind upon matters and things either not revealed at all, or so little said of them, that the mind is left wholly to conjecture. In the Holy Record facts are asserted, truths recorded, and proof submitted in reference to Jesus Christ and his Kingdom; but not all the facts and truths in any given case, and to form opinions about facts and truths withheld by the Spirit in his revelations amounts to impertinent speculation: and to impose these speculations upon the world as articles of christian faith, is the quintessence of sophistry. A human creed then, being compounded of perfection and imperfection, truth and error, real articles of christian faith and speculative opinion, it is unsafe to build or constitute a church upon such a foundation.

2. What and who created human creeds? Answer—men and opinions. A creed is a compound of many ingredients. Men originate opinions, and opinions obtain creeds, disciples make sects, sects obtain creeds, creeds require councils, councils publish laws, and laws require interpreters, teachers and executors. These are the essential attributes of a creed, but not all the parts of the ground whole.—But men and opinions are the souls of this complex machinery—its mental, moral and physical strength. This assumption is attested by bible and ecclesiastical history. So long as the first converts to the truth of the gospel remained in one mind and in one heart and in one soul, they were a unit. The revealed will of God was their creed; but as soon as the "falling away" exhibited itself, it was in diverse opinions, and to give those crude opinions form, tangibility weight and power, they were written and published to the world, fulminating the severest anathemas against those who differed with, and opposed them. The party anathematized claiming an equal right to think for themselves and originate opinions, and give them form and identity, resolved themselves into councils, made laws, and published them to the four winds; returned evil for evil (the spirit of creeds) by excluding their opponents from heaven and earth, and hell too had it been a place of the least happiness.—Thus an attack was made in due form and a heavy cannonade opened upon each other from concealed and distinctive ordanances under the cover of the sacred ramparts of christianity, and commanded by field marshal anti-Christ. From the council of Nice, A. D. 325, when the first formidable attack was made, until the present time, no cessation of hostilities has ever been proposed—no truce formed; but the sanguinary, lengthy, universal, destructive and bloody war recorded in the annals of the world. The long catalogue of crimes committed, and blood shed during this lengthy contest, have been about mere opinions, speculative opinions met-

amorphosed into "articles of christian faith." And do any wish me to affirm that a Church of Christ should be organized upon such a platform?

III. For what purpose were they created; and what end did they accomplish?

1. Suppose I accord to creed advocates all they claim, what then? They say they were created in order to suppress heresy. Well, this is one thing proposed; but have they accomplished that end? Is heresy banished from the world? Let the history of the Nicene creed and council testify whether their catholicism has banished from the world the pestilential influence of heresy. That august body consisted of a Roman Emperor, 318 bishops and inferior ecclesiastics without number. And what powerful influence brought together these heads of Church and State? Arius, presbyter of Alexandria, and his party are accused of heresy, and measures must be adopted to suppress him, party, heresy and all. And what were those measures? Was the word of God read and expounded more fully; and every injunction of the living oracles attended to in reference to factious members? No! But after endless discussions, and protracted deliberations, from the 19th of June, A. D. 325, until the 25th of August of the same year, a creed was agreed upon as the *sine quanon*, with all its horrible appendages, as the shortest, most efficient and the most soul-destroying scheme, that they, in their piety (!) and wisdom could suggest! But did that creed answer the expectations of its sanguinary framers? Let facts answer. The anathemas of "the holy council of Nice" were inflicted to the very letter upon the Arians, but did not extinguish them, who, when they got the power and ascendancy, and the reins of government in their hands, headed by Constantine, another pious (!) Emperor, they turned the tables upon the "orthodox party" to their entire satisfaction. "Tis an established law in physical science that a cause will produce a uniform and unerring effect in every instance, unless counteracted by some accidental influence; it is equally true in moral science. Now if the Nicene creed produced the effects above described; or if it put a sword and faggot in the hands of graceless men, they are dangerous to the liberties of mind and body; and if that creed had a bad effect then, they are not to be trusted now. And from the fact that heresy is still in the world, refutes the position that a creed will suppress it. Now I ask if a thing so inefficient is a suitable platform upon which to organize a church?

2. A second thing to be effected by a creed is, to distinguish between the true church and the false church. Who is the true church? Can a creed decide that question? Every denomination upon earth that have a creed claim to be the true church! Is the question, then, decided? Not by such an umpire as a creed. Creeds and their partisans cry "Lo here," and another responds, "Lo there," and which is the humble inquirer to go in order to find Christ. If then, they have not settled the question as to who, and where is the true church, have they not failed in the second grand object contemplated by their framers. Wonder why it never occurred to them that the bible had long since settled that question. With these failures before me, I cannot say constitute a church upon such premises.

3. Another leading object to be accomplished by creeds is, to distinguish one denomination from another. Creed advocates advance this as an unanswerable proposition—a poser. But there is a barefaced sophistry in the assumption. And here it is: They assume that it is right that different sects exist; and if not sanctioned by divine authority, it is not at least forbidden by it. Now all this is wholly gratuitous on their part: for there is not a syllable, word nor proposition in the word of God to support such a sophistical position, but much is said against dividing the church of Christ into parties and factions. They beg the question by assuming premises in dispute, as true.—Now if they had premised that creeds, disciplines and confessions of faith were necessary to distinguish one sect or denomination from another without claiming to be the church of Christ, it would have been a self-evident proposition; but the way and manner in which they state it, is a mere sophism.

4. Again, it is argued in favor of creeds, that they should be published to the world, that the people may know what each denomination believes, so that each person may be converted they may see which one suits their views best, and that they may attack themselves to it accordingly. And so it must be published to the world that Christians differ, and that sects are antipodes, and that out of the great mass of parties, a man may be so fortunate as to select one that suited his own views! As sects this will do very well; but what is lawful and expedient for them is not for a church or churches of Jesus Christ. I had been taught that a man should believe the teachings of the scriptures; but creed advocates would correct me, and have me know that a creed is the thing to be believed; and that in this patent right age there is a religion in some confession of faith to suit every man! "But," say they, "our views are to be found in the scriptures." If so, why detach them from it; and why not let them stand in their proper connexion with the context? Why not adopt the bible at once as their creed?

Now when the history of creeds show us nothing but a series of failures in the things proposed to be accomplished by them; and none contend that they are authorized by the bible; and that the first creed, well authenticated by history, was made A. D. 325, and from that mother of creeds has sprung a numerous progeny equally belligerent; which have existed until the present time, dividing Christians into factions; erecting a bar to fellowship and communion; with all these facts before me, I cannot say constitute a church upon such a foundation.

Though I oppose human creeds in divine things, I am willing they should obtain in their place; but their place is not in the church of God, nor their throne that of the Messiah and his Apostles. Neither do I wish it understood that I oppose all creeds; and that the church of Jesus Christ ever existed without one: it has always had one uniform creed or confession of faith. Then let us inquire,

5. What that creed is, and who is its author? 'Tis not the Philadelphia, the Westminster, nor the Augsburg confessions of faith, nor the discipline of the M. E. Church, nor the thirty-nine Articles of the Church of England, nor the decisions of the "Holy Council of Trent," nor the bulls of the man of sin; but the word of truth, the oracles of God, the old and new testament; a book of constitutions, upon every page of which is inserted "Holiness unto the Lord." This divine creed runs in words and sentences as follows: "Thou art the Christ, the Son of the living God;" "He is Lord of all;" "Repent and be baptized every one of you in the name of Jesus Christ;" "Repent ye therefore and be converted;" "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" "Other foundation can no man lay than that is laid, which is Jesus Christ;" "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and his Son Jesus Christ." These are a few articles selected as samples from that Book which contains the christian's creed. If the query at the head of this essay had meant by the term *creed* or *confession of faith* the one just referred to, I would answer, constitute not a church without it. But the question is not whether a man has or has not a creed; but whether that creed shall be human or divine—that is the issue.

6. For what purpose was it given? 1st. To give a brief sketch of the creation of the world; the fall of man; the promise of redemption; the gradual history of the development of that promise, in the call of Abraham, Isaac and Jacob under the patriarchal age; and in their descendants under the Jewish age, until "the fulness of the time" when the promised seed was "born of a woman, made under the law" to redeem them that were under the law. Such information a human creed can never impart.

2d. It was also given as a record of the sermons, speeches, miracles and acts of the Messiah; his ignominious death, triumphant resurrection and ascension, and his high exaltation at the right hand of the throne of the Majesty in the heavens. "But these are written," says John, "that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." The object for which the Spirit's creed was given, is fully stated in this sentence—And what scheme ever proposed to the world contemplated such glorious results!

3d. Again; it was given as a foundation upon which the church of Christ was to be built. It reveals that "elect" and "precious corner stone," upon which "all the building, fitly framed together, groweth unto a holy temple in the Lord."—Upon this foundation, all kindreds, and tongues, and nations of people can build: yea heaven and earth rests upon this Key Stone, rejected by the Jewish builders, but is now head of the corner. Now I submit the question to the advocates of creeds, if all kindreds, and tongues, and nations of people can unite upon any one of their creeds or upon them all put together; or can any two sects unite upon one of them; or can any one sect unite in heart, in mind and in soul upon its own creed? These questions are respectfully submitted.

4th. Once more; it was given as a means of bringing about that state of things for which Jesus so ardently prayed—the union of Christians. The holy Jesus never prayed a prayer in vain. He always knew his Father heard him. What can unite them but an "one Lord, one faith, and one baptism?" One Lawgiver and one code of laws, and one faith in that code; one baptism to bring them under that code of laws as citizens of the commonwealth of heaven. Now if any human instrument can be produced that will bring about such a state of things, I will give up the point in dispute; but until that is done, I affirm that the bible is the only instrument upon which a christian church should be constituted. The bible alone should be the religion of protestants; leave human creeds to Romanists among whom they originated.

With some affirmative propositions I close this essay.

1. I affirm that creeds, confessions of faith, disciplines, &c. are opposed to the word and authority of Jesus Christ and his Apostles.

2. That they originated with, and will die with the "man of sin" and "son of perdition."

3. That they have been the occasion directly and indirectly of more martyrdoms than paganism; and that they have helped to make all the sects which now exist; and the cause of all their animosities.

4. That it is a vain thing to talk about a union among the sects so long as they retain their creeds: indeed it is not desirable while they retain them.

5. That a creed is necessary to the existence of a sect—without it they lose their identity.

6. That the bible is a sufficient rule for faith and practice; upon which all the churches of Jesus Christ should be organized, and upon which all Christians can unite.

From the New York Recorder.

SUGGESTION TO THE CHURCHES.

Prayer is a divinely appointed means of securing the blessing of God for ourselves and others, and in the performance of this duty, Christians generally discover considerable proficiency and promptitude.—But, alas! how many there are "very good to pray" that are very poor to act. Now, as prayer is merely a preparation for action, I would respectfully suggest that the churches should change at least one prayer meeting each week, into a meeting especially devoted to laying out plans for immediate action. I would recommend that the male and female members should each hold a separate meeting on the first and third Wednesday in every month, to continue only one hour. Let there be no general conversation—no reading, unless it be about some plan for acting. Let the great object be to ascertain how they can do the most good by promoting the spiritual benefit of others; e. g. What particular tract will be most useful to such an individual? Who can with most propriety go and converse with this or that person in the congregation? What can be done to promote the interest of the Sabbath school? Can any thing be done to bring the church into a more systematic course of labor for the conversion of sinners? Cannot something more be done to promote the cause of missions at home and abroad? Ought not our contributions for Bible and Tract distribution to be increased during the current year?—These and many similar questions would very naturally occur in a meeting of Christians assembled to devise and execute "liberal things" for the glory of God and the salvation of men. I would of course begin and end such a meeting with prayer for the divine blessing upon the work which each member promises to undertake for God.

The above suggestions bring to my mind a memorable incident said to have occurred during the French and Indian wars in this country. A company of five hundred men were ordered out to repel a threatened descent of French and Indian troops upon one of the New England settlements; and as they had to pass through a dense forest where the enemy were supposed to lie in ambush, a sanguinary conflict was of course apprehended. Before they marched out, the troops were assembled on the green in front of the church, where the pastor with great fervor commended them to the protection of Almighty God.

They had not marched many miles before the war cry and the crack of the murderous rifle, rang out the knell of death. Some of those who were "very good to pray," but poor to act, came to a "dead stand," and requested the pastor, who accompanied them, to pray once more. His only reply was, "onward—we have already prayed, now is the time to act—onward! onward!" The sword of the Lord and Gideon! Their enemies disappeared like smoke before the driving storm. Mr. Editor we have prayed much and long, now if ever, is the time to act prayer. May the Lord help us all to be more humble, believing and faithful.

MY MOTHER NEVER TELLS LIES.—A few ladies had met at the house of a friend, in the city of St. Louis, for an evening visit, when the following scene and conversation occurred:

The child of one of the ladies, about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly reproved her.

"Sarah, you must not do so."

"The child soon forgot the reproof, and became as noisy as ever. The mother firmly said,

"Sarah, if you do so again, I will punish you."

But not long after, Sarah "did so again."—When the company were about to separate, the mother stepped into a neighbor's house, intending to return for the child. During her absence, the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness to sorrow. A young lady present observing it, and learning the cause, in order to pacify her, said,

"Never mind, I will ask your mother not to whip you."

"Oh," said Sarah, "that will do no good."

"My mother never tells lies."

The writer who communicated the above for St. Louis Observer, adds, "I learned a lesson from the reply of that child, which I shall never forget. It is worth every thing in training a child to make it feel that its 'mother never tells lies.'"

THE CROSS AND THE CROWN.

I see Him step on Calvary, and not an atom trembles. I see Him nailed to the wood. I see His upward look of pitying love, and hear His prayer—"Father! forgive them, they know not what they do!" I see Him hanging, faint, in the noon-day darkness. I hear His last cry—"It is finished!"—and see His head fall upon his bosom in death!

Sudden as the shock of the earthquake, my soul thrills with the truth. Quick as the rending of the veil of the temple, the veil upon my mind is parted, and the glory of God shines in upon it.

I see that there was one sacrifice too great for Christ to make! He was willing to leave the Throne of the Universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the companion of publicans and sinners; willing to be watched with jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests, and a deluded populace, and cowardly princes; willing to be sentenced to the cross, and to carry the cross, and be nailed to the cross, and bleed, and groan, and thirst, and die on the cross,—but He was not willing to wear an earthly crown, or robe, or wield an earthly sceptre, or exercise earthly rule! That would have been too great a sacrifice! He did, indeed, endure the crown of thorns, and the cast-off purple, and the reed, and the cry—"Hail! King of the Jews!" But this was merely because He preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of His misery, but, also by accepting the other at its close.

A Godlike sacrifice! I see it. I see it. The blood of Christ was an atonement for the sins of the world! "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and by His stripes we are healed!"

I see it. His burial hallowed the tomb; the breaking of the seal on His sepulchre was the breaking of the seal on every sepulchre; the ascension; and its entire and eternal perfection, exalted as it is, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come, is the assurance of our own perfection, in all the honors of joint-heirship with Him, in the many-mansioned House of His Father, where He has gone "to prepare a place" for us.

I look on heaven again. Instead of the Angel of the Lord, I see by the throne of the Universe, Jesus! the Babe of Bethlehem, the Boy of Nazareth the Man of Calvary;

While, long return'd the angels round Him sing, And saints, yet coming, about to see their King!

The saints! who are they? "The spirits of the just made perfect,"—redeemed from the earth! They who have come up "through much tribulation, and washed their robes and made them white in the blood of the Lamb." They who, in imitation of their Lord and Master, quickened into spiritual life, have cherished and manifested readiness to sacrifice fame, rank, office, power, wealth, pleasure, ease, time, health, life—every thing but righteousness—for the one great cause of man's redemption!

Patriarchs! prophets! apostles! martyrs! confessors! reformers! and millions of humble names, scarce ever heard on earth beyond the hearth-stone of love, the threshold of home, and the courts of the house of the Lord, there unite with the first-born sons of glory in giving praise "to Him that sitteth upon the throne and to the Lamb for ever!"

I see a vast multitude around me, preparing for the same transit:

"They all of sin were dupes and slaves, And rushing blind tow'rd hopeless graves!"

"Then leaved the trumpet of God's word! Then flashed the Spirit's two-edged sword! They burst their bonds, their freedom won, And now tow'rd heaven are marching on!"

We are enrolled with them. We are pledged to the whole campaign! What though our foes are many! What though they are mighty! "Greater is He that is in the world!" "Through Christ we can do all things." "This is the victory that overcometh the world—even our faith!" "All things are possible to him that believeth!" We can run through a troop, we can leap over a wall. "One shall chase a thousand, and two shall put ten thousand to flight!" Let the mightiest arm be marshalled against us that ever was mustered by the Prince of Darkness, we fear not to meet them. Our friends are beyond them. Our kindred are beyond them. The saints are all beyond them. The angels are all beyond them. Christ is beyond them. God is beyond them.—Heaven and eternal life are beyond them. And we will break through them. Shoulder to shoulder, foot to foot, heart with heart, hand with hand, with our shields lapped, and our swords ready, we will press and cut our way to glory!

The spirit of Abraham is in us. The spirit of Moses is in us. The spirit of Elijah is in us. The spirit of Paul is in us. The spirit of Luther is in us. The spirit of Wesley is in us. Like them, we are ready to give up all for Christ. Nay, the Spirit of Christ is in us, and, like Him, we

are ready even to be crucified for the cause!

"Thy will, brethren and friends, to be confident in the Lord, to be able to say, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'—Stockton.

MAGNETIC TELEGRAPH.

The following extraordinary dramatic scene we will venture to say, has never had its parallel on this earth, and is the legitimate offspring of that strange invention the Magnetic Telegraph, an invention to which the public attention at this moment is so much and so universally attracted.

On Saturday evening, June 6, Professor Morse, the inventor and superintendent of the Magnetic Telegraph, and his assistant, Mr. Vail, in their office at Washington, wished to test the integrity of the telegraphic line the whole distance through from Washington to New York, a distance of no less than 200 miles. The better to understand the singularity of the scene, we are about to record, the reader must imagine four individuals; one at the office in Washington, one at Baltimore, 40 miles distant, one at Philadelphia, 108 miles farther, and one at New York, (or rather Jersey City, opposite New York), 112 miles farther. The telegraph line passes through the instruments at the offices at each of these places, and a communication despatched from any one is written and understood instantly at all the others. We shall designate the operators by the names of the places at which they are stationed:

Washington. Baltimore, are you in connexion with Philadelphia?

Baltimore. Yes.

Washington. Put me in connexion with Philadelphia.

Balt. Ay, ay, sir, wait a minute. (After a pause.) Go ahead. You can now talk with Philadelphia.

Wash. How do you do, Philadelphia?

Phila. Pretty well. Is that you, Washington?

Wash. Ay, ay; are you connected with New York?

Phila. Yes.

Wash. Put me in connection with New York.

Phila. Ay, ay; wait a minute. (After a pause.) Go ahead; now for it.

Wash. New York, how are you? (New York does not answer.)

Phila. Hallo, New York, Washington is talking to you; don't you hear him.—Why don't you answer?

N. York. I don't get anything from him. Philadelphia, I get that from New York.

Phila. New York, Washington says he gets that from you.

Balt. How is it that Washington hears from New York, and New York does not hear from Washington?

Phila. There's where I am floored.

Balt. What is the reason, Washington?

Wash. Because New York has not properly adjusted his magnet.

Phila. I have been hard at work all day. I feel like bricks; had no supper. I have had a stiff evening's work; there have been so many messages to-night—one alone that gave us seventeen dollars. I want to go.

Wash. Wait a little.

Balt. Go it ye cripples.

Phila. Who is writing?

Wash. Don't talk all at once.

Balt. Mary Rogers are a case, so are Sally Thompson.

Gen. Jackson are a host; so are Col. Johnson.

Phila. Who is that? I will discuss that pint.

Wash. Baltimore, keep quiet. Philadelphia, tell New York to ask me to write dots, (that is, to adjust his magnet.)

Phila. Ay, ay, sir; wait a little. New York, ask Washington to write dots.

N. York. Ay, ay. Washington, write dots. (Washington begins to write dots.)

That's it: O. K. Now I have got you; go ahead.

Wash. Do you now get what I send you?

N. York. Ay, ay.

Wash. Did you get Prof. Morse's message for his daughter?

N. York. Yes, from Philadelphia; but it is too late to send it over the river to-night. I am all alone; the two boys are gone.

Wash. Very well; no matter.

N. York. Good night; I'm going.

Wash. Good night all.

Phila. Good night.

N. York. Good night.

And so ends this curious scene—not an imaginary one, but one of actual occurrence. Let any one reflect upon the fact that all these questions and answers occurred in a space of time but a very little longer than that in which this unique drama has been related.—Union.

A FACT NOT GENERALLY KNOWN.—Washington's Death.—It is a fact not perhaps generally known, says an Eastern paper, that Washington drew his last breath in the last hour in the last day of the last week in the last month of the last year of the last century. He died Saturday night, 12 o'clock, December 31, 1798.

Exchange paper.

THE SOUTHERN BAPTIST CONVENTION.
Archibald Thomas, Richmond, Virginia.
Treasurer of Foreign Mission Board.
Wm. H. Hays, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
M. T. Mendenhall, Charleston, S. C.
Treasurer of Southern Baptist Convention.
Rev. Robert Holman, Marion, Perry County, Ala.
Corresponding Secretary Domestic Mission Board.
Rev. James H. Taylor, Richmond, Virginia.
Corresponding Secretary of the Southern Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.
Rev. James A. Collins and brother A. H. Yarrington have been appointed Traveling Agents. They are authorized to obtain new subscriptions and to collect all arrears.
Rev. Robert Holman is also authorized to receive subscriptions and money due the Alabama Baptist.
Rev. Robert Adams is authorized to act as agent at North Port, Tuscaloosa county.
Rev. John C. Fowler is requested to continue to act as agent for the Alabama Baptist.
Rev. Wm. Hoon is an authorized agent of the Alabama Baptist.
Brother Thomas T. May is also an authorized agent.

APPOINTMENTS FOR REV. J. L. SHUCK AND YONG SEEN SANG.
At Tuscaloosa, Ala. on Friday night, July 24.
"Cubbiatchie, Saturday 10 o'clock, July 25.
"Elm, on Sunday at 11 o'clock, July 26.
"Montgomery, Sunday night, July 26.
"Marion, Tuesday night, July 27.
"Onkalusa, Thursday, 11 o'clock, August 1.
"Hopewell, Saturday, 11 o'clock, August 2.
"Greenboro, Sunday, 11 o'clock, August 2.
"Fallowship, Monday, 11 o'clock, August 3.
"Tuscaloosa, Tuesday, 4 o'clock, August 4.
"Grant's creek, Wednesday, 11 o'clock, August 5.
"Big Creek, Pickens Co., Thursday, August 6.
"The Garden, (Bro. S. S. S.) Friday, August 7.
"Columbus, Miss. Saturday and Sunday, 8th and 9th August.
The brethren in the vicinity of these several appointments are earnestly requested to extend the notice and bring together as many as possible. It is uncertain when our departure for the next point of visit will occur. Improve the present opportunity.
J. HARTWELL.

June 27, 1846
*Altered to 4 o'clock at the request of the brethren there.

NOTE.
We again direct the attention of our readers to the APPOINTMENTS OF REV. J. L. SHUCK AND YONG SEEN SANG, and hope multitudes of our brethren will meet them at some of the places named. Brethren, come out, and see for yourselves, hear for yourselves, and judge for yourselves. Come, and aid brother Shuck in building his church in the great city of Canton, China. You must be convinced of the necessity of a house of worship for the brethren in that city. There are many temples for the worship of devils, but no house for the worship of the true God. Without a meeting house, such is the opinion of the community, that females will not go to hear the gospel. For this reason the women have not heard, and not one of them is converted. Will you aid, each one, a little in providing the means necessary for erecting in that city of a million of souls, one house for divine worship. Brethren Shuck, Roberts and Yong can preach in it at once. Brethren Clifton and Percy have gone, and others will soon follow. O brethren, for the love of Christ, for the love of precious immortal souls in China, we again earnestly and affectionately entreat you meet our dear brethren, and give them evidence of your hearty co-operation in the blessed cause of missions. *H*

FEMALES IN CHINA.
But in China, as in all pagan nations, the worst features of heathenism, he said, were exhibited in the degradation of females. Female infants were never counted among the children of a household, nor mentioned even—it being considered a reproach to have them. A mother there can not only "forget her nursing child," but destroy it with her own hands. This, so far as the children were concerned, could not perhaps be considered as a misfortune, as it was generally believed they were happy in another state, and had only so, they were saved from a life of agony and wretchedness. Those spared were, before attaining the age of womanhood, secluded from all society, denied entirely the advantages of education, and regarded merely as property to be sold to the highest bidder. When a female became a wife, it was only exchanging a master with whom she was familiar, for one she had never seen, and, probably, to share her person, and the scanty favors of her lord, with envious rivals.—*Mr. Doty, missionary.*

Such is the condition of woman in China. It becomes Christians, and especially Christian women, to consider those who are in such a state of degradation. All we enjoy, above such a condition of thralldom and wretchedness, is derived from the gospel. Our ancestors were equally degraded, and among them the women were to more extent. But men of G. H. heard of Abin, and had compassion, sent missionaries and the Bible, and we are enjoying the blessings thereof. The direction of the Prophet is applicable to our case, "Look to the rock whence ye were hewn, and to the hole of the pit whence ye were digged." We can look at the Chinese and behold what we should have been, had it not been for the gospel, which was sent to us.

We should make an effort to learn the greatness of the blessing of the Bible, and the influence of the Christian religion. Therefore, the means in our hand to rescue and elevate those who are suffering a life of untold wretchedness. In their present degradation to an equality with those who have the light of life. We have in our power, doing something, yes, much, for the suffering. Those who are in the bondage of superstition and ignorance. We can send the Bible, which is the charter of our immortal hopes; we can send them the printed tract; we can send them the living missionary; we can sustain the native preacher; and above all, we can pour out our ardent prayer for the influence of the Holy Spirit upon all the means which are used in order that they may be effectual in accomplishing the great work.

The opportunity will soon be afforded many of seeing one of China's sons who has been "brought out of darkness into God's marvelous light." By reference to the APPOINTMENTS of our brethren, Rev. J. L. Shuck and Yong Seen Sang, each may learn when and where these dear servants of God may be met, seen and heard. *H*

REVIVAL IN MARION.
The protracted meeting in this place, mentioned last week, is in progress. Many more souls have been enabled to embrace the Saviour, and rejoice in his pardoning love. We have truly had much reason to rejoice in the goodness of our God. Unity and harmony abound, and the brethren are filled with the love of their Redeemer. Pray for us that the good work may continue and extend. *H*

"On Saturday, Mr. Sanders from the committee on instruction to colored persons made a report.—This report recommended that a catechism prepared by the Board with a view to its adoption. A debate sprang up upon this part of the report. It was found to be a very difficult matter to legislate upon the subject—the laws might interfere with it, and so the recommendation was stricken out, and the poor slaves left without even a catechism unless individual churches shall think proper to allow them the benefit of it."

The above is taken from the Christian Secretary in his report of the doings of the Southern Baptist Convention. We ask the Editor to correct the false impression which must rest on his readers by the above statement. The following is the state of the case.

At the last meeting of the Alabama Baptist State Convention, a committee of three was appointed to examine all the catechisms prepared for the religious instruction of colored people, and make a selection, and recommend one to the next meeting. This committee proceeded in the duty assigned them. But on examination found none which satisfied them; and appointed one of their number to prepare a catechism suited to the wants of the Baptist denomination in Alabama. The brother appointed (Chambliss) is engaged in preparing this work. He expects to complete it in time for the committee to examine it, before the next Convention in November. If the work meets the approbation of the Convention, it is expected that it will be published by that body, for the use of its ministers and members. Should the publication be acceptable, which we firmly believe it will, it may be used by the Domestic Mission Board in its efforts to instruct colored population in the truth and doctrine of our holy religion. The Southern Baptist Convention thought best not to recommend a book not yet written, though the committee from information obtained, believed it would be a valuable auxiliary in the work lying so near their hearts, as the religious instruction of their own households. The Convention thought best to leave the work to the body which prepared it. I would add further, that our brethren are industriously engaged in the undertaking, and we anticipate the most advantageous results.

With these facts before the world, we complain of the following sentence: "and the poor slaves are left without even a catechism unless individual churches shall think proper to allow them the benefit of it."

We believe, brother Editor, that you penned the above under the excitement of erroneous feelings, and that it will afford you sincere pleasure to disabuse your readers of the erroneous impression which the above sentence must produce. Let your readers know what we are doing, and they will determine whether we are entirely neglecting the spiritual concerns of "the poor slaves."

An end may be attained, bitterness of feeling may be excited, alienation may be produced, and erroneous sentiments may be circulated; but truth and righteousness will not be advanced by misrepresentation. "Charity thinketh no evil." "Let brotherly love continue." *H*

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. What grace! What condescension!! What love!!! HEAR AND YOUR SOUL SHALL LIVE.

FACTS AND CONSIDERATIONS RELATIVE TO DUTIES ON BOOKS; ADDRESSED TO THE LIBRARY COMMITTEE OF BROWN UNIVERSITY.

We have a pamphlet with the above title, prepared by C. C. Jewett, Librarian of Brown University. The main object of the writer is to show the propriety of admitting all foreign books into the United States, free of duty. Few gentlemen are more competent to the task than Professor Jewett. We present some extracts:

The Secretary of the Treasury proposes to place a duty of 20 per cent. ad valorem, on all books imported; that is, he, in effect, proposes to increase the duty 726 per cent. on all books subject to duty, by the present tariff, and to impose a duty of 20 per cent. on a large class of books, which by the present tariff are admitted duty free.

Besides this, the proposed tariff imposes a new and oppressive duty of 20 per cent. upon all books imported for seminaries of education, &c. which seminaries are supported for the most part by charity, and whose only object is to advance the interests of science and literature, and promote the general diffusion of useful knowledge. During the year before last, several public spirited individuals in the city of Providence, subscribed the sum of five thousand dollars, to purchase foreign books for the Library of Brown University. Had the proposed tariff been in force when these books were imported, we should have received but four-fifths of the intended gift, while the remaining fifth would have been bestowed upon the government of the United States!

Further: ad valorem duties on books are the most unequal and oppressive that can be made.

No custom house officer, no bookseller even in the United States, is competent to decide respecting one-half of the books imported into the United States whether they are imported honestly or not.

I recently saw an edition of Homer, in 1 volume folio, (editio princeps, Florence, 1488,) sold at the Blackstone sale in London, for fifty-eight and a half guineas, (about two hundred and ninety-two dollars.) It was only decently bound, and, materially speaking, of no great value. If such a book were invoiced at two dollars, probably no custom house officer in the United States would have his suspicions awakened by it.

could do nothing more than to refer to his catalogues for information. But the price of the works cited above (for which I gave four dollars,) is stated in recent German catalogues, (say Bagelmann's, 1837) to be 145 dollars! I might thus be compelled to pay 28 dollars in duties on a work, which I actually bought for four dollars! The very possibility of such an occurrence, is sufficient to show the unequal operation of such a duty; but, in point of fact, such occurrences would not be mere possibilities. They would not be mere exceptions to the common rule. They would be occurring, in a more or less aggravated form, every day. They would be offering a premium upon fraud.

I proceed now to consider the question how far, upon enlightened principles of public policy, any duties on books can be justified.

There is one consideration on this subject, which is the most important of all, and which shows that the interests of the community, of authors, and of publishers, are identical; and that all would be injured by restrictions, of any sort, upon the importation of books. It is simply this, that the interests of all are promoted by a taste for reading. Every thing that tends to promote such a taste, is subject for mutual congratulation, and every thing which discourages it, injures all alike. It is too true a truism to be gravely uttered, that the diffusion of knowledge is a benefit to the community; and yet, some would seem to doubt it; nay, as a nation, we have, by our legislation, implied a contrary opinion. We have thrown obstacles in the way of learning by preventing the free introduction of books. The cultivation of a taste for reading, while it benefits the whole community, is the very condition of existence for authors, and consequently for publishers.

Finally, if we look into the policy of other civilized nations, as to the introduction of books, we shall find much to shame us out of a virtually prohibitory system.

The Germanic Union, Denmark, Holland, Norway, Russia, and Spain, admit books duty free. Sweden and Portugal admit books, in foreign languages, duty free. Austria, Belgium and France, lay upon them import duties. These duties are all specific. I have, however, made as near an estimate as possible, of the equivalent ad valorem duties, from data furnished by McGregor's reports to the British Parliament. The result, which is above rather than below the truth, is as follows:

Austria charges 2 1-2 per cent.
Belgium " 3 " "
France " 1 " "
Great Britain 12 " "

Thus, we see, no one of these nations imposes a duty so high as the one proposed for us. Even Great Britain, where taxation is so oppressive, falls eight per cent short of our mark!

But if these nations should exclude books, entirely, it would furnish us with no apology for doing the same thing.—Each of them possesses the stores of her own and foreign literary treasures for centuries. Their vast libraries, their extensive and well organized book trade, their host of highly educated authors, render each of them intellectually rich, in and of herself. But we do not possess, in all our public libraries combined, books enough to meet the wants of a thorough scholar in any one of the great departments of human learning. And, as to our own productions, a single estimate will show our comparative poverty.

The whole number of different volumes published since the invention of the art of printing, has been estimated at 8,000,000. Of these 1,000,000 are German, 800,000 French, 600,000 English, and only 25,000 American.

VICTORIA.

The American Traveller publishes a Letter from a Lady in England, which contains the following passage. It is dated, May 30.

I saw her Majesty very lately: she looked pale and ill, and wore an expression of satiety and discontent. Prince Albert was with her, and bowed gracefully as he passed. You, accustomed to a land of liberty and equality, would doubtless smile, could you see our sovereign travel.

The sound of horses' feet is the first notice of her approach, and the next moment a troop of soldiers fly past as swiftly as a March wind, and raising just as much dust; then comes an open carriage with four horses and military out-riders, and seated therein is a lady with fine eyes, and usually wearing a shawl and drawn bonnet of pink, blue or straw color; the Monarch of an empire on which the sun never sets. With her are prince Albert and the princess Royal; the second carriage contains the other children and their nurses, and the third is occupied by the Equerries in Waiting, &c. Our Queen is a pattern to her sex. She rises at seven o'clock; enters the nursery at eight, to indulge in a romp with her children, like any other mother; at nine the household assemble for prayers; and after ten o'clock she prohibits breakfast being served to any one in the palace, however high their rank!

A HINT TO SOME MINISTERS.—We like to see and hear a man speak who seems to have a true conception of what is due his subject, the occasion and the audience. But we do get so tired of hearing a man speak who gets up and says he has nothing to say, and then talks three to seven hours, more or less, and all the while promising to quit.

Some men are like a "futter wheel"—after the gate is hoisted they spatter away—corn or no corn—until the water gives out. When we hear one of these "futter wheels" now speaking, we like to get out of the sound as soon as possible, we do.—*River State Review.*

From the River State Review.

EXAMINATIONS.

The annual examinations of our Public Schools are to come off during this month. As there will probably be a good many strangers in town during the time, we have thought it not out of place to give some of our polite citizens a word of advice. During the progress of the examination we would recommend to the ladies and gentlemen present, to move about as much as possible, to go out and in, if you can make it convenient, every five minutes, talk, whisper and laugh all the time; particularly the young ladies and the young gentlemen—if all these suggestions are attended to, there is no doubt but all will be able to see and hear a very considerable portion of the recitations if not more. And then, during the concerts, it will be impossible to hear the music—without the regular accompaniments—of talking, laughing, moving about—from place to place. Be sure and talk to the ladies—and talk loud too, young gentlemen, for positively the audience will be unable to appreciate the music, without these little attendant circumstances. And we particularly advise gentlemen married and single, and if they are preachers so much the better, to take all the back seats in the slips, and then get several ladies between them and the aisle, and when asked to get up and give their seats to ladies, not to think of doing it. Gentlemen are never guilty of giving their seats to the ladies. O no!—They are above such vulgarity. The little boys about town too, should be sure and crowd in first, and take the best seats, and stick to them too, and if they can't see well, let them be sure and stand up on the seats, before the audience, and on no account should they give their seats to old gray headed men or strangers.

If strangers are present, the citizens, as they are well acquainted with the location, and can do it as well as not, should secure all the best seats or strangers may get them. And after they are seated, they should stay there come who may—don't give up the seats to old or young, females or strangers.

If all these recommendations are observed we think the examination will pass off much to the satisfaction of all parties.

From the Tuscaloosa Monitor.

THE ATHENÆUM.

A public examination of the pupils of the Athenæum took place from Tuesday, Wednesday and Thursday of last week. It was well attended each day, particularly on Thursday. The audience was quite large and highly respectable. A gentleman, in whose opinion we place the most implicit reliance, and who has a pupil in the school and who was present each day, assures us that not a single class failed to exhibit proofs of universal thoroughness and proficiency. The classes examined in Astronomy, Logic and Algebra, were particularly spoken of. A new and excellent mode of examination in Geography was adopted. A visitor was requested to hand in the name of any State in writing, for any member of the class, who thereupon stepped forward and at once drew it on the black-board—all the class then called out its name. The young lady then drew the rivers and mountains bounding or intersecting it—which were all named by the class at once—then she would dot the State according to its Chief towns, all of which were named in turn. We are happy to see that Mr. Sturgis' School is steadily increasing. This examination will, we have no doubt, add to the confidence which its friends repose in it, and to its reputation. Mr. S. is a gentleman peculiarly qualified for these duties, his whole time and earnest efforts are devoted to the improvement of his pupils. His government over them is kind, but firm and eminently successful. Mrs. Bagshaw, whose class in Botany was highly spoken of, is a lady of many accomplishments and much information—every way well qualified for her department. Of Mr. Pfister's skill as a Professor of Music, nothing need be said, as he has long been favorably known and highly esteemed in this community. The occasional singing and music, formed an agreeable interlude.

Now that the seat of government has been removed, with two such excellent Schools for young ladies as we possess, others for young gentlemen, the State University with its ample endowment and able Professors, one of the most healthy towns in the State, and an agreeable state of society, convinced we are that it would be for the advantage of many planters and other gentlemen to move here for the purpose of educating their children under their own eye.

UNIVERSITY OF ALABAMA.

An examination of the Classes will be commenced on Monday, July 20th; and continue daily, at 9 o'clock, a. m. and at 3 o'clock, p. m. throughout Thursday.

On Friday, July 24th, an exhibition of original pieces by the Junior Class will take place in the Rotundo, commencing at half-past 9 o'clock, a. m.

The public are respectfully invited to attend.

OUR TOTAL ABSTINENCE CREED.—For the drunkard, in all cases, Moral Suasion alone, for the drunkard maker, moral, legal and money suasion, combined, and for the intemperate, a quiet and consistent direction of his patronage. (however great or small it may be,) from all intoxicating, drink-selling establishments, to those of an opposite and tetotal character.—*Catawba.*

It was a pretty saying of a little boy, who, seeing two nestling birds picking at each other, inquired of his elder brother what they were doing. "They are quarrelling," was the answer. "No," replied the child, "that cannot be; they are brothers."

For the Alabama Baptist.

CHINA.—NO. III.

CANTON, Feb. 10, 1846.

An extract from the first annual Report of the Canton Baptist Missionary Society, by Rev. L. J. Roberts.

MINUTES OF THE ORIGIN OF A BAPTIST CHURCH.

CONSTITUTED IN CANTON, JULY 23, 1845.

The following brethren convened to-day in a little Chapel at Tung-shih Koke Canton, for the purpose of consulting as to the propriety of being constituted a Baptist Church at this place, viz: Wong, Lam, Chow, Lo i. c. Roberts, Wun and Cheng. We proceeded to business as follows:

Teacher Lo in the Chair opened the services with prayer. Chow acted as Clerk. The following resolutions were unanimously adopted:

On motion,

Voted, That we deem it expedient to form ourselves into a Baptist Church at this Chapel on Saturday evening next, the 26th instant.

On motion,

Voted, That we will adopt the Constitution of the P'ie Chin Baptist Church of Hong Kong as the Constitution of this Church in Canton.

(Note.—This Constitution received the unanimous approbation of all the Baptist Missionaries in China at the time of its adoption. And though not esteemed perfect yet perhaps it is as good for this people as any that we could prepare.)

On motion,

Voted, That the several Missionaries now in Canton be invited to attend and take part in the constituting services.

Closed with prayer by brother Chow.

SATURDAY 26.

This evening at 5 P. M. agreeably to previous arrangements, the following brethren as a presbytery, met at the chapel for the Constitution of the contemplated new church, viz: Rev. Messrs. E. C. Bridgman, D. D. I. J. Roberts, William Gillespie and Leang Afat the evangelist.

CONSTITUTING SERVICES.

The services were commenced with singing. Doct. Bridgman then prayed and gave an appropriate introductory address, after which Leang Afat read the 12th chapter of Romans, and delivered an interesting explanatory discourse on the same. He then read the Constitution, and we all kneeled down and he made the constituting prayer. The Rev. Mr. Gillespie, of the London Missionary Society, then made a very solemn and suitable address to the Rev. L. J. Roberts, of the Baptist Church, as the anticipated Pastor of the new church, and gave him the right hand of recognition. And Mr. Roberts made a short address to the other members who were uniting with him in the constitution, and gave each of them the right hand of fellowship; made the closing prayer and dismissed the meeting.

CONSTITUTION OF THE CHURCH.

By the grace of God we constitute this church to be called *The Wei-tung Baptist Church of Canton.*

ARTICLE 1. Whosoever believes in Jesus and is baptized (by immersion) may become a member.

ART. 2. There is but one true God—the Almighty; and only one Saviour—Jesus; and whosoever worships aught besides shall be considered a transgressor.

ART. 3. The scriptures are from God, and their doctrines are the truth without error.

ART. 4. The Holy Spirit cleanses the heart and causes man to understand the true doctrines.

ART. 5. He who is obedient to the truth shall enjoy eternal happiness; but he who is disobedient to the truth shall endure everlasting misery.

ART. 6. He who smokes opium shall be turned out of the church.

ART. 7. He who tells falsehoods should be excluded from the church.

ART. 8. He who gambles should be excluded from the church.

ART. 9. The disciples of Jesus should mutually love as brethren.

ART. 10. The disciples of Jesus should daily read the scriptures and pray to God.

ART. 11. He who trades or works on the Lord's day should be excluded from the church.

ART. 12. The disciples of Jesus should, with singleness of heart, mutually assist in the promulgation of the gospel.

ART. 13. We who believe in the truth of these doctrines, relying on the merits of Jesus, and pledging ourselves to receive and observe these regulations, subscribe our names herunto:

(WONG, LAM, CHOW, LO (i. c.) ROBERTS, WUN, CHENG.

By seniority signed,

SEPTEMBER 3, 1845.

The church proceeded to-day to complete its organization by choosing Teacher Lo i. c. Rev. L. J. Roberts as Bishop of the Church.

(Note.—The New Haven Baptist Association of Connecticut (United States) adopted the following preamble and resolution: "Whereas the title *Bishop*, in the time of the Apostles, was used to designate a person having the oversight of a christian church, as is admitted by all Presbyterians and Baptists, therefore, Resolved, that we recommend the use, for the present, of the title *Bishop*, as the most appropriate and scriptural one by which to designate such as have the oversight of a christian church." This resolution was approved and a like one adopted by "the New York Baptist Association" on the 27th of May, 1844. Concurring in this primitive measure, the same is now approved and adopted as the practice of this church and any others that may spring out of it in China.—L. J. R.)

Brethren Wong was chosen deacon, Chow treasurer, and Cheng church clerk. Closed with prayer by deacon Wong.

MEMBERS OF THE CHURCH.

Two of the members included in the Constitution (Wun and Wong) were bap-

tized in Canton, the other three Chinese, Lam, Chow and Cheng, were baptized on Hong Kong. Wun's baptism has already been reported. Wong, a physician from within the city, was baptized on the 23d of June, 1845. He is a man with a family, long resident in Canton; was formerly a merchant; is about forty-nine years of age; had attended our preaching and instruction four or five months previous to his baptism; professed faith in Jesus and was baptized at his own earnest request, after being recommended by a committee of Chinese brethren, and particularly examined by myself and all the brethren as to his christian experience. He has demeaned himself well thus far, appears to live an humble, pious and upright life, and has been chosen as the deacon of the church. We have now another earnest inquirer, an elderly man, a man with a family, living without the city wall who has been under the consideration of the church three or four months. He will most probably, if the Lord will, be baptized on the first Lord's day in January, 1846. He has been baptized according to expectation.

To the Editors:

Dear Brethren—"I beseech thee suffer me to speak unto the people."
Men, brethren and fathers, hear ye my statement which I make now unto you. I am verily a man of the west, born in Tennessee, yet have resided in your own State (Alabama) and been taught according to the perfect manner of your own customs; and was zealous towards God as ye all are this day; and left you as a Missionary for China ten years ago.—Now brethren, I wish to bespeak your sympathies, prayers and pecuniary aid. I am the only Baptist Missionary in China that can preach directly to the Chinese in their own language; and yet I am left destitute and forsaken (not of God) without any certain pecuniary means of support; and yet there is a heavy pecuniary responsibility hanging over me of near one hundred and fifty dollars (\$150) per month! In addition to which I have just contracted for a lease on which to live and promote my work in Canton, at thirteen hundred dollars (\$1300) which must be paid immediately! Printing must go on, and three chapels are rented which must be kept up. I have to superintend the lessons and labors of ten Chinese assistants, and to translate some of their journals for the Bible Society; to make Chinese tracts for distribution; to bear the whole responsibility of the church and stations; to preach daily to the people in the chapel and from house to house, as well as three times on Sunday, and once in the week regularly; and to write letters and reports to friends in America and England! And in the midst of these multiplied labors, which no one man ought to have to perform alone, I must lay down my Bible and my pen, and go to the factories, Macao or Hong Kong for half a month or more, to beg money to pay for the very food I eat! Now, aside from the removing of me from my legitimate mission labors, which require my unabated attention, this part of my work has really become irksome! And hence, as preaching to the heathen is a work of the Lord, I beg for Christ's sake that you will assist me now with the necessary pecuniary means of support, that I may not have to forsake the work and seek secular employment, for a livelihood! Let your aid come direct through the *Canton Mission Society of Kentucky!* Do be particular in noticing this request all the time, long as I live! It has hitherto given me more pain and trouble to get money through any other channel (which by the way seldom reaches me) than to collect it the best way I can.

And lastly, as I must close, I have great reason to thank God and take courage.—He has renewed my youth, like the eagle's, as to health; has cast my lot in one of the largest cities in the world; has given me more success in obtaining promises, and favor in the sight of the people, both native and foreign, than my fellow-missionaries; and indeed has blessed every work to which I put my hands since I have been in Canton! I have baptized one member this year, and two more are desirous of being received for baptism—are under the consideration of the church. Now, brethren, do pray for me and give me more money, and we shall see what the Lord will do for me. My health and spirits are very good, and I feel happy in my work and happy in the Lord; and hope I am on my journey home to a better country—even a heavenly. Farewell.

Yours most affectionately,

L. J. ROBERTS.

DRIED CAROLINA FIGS.

For some time I have been of the impression that as good figs could be prepared in Georgia and Carolina as the imported. Accordingly, last season I prepared a quantity, not for market, but for family use. As fig season is approaching, and as the crop has the appearance of being an abundant one, I give you, for the benefit of fig-growers, my plan of preparing them. Gather the figs with the stems to them, before they are fully ripe; have a syrup prepared, either of brown or white sugar, and while boiling, put in your figs and let them remain till they become flat, which will be in a few minutes; take them out, put them on a dish or tray, and place them in the sun, after they have drained, place them in another tray, taking care to turn them; let them be turned and gently pressed down twice a day. Two or three days sunning is sufficient to cure them. Before boxing them, have some well dried loaf-sugar sifted upon them—box them and they are ready for use. It is important that they are not allowed to stay long in the boiling syrup—if they do, they can never be properly dried. I enclose plate sending you a box this season for exhibition in the Savannah market. *Quantities.* (Savannah Republican)

TO THE FRIENDS OF THE BIBLE.

Dear Brethren? The City Bible Society of the city of New York, auxiliary to the American and Foreign Bible Society, invites your attention to the following communication.

The object of the City Bible Society is the distribution of the Word of God among the poor and destitute irrespective of locality. As its name imports, this Society is located in the city of New York and is dependent to a great extent for its efficiency and usefulness upon the friends of Bible distribution in that particular section of the Union.

The history of our country shows that those portions which are newly settled, or thinly populated must require the aid of the benevolent in furnishing the means of religious knowledge and improvement. This peculiar feature of our population has for several years engrossed the attention of this Society. The City Bible Society has ever sought and is now seeking to reach those who are destitute of religious privileges wherever such destination has been known to exist. While Providence has smiled propitiously on our efforts and blessed them even beyond our expectation, it has also furnished still greater incentives to activity and enterprise. Truly we can say the dispensation of charity is oftentimes its own reward. While the City Bible Society has thus sought to supply the destitute with the Word of God, its own usefulness has apparently increased its resources, as though a promise of rejoicing was returned even to the unknown giver. The City Bible Society has now on hand a supply of Bibles and Testaments adapted to general circulation, which it is proposed to furnish to ministers, colporteurs and others, to be sold for a reasonable price or in their discretion at their nominal value, or even to be circulated gratuitously among those who are unable otherwise to purchase them. While the City Bible Society, under the blessing of God, relies upon the generosity of a public heretofore of approved liberality, for the means of distribution, it also seeks to reach every destitute village and hamlet in the land.

From the organization of the City Bible Society even to the present time, one great obstacle to the consummation of this enterprise has been the want of the right kind of information respecting particular sections of the country. It is true that the Society has often heard complaints of great destitution prevalent in some isolated county or section of a State, but at the same time no definite information concerning the benevolent and religious men who are residents of that immediate vicinity is in its possession. Similar statements have been made from the religious press. Doubtless if we knew the names, residences and post offices of such men, they would readily co-operate with us and communicate all the information requisite, and also fully reciprocate our wishes and efforts. But as yet we must unwillingly say that to many such we still are strangers. The City Bible Society, desirous of sending the Bible where needed, and the wants and exigency of the people may require, invites all who are willing to give their countenance and support to this great and good cause to communicate the names of ministers and others who will co-operate with us, and also to furnish information as to the destitution of particular sections and localities, with which they are acquainted. The Bible is emphatically the Book of the world. It speaks a language and breathes a sentiment consonant to every human bosom, and while it cheers and gladdens the pathway of the child of calamity and misfortune, it also imparts to them the consolation and blessings of a holy religion. We ask all who love and revere the Bible to think, feel, and act with us.

Ministers, editors, agents, colporteurs, clerks of religious bodies, and others who possess the information desired, will confer a great favor by communicating with us and sending us the minutes and proceedings of different religious bodies with which they are connected. This communication is addressed indiscriminately to all who appreciate the Bible. The sympathy and efforts of fellow laborers who also rejoice in the merits of a risen Saviour, would greatly accelerate the triumphs of the Christian religion.

In behalf of the City Bible Society,
EMERY TOWNSEND, Chairman
of Committee of Circulation.
New York, June, 1846.

N. B. Editors of newspapers throughout the country who are friendly to the Bible are requested to give this communication an insertion.

All communications to be addressed to Emery Townsend, 61 John street, New York city.

THE TWO NEIGHBORS RECONCILED.—Two merchants of the same city, being neighbors and jealous of each other, lived in a scandalous enmity. One of them, entering into himself, submitted to the voice of religion, which condemned his resentments; he consulted a pious person, in whom he had great confidence, and inquired of him how he should manage to bring about a reconciliation. "The best means," answered he, "is what I shall now indicate to you: whenever any person shall enter your store in order to purchase, and you have not what suits them, recommend to them to go over to your neighbor." He did so. The other merchant being informed of the person by whom these purchases came to him, was so struck with the good offices of a man whom he considered his enemy, that he repaired immediately to his house to thank him for it, begged his pardon with tears in his eyes, for the hatred he had entertained against him, and besought him to admit him, amongst the number of his best friends. His prayer was heard, and religion closely united those, whom self-interest and jealousy had divided.

A SUGGESTION TO THE CHURCHES AND MINISTERS OF THE TUSKEGEE ASSOCIATION.

Dear Brethren: The writer of this article has long felt the necessity of some system being adopted in regulating our benevolent contributions, so that they might more fully conduce to the end designed, he has waited long in the hope that some one more competent than himself, would lay before the churches some plan which would meet the exigency of the case. So far, at least, he has waited in vain. He therefore humbly suggests that the claims of the various benevolent enterprises of the day, be by the pastor of each church laid before their respective congregations at such times as they may think most proper, and take up contributions for the same. Let the funds thus taken up be held by the treasurer of the church or some one appointed for that purpose, until the meeting preparatory for the Association, when it can be delivered to the delegates and transmitted by them to the Treasurer of the Association, who will become the disbursing agent for that body, and send each contribution to its respective destination. By pursuing some such course as this, we would diffuse the spirit of economy into our operations, and greatly facilitate the objects held in view. The plan of employing agents to ride among the churches and tell them what every pastor could as well do, seems to me to be a ruinous one. No agent can afford to furnish his horse, and spend his time for nothing. He must be paid, and paid too out of the very funds he collects, if perchance he should collect enough to pay himself. Every one must see that the agents' pay will considerably reduce the amount contributed. It seems to me there could be quite a saving here if each church would become a partial agent for the respective Boards. Besides, these Boards have it not always in their power to employ a suitable person to act as agent when they most need them. Those persons thus employed may not be able to visit us at the proper time. For it is a well known fact, that planters do not keep much surplus money by them, and it is only during the latter part of the fall and winter, and the early part of the spring, that contributions to any considerable extent can be obtained. It is true, that since the Augusta Convention, we have passed through a crisis which absolutely required active agents to carry out the plans of our denomination, but we hope by the close of the year, the case will be fully met, and the necessity for agents, if the churches and pastors do their duty, be done away.

And again—clerical begging has always appeared to me as rather an awkward business, and in many instances injurious to the usefulness of excellent brethren. Will the churches, by their supineness, impose this additional burden upon the ministers of the present age? When the Apostles felt that it was their duty to give them wholly to pray, and to the ministry of the word, I think I can answer for them, they will not, if rightly informed upon this subject.

I submit these remarks, by dear brethren, hoping that you will take the subject under your consideration, so that when we meet in our Association, we may come to some definite understanding in relation to it.

W. S. L.
June 22, 1846.

GIVE US YOUR THOUGHTS.

Yes, write them down, and send them to the printer for publication. You surely think, then let us see your thoughts. This we cannot do unless you clothe them in words and sentences. Why husband your thoughts with a miser's tenacity? Do you intend to die with them in your minds? Are you not afraid to go into the presence of a just God without casting them into the general treasury of knowledge? Are you not accountable to him for the proper exercise of your talents? You may have a talent to write; try it and see. A few trials will not do; try it often. Think you, that eminent writers attained to that distinction immediately? Perhaps you are a fault-finder. Editors may not write enough for you; and their subjects and style may not suit your taste. Write yourselves and your complaints will cease. You will find it harder work than you imagine. The hard part is getting the ideas and arranging them; the labor in writing them down is nothing. But what if it is hard work? Think of the good you may do the world. You can, through the press, speak to, and instruct persons at a great distance; and a word from you may suggest or open up a train of thought in another person's mind, and he communicate it to others, and so increasing to the end of time. If you only speak and talk, your influence is not so permanent and lasting. Write it down, and have it published, that is the way. If your manuscript is not as fair as you like, give it to the good and useful printer, and he will dress it up in neat style. Be sure your thoughts are good, and calculated to better the physical, moral and mental condition of mankind; if not, keep them to yourself and let them die with you. It is your pure thoughts we are after; then fork them over to the printer.

ARCHIPPUS.

DEPARTURE OF MISSIONARIES.—The Rev. Messrs. Clifton and Pearcey and their wives, of the Southern Board, Rev. Mr. Jencks and wife, Rev. Mr. Dean and Mr. Bak sailed from New York for China, on Monday last in the ship Cohota. A large number of friends accompanied the missionaries to the Narrows, and while on their way engaged in interesting religious exercises.—Hon. A. Everett, Commissioner to China, is a passenger on board the Cohota, and took part in the exercises. He spoke highly of the self-sacrifices of the missionaries and promised to be their friend in China.

BE NOT DECEIVED IN THE TITLE OF BOOKS.

Messrs. Editors.—Books are like men in many particulars. Some are filled with facts and truths, solid and real information; well calculated to make a healthy and vigorous mind; others are false in premises, base in design; in food for the mind light and chaffy, having a tendency to create in the mind a fictitious taste, false principles, and an utter despatch to all the realities of a sober, thoughtful life. Not a few are pompous, ceremonious, officious and vain; fond of show, and trumpeting their name to the world; others are modest, unassuming, and rely upon their own excellence and merit to recommend them to mankind. The truth is, a book is the profile of its author's mind.—The mind of a Locke, and a Bulwer, were as dissimilar as their works. The same great variety exists in the world of mind, as in the world of nature: and we should be as much upon our guard against deception in one as in the other. To be deceived in things pertaining to the mind is fatal. Allow me, then, to lay down a few general rules by which we may judge of the merit or demerit of a book. These rules will not respect the literary trash in book and pamphlet form now inundating our country, destroying the health of the public mind; but popular works which obtain generally among mankind.

1. Be not deceived by an imposing title page. A meagre work commonly has the most imposing title page. This is to impose upon the credulous and unsuspecting part of the world. There is not a little humbuggery in that way of palming soulless books upon communities. A work that merits patronage, is modest and unassuming in its pretensions; promises but little in title page, preface and introductory. Conscious of its own worth, it simply asks a careful perusal before sentence of approbation or condemnation is passed.

2. Be not deceived by the mechanical execution of a book. I do not wish to convey an idea, that the mechanical execution of a good book is always bad; or that that of a sorry book is always good; but that indifferent works are generally done up in the neat, and most imposing style. The best works we have on science and divinity are executed in the plainest, neatest and the most economical style imaginable. In this particular books are not unlike men. A man with a little mind has to make up that deficiency in dress, and other gaudy appendages; while in the estimation of a strong minded man, dress and other fictitious adjuncts are small matters. Even so with books.—Fine, well dressed books without mind, will do for the centre tables of parlors, but not for a man who regards the health, growth and expansion of his mind.

3. Be not deceived by "pictorial illustrations." Pictures are for children, and not for persons whose intellectual powers are developed. The clippis in books without thought is supplied by pictures. A new work is heralded to the world through the press in a bombastic manner, and last though not least "it is to contain, and be illustrated by a large number of plates, and beautiful steel engravings." A delightful announcement this to children, superficial readers and thinkers; but to a man who is not captivated by mere pageantry, it is regarded as ominous of a feminine and superficial production.

4. Be not deceived because a book is "recommended by the various presses in the country." From some editors, a recommendation is easily obtained. Give them a copy of the work to be recommended, subscribe for their paper, or hand them a five or a ten dollar bill, and pen, ink and paper will not be spared. A good book needs no such physical agencies to give it public favor; it forms its own character.

I will conclude this article by introducing to the notice of your readers the title page of two books which are pretty well known to the public; and which will illustrate what I have said better than I possibly can by words and sentences.—They can then see the contrast in every particular I have mentioned.—The first is, "The Wonders of the World, In Nature, Art and Mind; Comprising A Complete Library of Useful and Entertaining Knowledge; Illustrated with Several Hundred Engravings; Consisting of Views of Cities, Celebrated Edifices, and Other Great Works of Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the Manners and Customs of Different Nations, Volcanoes, Cataclysms, Earthquakes, Caverns, Curiosities, Trees, Beasts, Birds, Fishes, Reptiles, &c., &c., Carefully Compiled by Robt. Sears, from the Best and Latest Sources." A long and loud blast this for a little trumpet! The second is, "Inquiries Concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M. D. F. R. S., &c." Now who can help admiring the modesty of this title page! Simply some "Inquiries &c." The first would have us believe that he had explored and unfolded the world of nature and mind with their diversified works and operations; the other only makes some "Inquiries" into the subjects proposed.—The merits of the two works I shall not discuss; they are not introduced for that purpose. The thinking part of mankind would not pardon me if I were to attempt a comparison. I venture one remark, however, that the first named work is a most excellent book. The pictures are so pretty, and the good for the profoundest philosopher. Again I say, be not deceived.

H. E. T.

A TEMPERANCE COLLEGE.—Every student who enters Williams' College, is obliged, within one week after his admission to sign the following pledge:—"I, A. B. promise, on my faith and honor, that during the term time, and while residing at College, I will neither drink nor use any intoxicating drink, nor supply it to others, nor have any agency in introducing it into College."

"Drawing the bow at a venture."—1 Kings 22: 31.

Brethren Editors.—At a ministers' meeting a short time past, the preacher of the introductory sermon quoted the above passage, which, in the discussion of various other topics, came under review. A brother asked the preacher to explain his meaning of a "certain man who drew a bow at a venture," as used by him in the sermon, so as to get a more full interpretation. Fearing some persons present might think the Bishop intended to convey the idea, that study and premeditation were necessary concomitants for pulpit exercises. In answer to this request, the Bishop gave this explanation, that a battle was fought between the Kings of Israel and Syria. And that there was a mistake made by the Captains of Syria as to the person of the King of Israel. At length "a certain man drew a bow at a venture," and smote the King of Israel between the joints of the harness. This, said the Bishop, was used to show that the gospel ought to be preached always, under all suitable circumstances. Add under the figurative style of the above passage, the preacher is a soldier, and is in active service, exposed to, and subject to, the hardships of the camp and the perils of battle every day, and should always be equipped and clothed in the panoply of war, to be ready at any and every moment to do battle against the arch enemy of man. That, as a soldier would believe his name, and defeat the very cause for the defence of which he had enlisted, by going into a battle without weapons to fight with: So a preacher would bring reproach upon the ministry, and cripple his usefulness, were he to enter the pulpit without due preparation. "Drawing the bow at a venture," therefore, does not mean preaching without study, but means a readiness to preach under the most hazardous and the most unfavorable circumstances; as also with promptness on sudden and unexpected occasions. "At a venture."

Now the point I am aiming at is this. There was in the meeting an aged brother who had served as a soldier in the Creek war with Gen. Jackson. Who, upon the explanation given, arose and said: Brethren, I served as a soldier in the Creek war, and upon a certain night, the Indians attacked our camp; we could not tell with any certainty where the Indians were, but we determined to shoot in the dark, at a venture. And I believe we did a good deal of execution, for the enemy left us. So I was well pleased with the use of the passage in the quotation; and also with the explanation. Upon this aged brother taking his seat, the brother who asked for the explanation, expressed an unqualified assent. And I think all who were present, will remember what it is "to draw a bow at a venture."

There is so much of godliness and humble devotedness to his present commander Jesus Christ, in this aged and veteran soldier of the cross, that I will give another incident of his life. In the battle of Epecklaw, he was shot through the body with a rifle ball, which entered his left side a little above the heart, and was taken out about the point of the blade bone. He was present at a meeting of the Talladega church, where brother Davis, an agent for the Indian Association, providentially met with us. After bro. Davis explained the object of his agency, our venerable brother said: "Well, I have been engaged in killing the Indians, but now much more heartily engaged in saving their souls," and put up five dollars.

O. WELCH.

"WENT ABOUT DOING GOOD."

This was the especial business of the Redeemer while upon earth. And to do it he gave up the employment, the ease and elegance of the upper kingdom. He did not wait for objects to be presented, but sought them out from amongst the poor and degraded, as well as the wealthy and honorable.

Christians are the followers of Christ, who has said "except a man deny himself and take up his cross and follow me he cannot be my disciple." Every man and woman, then, who is a follower of Christ, goes about doing good. Now in view of these facts we ask, who is a follower of Christ at this day? We admit that Christians generally will not get out of the way of doing good. But who leaves his shop, his field, his counter, and starts out with the special intention of doing good? Who leaves his ease, his enjoyment, that he may converse with a sinner in regard to his eternal interest? And yet you say you are Christians! How can you reconcile this idea with the injunction of the gospel? How can you read it without feeling condemned by every page? What good have you done as a matter of course, when you felt called upon? The world has done much good in this way. But we ask how much good have you done, prompted alone by your obligations to the Savior. How often have you left your business and gone forth to save a soul? Answer these questions before God. And then tell me whether you do not feel unworthy of a Saviour who bled and died for you. If so then begin this day to go about doing good. Select some one for whom you will make efforts. Lay aside your business, read a portion of scripture, enter into your closet, pray fervently, and then seek out, search him out, converse kindly with him, return, pray over his case, ask God to direct you and give power to your efforts. Repeat this course, and we dare say, in a short time you will welcome him into the kingdom.

Our Religion, brethren, is one of action, individual action. Without it nothing can be accomplished, with it, the mountain may be cut down, and the Sycomore tree plucked up. And if we were called upon to say what is now most needed by the Church, we should respond, action! action! action!

WILL A MAN ROB GOD.—MALACHI.

What shall I say in answer to this question? Would that I could say, No. But the truth must be told. Man will rob God. And is this world a world of robbers? Yes, all are guilty of robbing God. Some, however, are worse robbers than others. The whole nation of Jews in Malachi's day robbed God, and were no better than they. In what have we robbed him? Let the man who has prostituted his physical energies to vanity and crime answer. And the man too, who has the intellect of an angel, and the morality of a devil, let him answer. The man, also, who has all his life cultivated his moral feelings, to the neglect of his intellectual and physical powers, testify. May we ask the professor who has neglected his "thyings and offerings." Shall I ask the ministry of every grade and order, who are not carrying out in word and deed their ordination vows, taken upon them before God, angels and men, if a man will rob God. O God! when will men cease their robberies, and restore "four fold" for all their offences? When will men attend to that reasonable service; a sacrifice of soul, body and spirit? When will thy store house be full of thybes and offerings? And when, O when, shall a sanctified press, church and ministry be unitedly engaged in renovating this polluted world? "Arise, O God, and plead thine own cause." ARCHIPPUS.

DESTITUTION AND SUPPLY.—I presented my books in a log-house that bore marks of extreme poverty. The woman approached my basket, and casting her eyes on Baxter's Saints' Rest, said, "I once read that book—it is a most precious book; I wish that I had it." I asked her to buy it. "I have no money," she said. I inquired if she had a Bible. She replied that she had not. Have you any religious books? "No!" My heart was affected by the destitution and poverty I beheld around, in the midst of which were several children growing up. No Bible! no books! no money! I gave her Baxter's Saints' Rest and the Bible. Tears of gratitude flowed freely at this unexpected gift. "Oh, how have I wished and prayed for them," said she, "and now I have them."—James Gregg.

THE EFFECTS OF STUBBORNNESS.—A jackass the other afternoon, while dragging a load of clams up Greenwich street, became refractory, and would not pull. His owner after using various expedients to induce the unwilling beast to perform his accustomed duties, was finally obliged to take him from the wagon when the obstinate brute immediately commenced backing, and in spite of all the efforts of the bystanders, made a complete stern bow into a soda shop, and upsetting the counter, so disarranged the apparatus that it exploded with a report like a field piece, scattering the fragments in all directions. Fortunately none of the spectators were injured; but the donkey, who was the main cause of the catastrophe, was curtailed of his fly-whip in the twinkling of a soda cork, and sprung from the premises almost entirely tailless, perfectly cured of his temporary wilful freak.—He was re-harnessed, and went up town entirely satisfied with his adventure.

New York News.

RE-ENTRY.—Those persons who desire to adopt the soldier's life, will find an advertisement for recruits for the general service and 2d Dragoons. There is a great misapprehension in regard to the mode of enlistment into the United States service, and the position of the soldier there. It is thought that men are rather trapped into enlistment, than taken in a fair manner, and that character is of little consequence. This is not true. The law is very strict upon this subject, and entirely just. An intoxicated man is never, nor is any one enlisted at once. Time is given to all to reflect, before they are finally received, and even then, if they desire to abandon their intention within a reasonable time, they are permitted to do so. Heads of families are not taken; and for a man of steady character and principles, the pay is better than is realized in most mechanical occupations.—Clothing, food, medical attendance, and all necessary expenses are paid by the government, leaving the regular pay to be saved, if the man be prudent and economical. The chance to rise from the ranks to a commission, is also excellent, provided the soldier attends strictly to his duties, and is of good conduct. This is the character of the service, and the law is very strict to see that the army is made up of substantial, trustworthy men.—From this resulted the staunch quality of our troops in the late battles. For a man resolved to be something, and fancying a military life, the chance is a first rate one.

KILLED BY A FALL FROM A TREE.—Two weeks ago last Sunday, a young woman named Mary Jane Johnson, went to the Elysian Fields, at Hoboken, for the purpose of recreation, in company with a number of young friends. While on the grounds, she climbed up into one of the trees to a distance of about 10 feet from the ground, from which position she fell to the ground, striking her head upon a stone, and her back and shoulders upon the ground. She was attended by several physicians, but in spite of all their efforts to save her life, she died at about 2 o'clock, on Tuesday morning.—N. York Telegraph.

BREAKING THE PLEDGE.—Rum-sellers frequently circulate false reports that distinguished Washingtonians and other teetotalers have broken the pledge. Do not the wretches know that if there were no rum-sellers, there would be no breaking of the pledge? Does the remedy consist in doing away the pledge, or doing away the rum-sellers?

THE TOTAL ECLIPSE IN CONSUMPTION.—The eclipse commenced at 9h. 42m. 30s. a. m., sky clear, Fahrenheit's thermometer at 70 degrees. As the time of total darkness approached, all animated nature gave signs of approaching night, man only excepted. He of course repaired to the most favorable points of observation; but the gala day amusements which usually accompany a general turn out here, were wanting on this occasion. The hilarity and mirth of our gay Dons and Senoras gave place to indications of chastened feelings and emotions of awe at this sublime evidence of Almighty power.—The slaves abandoned their occupations, and in many cases they might be seen on their knees, worshipping our great Creator. Nor were they alone in this. Few could so far forget their dependence on God in the thick darkness which surrounded us at mid-day, as to refuse to worship and adore him.

The darkness came upon us gradually, and 17 minutes past 11, the sun was totally obscured! There stood the moon, covering the whole face of the sun, and presenting the appearance of a great black ball in the heavens, with rays of light diverging from behind it. The rays gave out a pale aurora-like reflection upon the earth, resembling that cast by the moon when half full. This lasted only 50 seconds, and at a little past 12 the eclipse ended. There was no perceptible change in the thermometer. A few scientific gentlemen from London and Paris, sent out by their respective governments, came here to take observations, and have been highly pleased with the result, the day being altogether favorable. They had all the necessary instruments with them, and will no doubt publish an interesting statement to the scientific world.

BAPTISMS.—Since the meetings of his Association, Rev. J. G. Landrum has baptized about 100 persons in the upper districts of this State.

Rev. Mr. Woodruff, of the up-country, has baptized about 25 persons at Holly Springs.

At Georgetown, S. C., the Rev. W. W. Childers has recently baptized upwards of 70 colored persons, besides one or more whites. The colored temperance society has been very useful and prosperous in Georgetown, and the church grows.—Carolina Baptist.

MELANCHOLY EVENT.—A Pic Nic excursion of the youth of both sexes attached to the First Baptist church, occurred yesterday upon the banks of the Wissahicon. While the males of the party were enjoying dinner, a young lady about 18, Miss Matilda Methman, who was walking on the shelving rocks which border the stream, slipped, fell into the water and was drowned.—Philadelphia Ledger of June 18.

CHIMNEYS.—Instead of plastering the inside of chimneys in the usual way, take mortar made with one peck of salt to each bushel of lime, adding as much sand and loam as will render it fit to work, and then lay on a thick coat. If the chimney has no offsets for the soot to lodge on, it will continue perfectly clean, and free from all danger of taking fire. A trial of three years warrants this assertion.

A SABRATH INCIDENT.—A company of Tennessee Volunteers, all young, fine-looking men, halted yesterday, just opposite this office, at the Phoenix House. In a few moments the polite bar-keepers of that establishment tendered their refreshments. "Nothing but ice-water to-day," said the Captain. "We're on our way to Church."—N. O. Jeffersonian.

LIBERALITY.—William Appleton, Esq'r. of this city, has offered to give \$25,000 towards founding an Episcopal Theological Seminary in this Diocese, if an equal sum can be raised for the same purpose, from other sources. See Reports of the Episcopal Convention.

FACILITIES FOR TRAVELLING.—It took 25 days to carry the news of the battle of the 8th January, 1815, from New Orleans to Washington City. The intelligence of Taylor's victories reached Washington in 7 days from New Orleans.

Never trouble an old woman, nor laugh at an old maid on account of her wrinkles, if you do not wish to get into hot water.

Babylon was 60 miles within the walls which were 75 feet thick, and three hundred feet high.

A clear skin is as necessary to health as food.

GENERAL.

Married on the 1st inst. Mr. DANIEL SMITH to Miss ANNE J. LAYNE.
Also, on the same date, Mr. PERCY WHITTON to Miss MAY ANN BROWN, all of Wilcox county.

CAHAWBA RIVER PACKET.

CAPTAIN D. T. DEUPREE, would inform all who are interested in the navigation of the Cahawba River, that he will have a suitable boat on the river at the beginning of the ensuing season, and will have her run by sober, experienced officers, throughout the season, on fair business principles. Passengers may have no fear as to getting their cargo off as fast as they may wish, adequate arrangements being made for emergencies.

E. K. Carline, Esq.
J. B. Nantz, Esq.
J. B. Nantz, Esq.
J. B. Nantz, Esq.
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J. B. Nantz, Esq.

Wayland & Palmer
FOR SALE AT
New York
July 11, 1846

POETRY.

THE TRUE NOBILITY.

BY PROFESSOR UTHMAN.

What constitutes the true nobility?
Not wealth, nor name, nor outward pomp nor power:
Fools have them all—and vicious ones may be
The idols and the pagans of an hour.
But 'tis to have a good and honest heart,
Above all meanness and above all crime,
And act the right and honorable part
In every circumstance of place and time.
He who is thus, from God his patent takes—
His maker formed him the true nobleman:
Whatever he is, good or bad, or wicked,
Things change around him, change touch not him:
The star that guides his path fails not, nor waxes dim.

MOURN NOT FOR ME.

BY PROFESSOR PEABODY.

Mourn not for me when I am gone,
Nor round my bier
Shed one tear;
Nor put for the year's sake on
I go to him who died to save;
In him I trust,
And though I doubt
My flesh shall moulder in the grave,
Yet, soft and sweet shall be its rest,
While far on high,
My soul shall fly,
To be forever with the blest.

And at the last great day, the earth
Shall yield its trust;
And then my dust
Shall rise in glad and glorious birth.

I fear not death! Why should I tell?
Death hath no sting!
Since Christ, my King,
Hath died, and conquered death and hell.

The cold, dark grave—there is no care
Nor pain, nor gloom,
Within the tomb;
The wicked cease from troubling there.

Then let me go—let the throng
Of happy ones
Upon their thrones—
Hear their ever-pealing song.

Mourn not for me when I am gone,
Nor shed one tear
Around my bier,
But meet me, meet me, round the throne.

PROTRACTED MEETING.

The church at Eutaw propose a Protracted Meeting, to commence the fourth Sunday in July—Services will commence Friday night.
E. B. TEAGUE.

A PROTRACTED MEETING.

Will be held with Bethel church, Marengo county, commencing on Saturday before the first Sabbath in August next.

DISTRICT MEETING.

The second District Meeting will be held at Mount Eden church, Perry county, on Friday before the first Sabbath in September next. We most cordially invite our Minister brethren and Laity to be with us at that time. Done by order of Conference on Saturday, 6th June, 1846.

J. A. HOLLY, Clerk.

MINISTERS' AND DEACONS' MEETING.
The next Ministers' and Deacons' Meeting of the Liberty Association (East Alabama), will be held with the Baptist church in Auburn, Macon county, Alabama, commencing on Friday, before the fifth Sabbath in August next.

CLARK ALDRIDGE, Sec'y.

The Annual Examination of the Judson Female Institute,
will commence on Monday the 24th of July, and close on Thursday the 30th.

There will be CONCERTS on Vocal and Instrumental Music on Tuesday, Wednesday and Thursday nights. On the last night, will be attended the Exercises of the GRADUATING CLASS.

M. P. JEWETT, Principal.

June 6, 1846. 16-1

EXAMINATION.

THE Annual Examination of the students of the HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION, will commence on Wednesday the 22d of July, and continue three days. On Friday next there will be an exhibition of original pieces.

S. S. SHERMAN.

Marion, June 25

FOR SALE.

A FINE ROAD WAGON AND SIX PAIR OF HARNESS.

W. HORNBUCKLE.

July 4, 1846. 20-1

TO RENT.

THE house I now occupy as a Hotel.

W. HORNBUCKLE.

July 4, 1846. 20-1

NOTICE.

F. H. BROOKS, Esq., 56 Water Street, Mobile, is authorized to receive money on my account, and to give receipts for the same.

M. P. JEWETT.

April 11, 1846. 8-1

FOR SALE.

I WILL sell a part, or all, of my land lying fifteen miles northwest of Marion, Perry county, and ten miles east of Greensboro, containing three hundred and fifty acres, one hundred of which is cleared, under a good fence and in a high state of cultivation. On the premises is a convenient dwelling, new gin house and saw, and excellent spring and well water. It is in a healthy region. All or a part may be had on reasonable terms.

BENJ. HODGES.

June 19, 1846. 17-1

F. J. BARNES.

MANUFACTURER OF PLAIN & FANCY GRATES, FENDERS AND SUMMER PIECES, IRON RAILING, FRANKLIN RODS, and all kinds of Iron Work, at No. 215 Main-street, between 6th and 9th, Richmond, Virginia.

June 20, 1846. 19-1

NEW DRY GOODS.

THE subscriber is now opening a new stock, consisting of every variety of Woolen, Cotton and Silk Goods, suitable for family and plantation use—which he will dispose of as low as any house in the Southern country. A call on merchants and purchasers generally, is respectfully solicited.

JAMES G. LANDON, Water street,

1 door above St. Francis street, Mobile. January 24, 1846. 50-6m

MEDICAL NOTICE.

DR. R. P. CURRY, would respectfully inform the citizens of Marion and its vicinity, that he has settled in Marion with the view of practicing Medicine, Surgery &c. He may be consulted at all times at one of the Marion Drug stores, unless professionally engaged. His charges shall be no less than those of the place.

June 18, 1846. 18-1

LAW BLANKS.

If every description printed to order at the Alabama Baptist Office.

GREAT REDUCTION IN SADDLERY AND HARNESS, AT STOKES' NEW STAND.

Next door to the Post-office, Marion, Ala. He has on hand a large and durable assortment of Spanish, English and Side-Saddles, Carriage and Buggy Harness, Bridles, Martingales, Whips, Spurs, Carpet and Saddle Bags, Collars, &c. and of the best English material and by superior workmen, which he offers for less than they can be had elsewhere, (Mobile market and the Public Square not excepted).

The public are indebted to this establishment for the great reduction in the above articles, it therefore claims the patronage, or at least a call before purchasing elsewhere. He will use his best endeavors to please all. Old Saddles and Harness taken in part pay. He is now prepared to make work to order, and repairing done with neatness and despatch. Call and examine.

May 9, 1846. 12-1

CARRIAGE MAKING.

THE subscriber will continue the above business at his old stand, near the public square, where he may at all times be found ready and willing to accommodate his customers, at prices to suit the times. He is prepared to make any new work, such as Carriages, Barouches, Broughams and Wagoons. He is also prepared to do any Repairing in the above. All work done in the best style, as he is prepared with the best timber the country can produce, and the best trimmings that can be bought in New York.

E. FAGAN.

Marion, January 24th 1846. 50-1y.

BOOTS & SHOES.

ARCHIBALD STILT has removed to the store between Rosebush and late stand, and Col. Lea's Law Office—and has on hand an elegant assortment of the above articles, made to order. I will sell them low, very low, for cash. Ladies and gentlemen, call and see, and fit yourselves.

Also, first rate Northern and French Calf Skins, ready to be made into ladies and Gentlemen's Shoes and Boots, according to the latest fashion.

Marion, Jan. 24th, 1846. 50-1y.

CABINET WAREHOUSE.

THE undersigned being thankful for the liberal patronage extended to the late firm of John M. Stone & Co., would give notice that he has bought out the interest of William H. Stone in the CABINET BUSINESS, and is now carrying on at the old stand, where he can always be found, ready to meet his friends and customers, on liberal terms, with all articles usually kept in Cabinet Warehouses, and as they are of his own manufacture, he can warrant every article that leaves his shop.

JOHN M. STONE.

February 14, 1846. 53-1y

MARION HOTEL.

This well known and extensive Hotel has lately undergone considerable repairing, the buildings have been enlarged and new rooms and furniture added, such as will now render accommodations for rooms and sleeping apartments equal, if not superior, to any hotel in the country.

The Stables attached are of superior quality, the buildings are good, the situation dry and airy. The hostler is experienced and attentive, and it is believed his knowledge and attention to horses are unsurpassed by any one of his station.

MOORE & UPSON.

February 7, 1846. 52-1y

GROCERIES CHEAP FOR CASH.

THE undersigned would respectfully inform the citizens of Marion and the adjacent country, that he has opened a choice

FAMILY GROCERY

in the rooms formerly occupied by Thomas Chilton, Esq., and proposes to sell every article in his business as cheap as they can be had from Mobile. From a long experience in the above trade and a knowledge of the business generally, he flatters himself that he can give general satisfaction. He is now receiving and will constantly keep on hand, the following articles:

TEAS, Black, Gunpowder and Imperial

COFFEES, Java, Rio and Havana

SUGARS, crushed, loaf and Brown

Cut, Fine, Apple and Citron

Almonds, Raisins, Currants, Figs, Citron, Cloves

Alpice, Pepper, Ginger, Sweet Oil, Catapaws, Caudles

Soaps, brown, Castile and toilet

Powder, Shot and Ball Lead.

Also, a large assortment of Candies, and a variety of other articles too numerous for insertion.

J. S. LOCKHART.

Marion, January 31, 1846. 51-1y

MEDICAL NOTICE.

AFTER an absence of nearly four months, I have again returned, and offer to a generous public my services in the PRACTICE OF MEDICINE, on the

BOTANICO SYSTEM.

I am thankful for past patronage, and hope, by close attention, to merit future calls in the various branches of the practice.

My charges are the same that they have always been.

Visit in Town, (during day,) \$1 00

(night,) : 2 00

Mileage, (during day,) : 0 50

(night,) : 1 00

Emetic, : : 1 00

Full course of medicine, : : 3 00

Obstetrical cases, : : 10 00

Consultation, : : 5 00

Detention all night, from 5 to 8 00

To those at a distance I would say, my success in the treatment of the diseases of females is well known in the community.

Medicine can be put up and sent to almost any distance, suitable to any case, provided I have the symptoms. If they are too much complicated, I would greatly prefer having the patient come to this place.

Chronic Diseases treated successfully by having the patient with me. Those who have Cancer may expect, if I do not cure them the charge shall not exceed that of the individual paying his own board.

I can be found, unless professionally engaged, at my office over Wm. L. Livingston's shop, during the day, and at my residence during the night.

A deduction of 20 per cent for cash.

O. L. SHIVERS.

Marion, February 21, 1846. 1-6m

DR. PHILIP G. EDMONDS.

RESPECTFULLY informs his friends that he has located at the late residence of Dr. F. Courtney, and tenders his services to the public in all the branches of his profession. He hopes by strict attention to merit and secure the patronage of the community.

Sumter county, March 7, 1846. 3-1y

HAT AND CAP WAREHOUSE.

At the sign of the Golden Hat, 58 Water street, Mobile.

On hand and receiving a large supply of Gent's Beaver, Mole-skin, and Russia Hats, &c. &c., with a variety of Gent's and Youth's Caps. Also, on hand, Ladies' Silk Velvet Riding Caps, with every variety of Infant's Silk Velvet—with the attention of purchasers is solicited.

BOOTS AND SHOES.—We have Ladies' and Gentlemen's shoes, of every variety; all of which will be sold low. 58 Water street, Mobile.

P. S.—The subscriber can accommodate Boarders at low rates, at his House, 21 Government st. H. G. January 24th, 1846. 50-1y.

D. TILLOTSON.

No. 42 Dauphin Street, Mobile.

JESSE B. NAVE,

Factor and Commission Merchant,

Mobile, Ala.

Respectfully tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking—and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commission. Letters addressed to him during the summer at Marion, Perry County, Alabama, will be promptly attended to.

January 24, 1846. 50-1y

W. A. ARMSTRONG & CO.

COMMISSION MERCHANTS,

Commerce street, Mobile, Ala.

January 24, 1846. 50-1y

E. K. CARLISLE,

COMMISSION MERCHANT,

Mobile, Ala.

January 24, 1846. 50-6m

MAULDIN & TERRELL,

COMMISSION MERCHANTS,

No. 17 Commerce and Front streets, Mobile.

January 24, 1846. 50-1y

GORDON & CURRY,

COMMISSION MERCHANTS,

38 Commerce street, Mobile, Ala.

January 24, 1846. 50-1y

Basil Manly, Tuscaloosa.

Wm. Estell, Lowndes, Miss.

J. M. Newman, Montgomery.

Caleb Johnson, Conecuh.

January 24, 1846. 50-1y

SIMS, REDUS & HOWZE,

COMMISSION MERCHANTS,

Mobile, Ala.

We shall have ROPE and BAGGING at Marion, throughout the summer, and shall be prepared to extend any other facilities to customers, with commission houses.

B. F. SIMS, Clinton, Ala.

A. H. REDUS, Aberdeen, Miss.

JOHN HOWZE, Perry Co., Ala.

January 24, 1846. 50-6m

G. H. Fry.

J. L. Bliss.

W. G. Stewart.

FRY, BLISS & CO.

WHOLESALE GROCERS.

The undersigned at their old stand, Nos. 15 and 14

Commerce street, Mobile, offer to their friends and customers of Perry county, an abundant supply of

carefully selected, choice FAMILY GROCERIES.

And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.

FRY, BLISS & CO.

N. B.—Messrs. Hendrix, Tutt & Toler, Marion, Ala. will forward orders for groceries and receipt bills.

January 24, 1846. 50-1y

FOSTER & BATTELLE,

No. 34 Commerce street, Mobile, Ala. will continue the

WHOLESALE GROCERY

Business heretofore, at their former stand, and again pledge themselves to use their best efforts in the accommodation of those who may favor them with their patronage.

ROBERT R. NANCE, (formerly of Selma,) will continue with the above house, and respectfully solicits the patronage and influence of his friends and acquaintances.

January 24, 1846. 50-6m

THOMAS P. MILLER & CO.

IMPORTERS AND WHOLESALE GROCERS,

No. 8 and 10 Commerce street, Mobile.

HAVE constantly on hand a large and well selected

assortment of Groceries, comprising, in addition to the usual articles kept in their line, Nails, Madder, Copper, Indigo, Epsom Salts, White Lead, Window Glass, Putty, Lamp and Linseed Oils, Alum, Writing and Wrapping Paper, Matches, Axes, Iron, Salt Petre, Brimstone, Brooms, Blacking, Borax, Corks, Camphor, Cloves, Cassia, Candy, Citron, Chocolate, &c.

Merchants and Planters visiting the city will find it to their interest to give us a call.

January 24, 1846. 50-1y

COSTER, ROBINSON & CO.

Mobile, Ala.

Wholesale and Retail

DECEASED

January 24, 1846. 50-1y

L'HOMMEDIEU BROTHERS,

WATCHMAKERS AND JEWELLERS,

No. 24 Dauphin street, Mobile.

HAVING of late received, in addition to their former assortment, a good and well selected stock of GOLD AND SILVER

Duplex, Lever and Lapine Watches,

Diamond Rings and Pins

Rich Stone Cameo and Enamelled Bracelets and Pins

Gold Pens with Gold Pen and Pencil Cases

Gold and Silver Spectacles, Gold Thimbles

Gold Pencils, Gold Guard and Gold Chains

Silver Spoons, Knives, Forks, Cups, Ladles, &c.

Fine plated Cutlery, Candlesticks and Water

Japanned Wares, Silver Card Cases

Rifle and Shot Gun connected, Double Barrel Guns

Revolving Pistols, Fire Table and Pocket Cutlery

Work Boxes, Dressing Cases, Card Cases,

Bequet Holders, Military Goods, Fancy Goods, &c. &c.

Comprising a good assortment of goods usually kept

in our line of business, which we offer to our friends and the public on favorable terms. Persons visiting the city are respectfully invited to call.

N. B.—Watches and time pieces repaired, cleaned, and warranted. Jewelry cleaned and repaired in a workmanlike manner. Cans mounted. Engraving done with neatness and despatch. Old gold and silver wanted.

January 24, 1846. 50-1y

THOMAS S. FELLOWS,

SILVERSMITH & JEWELLER,

No. 65 Dauphin street, Mobile.

HAVING removed to Mobile he will be pleased to see his old customers when they visit the city.

January 24, 1846. 50-1y

FASHIONABLE MILLINERY.

44 Dauphin Street, Mobile.

MRS. HOLMES would inform her friends and customers, that she has on hand a large and Fashionable assortment of MILLINERY Goods—consisting of

all kinds of Hats and Velvets, Bonnets of the latest

and newest styles, Gipsies and half Gipsies shapes—A