

THE BAPTIST.

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EDITORS.

"One Lord, one Faith, one Baptism."

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MINUTES OF ASSOCIATIONS,

And all other printing neatly and cheaply executed at this office, at short notice.

TO BAPTIST MINISTERS.

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GRAVES & SHANKLAND, Pubs.
Nashville, January 1, 1846.

Our Junior Associate is still absent. We hope he will be back in time to prepare the next paper.

AN EARNEST REQUEST.

I most earnestly request all my friends and brethren who write on *business* to our paper, or send money to pay subscriptions, to direct their letters *not to me* but to "THE BAPTIST" or to 'GRAVES AND SHANKLAND.' I have nothing whatever to do with the moneyed department of the paper; it is inconvenient to me, and more convenient to the publishers; therefore I solicit that all funds may be sent directly to them. Those who wish to contribute to the Bible Society, to Missions, or to other benevolent objects, may, if they choose, continue to send their donations to me, and they shall be scrupulously applied according to instructions.

R. B. C. HOWELL.

ORDINATION, &c.

On Lord's day last, 7th instant, at the place of worship of the Baptist Church in Lebanon, Tenn., our young brother John Van Epps Covey, was ordained to the Gospel Ministry, and instituted into the pastoral office in that Church. The ordination was held at 11 o'clock A. M. and the institution at 3 o'clock P. M. At night bro. Covey preached his inaugural discourse. The Presbytery officiating were Bishop's John and Jonathan Wiseman with R. B. C. Howell.

Brother Covey is a graduate in the Arts and in Theology, of Madison University, and possesses, in a high degree, those spiritual, personal, and social advantages, so necessary to ministerial success. The little Church of which he has now taken charge presents a most interesting aspect. It is in the centre of a moral, intelligent, and prosperous population, and certainly contains within itself the elements of great strength. May the Lord abundantly

bles and prosper the Church in Lebanon, and its estimable young pastor.

The Clerk of the Presbytery will doubtless publish a more particular account of the proceedings on that interesting occasion.

H.

A TRUE MINISTER OF CHRIST.

To preach the Gospel of Christ, and administer its ordinances, God has been pleased to appoint a select class of men. These are familiarly known as *Ministers*. To be legitimate they must be conformed in their character, in their qualifications, and in their office to the requirements of the law of God. He only, therefore, is, in all respects, a true Minister of Jesus Christ, who is renewed in his spiritual nature by the Holy Ghost; who has legitimately become a member of the true Church; who is qualified by the possession of the necessary endowments of knowledge and spirituality to instruct men, and lead them to heaven; who is called of God to the work of the ministry; who has derived his authority to preach, to rule and to administer ordinances, from the Churches and their Bishops, acting upon their order, and as their executive officers, which is its only depository; who maintains and teaches the true doctrines of Christ; who administers the ordinances according to the Gospel, and who, for lawful purposes, is scripturally invested with the sacred office. In view of these considerations we ask three most solemn questions—Are Baptist Ministers true ministers of Christ? If we are not, is it not our duty instantly to relinquish our claims as such? If we are, should we not appreciate more highly our station, and perform its duties with more fidelity?

H.

TO CORRESPONDENTS.

We have placed the letter of bro. Sherwin in the hands of Graves and Shankland, who are the proper persons to transact the business of which he speaks. Bro. Carson will have seen what arrangements are made in the Church here to aid our Irish brethren. Anything sent to brethren Shepherd, Scovel, or ourself, will be duly forwarded. We commend to our brethren the letters of bretheren Cate, and others in this paper.

H.

MISSIONARY.

The Southern Baptist Missionary Journal, of Richmond, for March, and also the Baptist

Missionary Magazine, of Boston, for March, have reached us. They both contain much interesting intelligence. The deaths of Sister De Van, in China, and of our Rev. brethren A. L. Jones, pastor of the Church at Cape Palmas, of A. W. Anderson, and A. Cheeseman of Liberia, in Africa, with the last of whom we had a personal acquaintance, are melancholy providences. We commend especially to our brethren the articles in the Journal relating to the Chinese, the "Appeal to the Churches," and "brother Shuck's Farewell to the Churches." Our Domestic Missionaries are making some progress. Bro. Hinton, of New Orleans, states that he received into the Church there during the last quarter, by letter, nineteen members, and during the last year, by letter and baptism, more than forty.

From the Magazine we derive much information. As illustrative of the liberality of French Catholic Priests, and petty government officers, our brother Besin was, a few weeks ago, apprehended for preaching the Gospel, imprisoned, and then driven about chained to one of their jail felons. Bro. Foulon has also been arraigned for preaching. Think of this brethren. Our ministers thus imprisoned and abused, and that too in enlightened France! It is said to be by the combined instigation of both Catholics and Protestants. Catholics and Protestants of old could agree in nothing but the persecution of the Baptists, and it seems to be so yet. The letters of brethren Willard, of France, Bullard of Burmah, and Sutton of Orissa, and the articles regarding the English Baptist Missions, the Papacy in India, and the Missionary College at Basle, cannot fail deeply to move all who read them.

H.

Original Articles.

For *The Baptist*.

ATHENS ALABAMA, March 3, 1847.

DEAR BRETHREN EDITORS:

Please publish for me the following appointments in North Alabama.

Third Sunday in March, at Mount Pisgah, Morgan County. Fourth Sunday, at Hopewell, Morgan County. First Sunday in April, in Lawrence County, at Salem. Second Sunday in April, at Cain Creek, in Franklin County. Third Sunday at Bluff Creek in Lauderdale County.

B. KIMBROUGH.

For *The Baptist*.

DANDRIDGE, TEN., Feb. 27, 1847.

DOCT. HOWELL:

Dear Sir:—We have the happy privilege

to inform you that at our last meeting our beloved Pastor, Bro. Kennon, baptized into the fellowship of our church, (Dandridge,) eight young converts, being some of the fruits of a meeting held four miles from this place, commencing on the Monday succeeding the 3d Saturday of last Month, and continuing for seven days. Much interest was manifested during the meeting, which resulted in the hopeful conversion of some 22 persons. Elders J. Kennon, and Isaac Kimbrough were in attendance. Divers persons anxiously enquiring the way of salvation still remained in that condition when the meeting adjourned. The ordinance of baptism was administered near the place where the meeting was held.

We have to lament our cold, barren, and wintry state in this town and its vicinity; for with the exception of the tokens of mercy which have been manifested at Oakland school-house, above alluded to, no religious interest has been discoverable in any church about this place for a considerable time. Yet there has been an increase in our church, but principally by letter. We are all in harmony, and upon the whole, we think the indications are more favorable than formerly. We need all the aids which may be available, even the prayers of those who are spiritual, and of all who are in the enjoyment of the light of his countenance.

Your brother in Christ,

JAS. CARSON.

For The Baptist.

HOME MISSION SUCCESS.

JONESBORO', E. T. Feb. 25, 1847.

BROTHERS HOWELL AND GRAVES:

Permit me, through your columns, to make known the good work of grace in the bounds of the Holstein Association.—This body became auxiliary to the General Association of Baptists of E. Tenn., at its regular session in Aug. 1845. And at its last session, Bro. Wm. A. Keen,* and myself, were appointed to labor six months each, as Missionaries under the patronage of this association.

We commenced our labors some time in the fall, and have held several protracted meetings in neighborhoods somewhat remote from Baptist Churches; at which places, we have had the pleasure of witnessing 54 conversions, and have received about the same number into the fellowship of the church. One of these meetings was in some respects analogous to the one held in the House of Cornelius, at least it was held in the house of a private family, where the husband and wife and two of their children, with a number of their 'near friends,' were brought to a knowledge of the truth, and have put on Christ by baptism.

■ But as I do not wish to crowd your columns with tedious details, I will give your readers an account of a more glorious work.

From the request of the Indian Creek Church, some thirteen miles south of this, I gave an appointment for a protracted meeting, to commence on Saturday before the second Sabbath of this inst. Bro. Keen reached the ap-

pointment on Saturday, and was joined in labors by the Pastor, Elder Reese Bayless, on Sabbath. I also arrived at the place on Monday, having been detained by ministerial duties at home. On my arrival I found the signs of the times indicative of much good, and the meeting was continued night and day until Sabbath evening. Bro. Keen and myself preached and baptized alternately from day to day. The whole term of the meeting was nine days; during which time about 75 professed a change of heart by believing on the Saviour—4 were restored to the fellowship of the church, 80 were received by an experience of grace, and 72 were baptized according to the Apostolic mode.

We have visited several other churches, where considerable accessions have been made. May the Lord continue his work among us.

WILLIAM CATE.

For The Baptist.

LAWRENCE COUNTY, Ala., Feb. 1847.

To the Churches of the Muscle Shoal Association.

DEAR BRETHREN:—Whilst we are sending out Missionaries, are we relying for success, solely upon the power of Christ? Are we remembering his words?—"Without me ye can do nothing;" And pleading his gracious promise? "Lo I am with you always, even to the end of the world." We are prone to depend upon the agency of men; we give our money doubtfully, perhaps, or it may be, grudgingly; or to say the least, carelessly lay ourselves down again upon the smooth pallet of ease, without prayerful solicitude for the coming of the Kingdom of Christ. We believe, we hazard nothing in saying, that the success of our missionary operations will be proportionate, not to the amount of money which we give, but to the intensity of desire we feel for the glory of Christ. Our liberality, however, is a pretty sure test of our feelings, and the real desire of our hearts. But who gives liberally? Who merits the commendations bestowed upon the poor widow? Who labors, sows, and reaps, not that he may have to consume upon his lusts, but that he may have some love-constrained offering to lay at the feet of his suffering Lord? Mountains of gold, made up of unself-denying superfluities, will never gather in the blood-bought millions of Adam's race.

Who, by giving to Christ, gives less to the (if you will) innocent fashions of this refined age? Who limits the bounds of his avarice? Alas! What is our Missionary Fund, when we have raised in our Association some four or five hundred dollars? Is it the contribution of united self-denial—the free-will offering of hearts overflowing with divine love? No: or the sum would be nearer one thousand dollars. With some exceptions, it is as mere fractions of the superabundance, with which so many are favored. How unlike is this to the example of Jesus, our Divine Master, whose spirit we must have; whose example we must follow! He was rich, yet for our sakes he became

port; and to save sinners, gave all, even his life! This is the spirit we must have, before the glory of the Lord shall fill the earth; this is the spirit that shall end the strife of battles, and plant the olive branch of peace in the hearts of all nations; by this the desert shall bloom, the wilderness rejoice, and the solitary place be glad. Then to Zion shall return the ransomed of the Lord, with hymns of praise, and songs of redeeming love.

O, dear brethren, if this spirit were possessed by all the followers of Christ, what glorious things might be looked for! The walls of selfness, around the heart, would crumble beneath its melting power, and the kingdom of God appear with great glory. The blessed behaviour would be found dwelling in the hearts of his people, in the place of the mammon of righteousness, and the demon covetousness, and who should be able to resist the power of the grace. Lord, let thy kingdom come, and thy will be done in earth, as it is done in Heaven, our prayer.

Dear brethren, we have no other object in view, than the glory of God, and the prosperity of his cause, and to endeavor to provoke each other to love and to good works.

Yours in love,

L. D. M.

THE PRAYER MEETING.

What scene on earth can be more interesting than a whole circle of children expressing without reserve their emotions to an attentive parent, and each in return receiving a father's counsel and a father's blessing! Such a spectacle can perhaps only be surpassed in interest, when one is called to look upon an entire church, young and old, male and female, pastor and people bowing before their Father in Heaven, in holy and blessed exercises of social prayer and praise. If free and frequent communion between parent and children are essential in perpetuating the felicity of the family circle—much more is such communion between God and his people indispensable to the social and christian union, the union and spirituality which should exist in the family of Christ. From the beginning, "prayer meetings" have been common, and amongst the most pious and considered to be inseparable from the prosperity and growth of vital religion in the church of

Christ. It is in this way, perhaps more than in any other, that a church is made familiar with its actual necessities—that the members learn to sympathize with each other, in their various afflictions, hopes and fears; and that a controlling permanent interest is excited in the minds of the people for the prosperity of Zion and the salvation of souls. How are the tenderest sympathies and solicitudes of a whole family awakened when one member is heard to express to a father and vigilant father, his apprehensions of increasing physical debility, or when it is announced that the honor and reputation of the family circle may be suffering by the improvidence of one or more of their numbers! And how, as a consequence, are not the most zealous and vigorous efforts made, to strengthen the

feeble and reclaim the erring! If filial, brotherly, sisterly affection and love, are the characteristics of a well ordered and happy family, much more do they distinguish the family of Christ. And if such sympathies and solicitudes are found to exist under such circumstances, what may we not expect the tender awakenings to be in the bosoms of God's children; when one and another, in solemn confession, in intimate and earnest prayer, are heard to detail their weaknesses, their conflicts and their trials, and to entreat their Father in Heaven for sustaining and comforting grace!

It would be strange indeed, if any thing could be paramount, with any individual christian, to the presence and blessing of his Father in Heaven. The Psalmist could say: "Thy favor is life, and thy loving kindness is better than life." Now, in regard to social worship, and its benefits, God has explicitly said, that "Whosoever two or three are gathered together in my name, there am I in the midst of them." How a man or woman can be a christian, how they can even profess to love and delight in association with God and his children, and yet find so little sweet and holy delight in the exercise of social prayer and praise, as scarcely ever to be found amongst those who are thus engaged, we confess we are unable, taking the Bible for our guide, to account. Of course our remarks are restricted to those who are so situated that they can, if they choose, attend such places of religious worship,

In this connexion we give what has been the result of our observation, leaving our readers to make such application as conscience and an enlightened judgment may dictate.

1st. Ordinarily when any great enterprise is about to be sustained in a church; a Sabbath School; a Bible Society or a Bible Class; if the claims of Missions or Education have become pressing and must be met, and promptly met, those who have the direction of such matters turn at once to those who live nearest the altars of God's house for success. Praying men, men who love and habitually attend the prayer meeting, are the men who most zealously co-operate in such enterprises, and who give most money to sustain them.

2nd. Those who most tenderly sympathize with their pastor, support him, and encourage him in his toilsome labors of love, and attend with greatest regularity, and profit upon his ministry, are they who habitually meet him in the social meeting for prayer.

3rd. Those who are regarded as least pious and exemplary, whose life and conduct begin to excite the serious apprehensions and solicitudes of the pastor are generally those who are rarely ever seen in the prayer meeting.

4th. Fault-finders, those who complain that the pastor's discourses are too doctrinal, too practical, too controversial, too stale and monotonous, not sufficiently illustrative, too much poetry and metaphor, or not enough poetry and metaphor, or that his sermons are too pointed and personal, and above all, that he prays too long—these are they who evince very little taste for the prayer meeting.

5th. Our observation has been that revivals

of religion ordinarily begin in the prayer meetings. When any church humbles herself before God, and with repentance and faith, unitedly seeks the Spirit's reviving influences, then may she expect his gracious and abundant agency.

In conclusion, let us directly and pointedly ask such as are in the habit only of contributing with a decent exterior to swell the Sabbath congregation, and it may be only in the morning of the holy day, whether they have availed themselves of all the means in their power for their spiritual improvement, whether they have discharged their duty to God, to his church, and to perishing men! Let every neglecter of the regular meetings for prayer in the church of which he is a member, know, that his very professions of piety, must necessarily suffer in the estimation of those who have learned the value of such blessed and holy associations. Nay, more, let them know that their remissness cannot otherwise than deeply afflict their pastor, and wound their brethren and sisters; and that they themselves must experience as the consequence, necessarily spiritual leanness and barrenness.

"What various hindrances we meet,
In coming to a mercy seat!
Yet who that knows the worth of prayer,
But wishes to be often there?"

Were half the breath that's vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me!"

[*Christian Record.*]

Miscellaneous.

CHINESE CUSTOMS.

A friend of Rev. I. J. Roberts, who had made some inquiries about the Chinese, received the following answers. We copy from the Christian Index.

1. *What are the customs of the Chinese?*

Ans. This is really so wide a question I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshipping idols, making money, and a hundred other little things, many of which I think will come out under other questions.

2. *What is the Chinese complexion?*

Ans. Rather of a copper color, near the complexion of a light malatto. But their features and hair are quite different from that of the African breed. Their hair is jet black, and very straight and coarser, coarser than ours generally, and their eyes are black. There is no variety with respect to the color of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

3. *What are their habits?*

Ans. The women are in the habit of binding

the feet, and making them small from their infancy. This is looked upon as the indication of a well-bred lady! but is not esteemed really a lady, and entitled to be exempt from drudgery, without very small feet! And from their efforts to get them very, very small, one would think the smaller the feet, the more lady-like in their own estimation! The men are in the habit of shaving their heads, and having a long tail or cue plaited down their backs, near to their ankles, from a little spot of hair left for that purpose about the crown of the head. This is a universal habit from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a Chinaman without this long tail!

4. *What do they live on, pork, beef, mutton, poultry, or what?*

Ans. They use a great deal of pork. This is a choice dish if they are able to afford it. One of their principle sacrifices to their gods, is a whole roasted hog, which they are careful to eat themselves, after presenting it to their idols! They all eat beef, mutton, and poultry, eggs, fruit, and indeed every thing that we do and some things that we do not—for instance, this morning I was passing where they were cleaning a mess of dogs—say four or five to eat themselves or sell to others to eat! And it is not uncommon for them to eat both dogs and cats, and rats—good fat rats are considered a delicate dish!

5. *Do they set at the table and eat with knives and forks?*

Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit.—Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables, as it may chance to fall to each one's lot without much reference to first and last, excepting those at the same table set down together. They do not use knives and forks; but victuals are cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop sticks by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with their left hand, and dish out of the bowl into their mouth with the two sticks. It takes a stranger some time to get used to the manœuvre, so as not to spill his victuals on the floor or in his lap. Were I there you would ask me if I ever tried it? Yes, I have become rather proficient in the art.

6. *Do they ride on horseback, in chairs or go on foot?*

Ans. In the city, and indeed every place, the great majority go on foot;—in the streets and elsewhere, I, perhaps, meet one in five hundred riding in a kind of sedan chair—nothing like it in the west—carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government officer.

7. *Do they marry and live with wives as we do?*

Ans. They marry and live with wives, but

ry a little from us in some particulars, viz:
1. They are often betrothed several years before hand.

2. There is no courting about the matter; they take each other for better or worse with a single interview beforehand.

3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them.

4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way, according to custom, and rejoicing the second.

5. All go as by rule here, even how much one may cry, and how much laugh. I have often heard them performing the crying part my-

The marriage ceremonies.—I have married one or four couples in christian order, but I never seen a pair married in Chinese order; but I called upon one of my assistants last night, who has been married, and inquired particularly in this matter. His account was something like what follows: The bridegroom's course, secures the indispensable services of an old conjurer, to ascertain when will be a lucky day for taking a wife, and at what hour of that day the ceremony should be performed. For the execution of this delicate duty, the services of some old lady are engaged, who has been lucky, and rather famous for predicting things proflically. When the hour comes, she proceeds to celebrate the nuptials, placing a vessel of rice on the floor, in the middle of which a lamp is placed with two tapers burning separately; before which, stuck in the rice, is placed two lighted candles, and boiled eggs with the shells taken off, and two cups of spirit. The loving pair who have never seen each other before, worshipping together before this affair, put the two of the lamp together, and thus the dear couple become one. They eat the two eggs, and the two cups of spirit, and it is understood that they are married. Then they set and look on, to see which of the two candles will burn out first, having already determined which is he and which is she, and concluding that the one that burns out first will die. They may if they choose, purchase a fine one or two, or more, if able to support it. I doubt, however, whether more than twenty avail themselves of this privilege. I have just inquired of my assistant, what portion of the people take concubines? He says among the citizens of Canton, especially within the city, about one-third; but among the villagers in the country, not more than one in a hundred. Should the first wife die, or prove childless, they esteem it not a privilege, but a duty to take a second, and to have an heir to build up their pos-

... they dress like we do? Are they kind and pitiable?

They do not dress exactly as we do. Hats have no brim, their shirts and coats are open, their breeches no buttons, and their

shoes no ears. Their stockings are long, and are tied just under the knees; their coats are long, coming down like a lady's dress, near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal, and they are peculiarly polite, especially the better class; not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz: in their shops or stores; not in the family circle, as is the case with us.

9. *What kind of houses do they live in?*

Ans. Generally in comfortable brick houses. Most commonly, however, but one story high. Their shops are generally two, and sometimes I have seen houses three stories high, but these are very few. But the minutiae of the internal construction of their houses are as different from ours as their clothes. They have not at all patronized our ideas, but have thought for themselves in all these matters. They generally proceed in their buildings on a cheap scale, and they have no windows to their dwelling house.

10. *Do they worship every thing, or nothing?*

Ans. They worship idols made with their own hands. They are chiefly boobies. They have a considerable variety of gods, one for the cooking place, one for the door, and one under the table; and a set of household gods upon the shelf, consisting of six or seven. Their ancestor's table is also set on the shelf by these to be worshipped too. They worship, however, they know not what, and I think when the gospel begins to take effect properly, these dumb idols must fall as Dagon before the ark. I am happy to say that I now have five families in Canton in my connexion, besides individuals who have cast down their idols and set up the worship of the true God instead. For which let the Lord have thy praise.

11. *Have they any servants?*

Ans. Nearly all have servants, either bought or hired. The servants, however, are all Chinese, none foreign. The bought servants are generally females, and when grown up are either sold again to some gentleman for a concubine, where they are esteemed but little better than a servant; or they are appropriated to a worse purpose, for the object of making money for the master. I should think their system of slavery is of a mild character, and objectionable chiefly on account of its tendency to prostitution. These poor pitiable creatures are generally owned by some person as slaves, and are compelled thus to make money for their master.

12. *What kind of amusements do they engage in?*

Ans. Gambling is the chief, almost the only one; playing with cards mostly, native cards, also dice; they smoke opium, go to theatres, make processions, but they are chiefly taken up with making a livelihood.—This is an old country, and the inhabitants find but little time to attend to any thing else than making money; money is their great one thing needful from morning till night.

I. J. ROBERTS.

LIBERTY OF CONSCIENCE.

In recommending, as an object worthy to be sought by the Evangelical Alliance, the work of "securing liberty of conscience on matters of religion throughout the world," the New York Recorder has the following:

The practical influence of the Evangelical Alliance, in regard to the matter of religious liberty, is illustrated by an occurrence which is reported to have taken place at the meeting in London. There sat the Rev. Mr. Oncken, the tried and faithful Baptist minister of Hamburg, who, though his irreproachable character commanded the respect of all his fellow citizens, had nevertheless been imprisoned for preaching the Gospel, and baptising in the name of the Trinity; and there, in the same assembly, sat the Lutheran clergyman who had been a principal leader in the unrighteous persecution. There they sat—there they prayed and praised together! The Lutheran clergyman was a good man; he, like the Puritan fathers, had been educated in notions of the rights of conscience, which were strangely erroneous, but now he saw his error, and in an interview with Mr. Oncken, acknowledged it. Can he, can the other Lutheran clergymen who were there present, go home and countenance fines and imprisonments in opposition to Mr. Oncken's work? Never! Our missions on the continent of Europe are rising into great importance; and it is worthy of consideration, whether we might not find in the Evangelical Alliance a means of protecting the consciences of our brethren.

See as an illustration of the above in the case of Bro. Besin in France.—SEN. EDITOR.

BAPTISMAL CONTROVERSY.

When any man takes up his pen to write on the Baptistal question, at the present day, he ought at least to have made himself familiar with the writings of critics on both sides of the question, even if he is not a critic himself. We have reason to believe, however, that few of the *minor theologians* who dabble in the controversy, know any thing of biblical criticism for themselves, and that not many have made any acquaintance with the criticisms of others, even of the best on their side.

After all that has been said about the pertinacity of Baptists on this subject, we have reason to believe that they are by no means so frequently found presenting it through the press and from the pulpit, as Pædobaptists are. They do not need it. They are very willing that all should examine the question, but do not consider it necessary to make constant and labored expositions of the ground of their views. They can point to the Bible, even in its English garb, and are satisfied to leave it to do its work.

On the other hand, we find our Pædobaptist papers, again and again presenting their readers with dissertations on various points of the controversy. It is sometimes amusing to see the articles that are brought forth. Occasionally some enthusiastic advocate appears

seemingly just waked up to the importance of the subject, and feeling, as though to him was reserved the honor of settling it forever. He produces again the same old vapid routine of exploded arguments—arguments which the ablest critics on his own side reject as unsound or frivolous. And the conductors of the press set them afloat once more, to be caught up and doled out again from the pulpit and in private circles.

The conductors of the press ought to have a view of both sides of the question. And let them be arrayed on which side they may, they ought not to allow their columns to be made a vehicle for all the futile argumentation that ignorance or something worse may choose to pen.

"I CAN'T AFFORD IT."

So said a christian when invited to take a religious paper. He was *smoking* when he said this. And he chews." He buys his tobacco by the pound. He pays for the vile weed—for he uses none but the best, at least at \$10 a year. He can afford this. He *must* afford it. It is *necessary*—to promote digestion, kill time, give zest to social intercourse and maintain the equanimity of the mind." This is important. A religious paper is secondary—it costs too much—he can't afford it!

"I am pinched for money, I can't afford it."

Wonder if he is pinched in his politics; as he is in his religion. Here is a partizan paper. It comes regularly every Friday or Saturday; just in time to be read *Sunday*. His political faith and zeal must be cared for. They need to be strengthened and quickened. Besides he must support his party, and disseminate its views. But grace in the heart must grow of itself. Religious progress is *independent* of means. Christian doctrines, principles, and feeling may exist in the heart, and govern the life, irrespective of special help. No need here as in politics, of 'line upon line, and precept upon precept,' anything, to 'provoke to love and good works.' Hence a paper devoted to this is not needed; and if it was, he could not really afford it.

"I should be glad to;" "but I can't afford it." See his children, mostly grown up, capable of reading. And they *do* read. They provide their own books and periodicals. They go whither unrectified taste directs. All drink more or less freely from the foul streams that issues daily from a corrupt and corrupting press. Hence are furnished their subjects of thought; their topics of fire-side conversation. Pity there were no means to supplant these poisonous agents. The weekly visits of a sound religious paper might do this in a measure. But that costs something. He can't afford it.

"The calls of benevolence are so numerous," I can't afford it. And does he heed those calls the more for not taking a religious paper? Does he give any more to foreign or domestic missions—to the tract or bible cause. Does he go ahead of his neighbor in this respect, who takes the paper, and is no more competent than he? Does his profound ignorance of the holy en-

bless and prosper the Church in Lebanon, and its estimable young pastor.

The Clerk of the Presbytery will doubtless publish a more particular account of the proceedings on that interesting occasion.

H.

A TRUE MINISTER OF CHRIST.

To preach the Gospel of Christ, and administer its ordinances, God has been pleased to appoint a select class of men. These are familiarly known as *Ministers*. To be legitimate they must be conformed in their *character*, in their *qualifications*, and in their *office* to the requirements of the law of God. He only, therefore, is, in all respects, a true Minister of Jesus Christ, who is renewed in his spiritual nature by the Holy Ghost; who has legitimately become a member of the true Church; who is qualified by the possession of the necessary endowments of knowledge and spirituality to instruct men, and lead them to heaven; who is called of God to the work of the ministry; who has derived his authority to preach, to rule and to administer ordinances, from the Churches and their Bishops, acting upon their order, and as their executive officers, which is its only depository; who maintains and teaches the true doctrines of Christ; who administers the ordinances according to the Gospel, and who, for lawful purposes, is scripturally invested with the sacred office. In view of these considerations we ask *three* most solemn questions—Are Baptist Ministers true ministers of Christ? If we are not, is it not our duty instantly to relinquish our claims as such? If we are, should we not appreciate more highly our station, and perform its duties with more fidelity?

H.

TO CORRESPONDENTS.

We have placed the letter of bro. Sherwin in the hands of Graves and Shankland, who are the proper persons to transact the business of which he speaks. Bro. Carson will have seen what arrangements are made in the Church here to aid our Irish brethren. Anything sent to brethren Shepherd, Scovel, or ourself, will be duly forwarded. We commend to our brethren the letters of bretheren Cate, and others in this paper.

H.

MISSIONARY.

The Southern Baptist Missionary Journal, of Richmond, for March, and also the Baptist

Missionary Magazine, of Boston, for March, have reached us. They both contain much interesting intelligence. The deaths of Sister De Van, in China, and of our Rev. brethren A. L. Jones, pastor of the Church at Cape Palmas, of A. W. Anderson, and A. Cheeseman of Liberia, in Africa, with the last of whom we had a personal acquaintance, are melancholy providences. We commend especially to our brethren the articles in the Journal relating to the Chinese, the "Appeal to the Churches," and "brother Shuck's Farewell to the Churches." Our Domestic Missionaries are making some progress. Bro. Hinton, of New Orleans, states that he received into the Church there during the last quarter, by letter, nineteen members, and during the last year, by letter and baptism, more than forty.

From the Magazine we derive much information. As illustrative of the liberality of French Catholic Priests, and petty government officers, our brother Besin was, a few weeks ago, apprehended for preaching the Gospel, imprisoned, and then driven about chained to one of their jail felons. Bro. Foulon has also been arraigned for preaching. Think of this brethren. Our ministers thus imprisoned and abused, and that too in enlightened France! It is said to be by the combined instigation of both Catholics and Protestants. Catholics and Protestants of old could agree in nothing but the persecution of the Baptists, and it seems to be so yet. The letters of brethren Willard, of France, Bullard of Burmah, and Sutton of Orissa, and the articles regarding the English Baptist Missions, the Papacy in India, and the Missionary College at Basle, cannot fail deeply to move all who read them.

H.

Original Articles.

For The Baptist.

ATHENS ALABAMA, March 3, 1847.

DEAR BRETHREN EDITORS:

Please publish for me the following appointments, in North Alabama.

Third Sunday in March, at Mount Pisgah, Morgan County. Fourth Sunday, at Hope-well, Morgan County. First Sunday in April, in Lawrence County, at Salem. Second Sunday in April, at Cain Creek, in Franklin County. Third Sunday at Bluff Creek in Lauderdale County.

B. KIMBROUGH.

For The Baptist.

DANBRIDGE, TEN., Feb. 27, 1847.

DOCT. HOWELL:

Dear Sir:—We have the happy privilege

to inform you that at our last meeting our beloved Pastor, Bro. Kennon, baptized into the fellowship of our church, (Dandridge,) eight young converts, being some of the fruits of a meeting held four miles from this place, commencing on the Monday succeeding the 3d Saturday of last Month, and continuing for seven days. Much interest was manifested during the meeting, which resulted in the *hopeful* conversion of some 22 persons. Elders J. Kennon, and Isaac Kimbrough were in attendance. Divers persons anxiously enquiring the way of salvation still remained in that condition when the meeting adjourned. The ordinance of baptism was administered near the place where the meeting was held.

We have to lament our cold, barren, and wintry state 'in this town and its vicinity; for with the exception of the tokens of mercy which have been manifested at Oakland school-house, above alluded to, no religious interest has been discoverable in any church about this place for a considerable time. Yet there has been an increase in our church, but principally by letter. We are all in harmony, and upon the whole, we think the indications are more favorable than formerly. We need all the aids which may be available, even the prayers of those who are spiritual, and of all who are in the enjoyment of the light of his countenance.

Your brother in Christ,

JAS. CARSON.

For The Baptist.

HOME MISSION SUCCESS.

JONESBORO', E. T. Feb. 25, 1847.

BROTHERS HOWELL AND GRAVES:

Permit me, through your columns, to make known the good work of grace in the bounds of the Holstein Association. This body became auxiliary to the General Association of Baptists of E. Tenn., at its regular session in Aug. 1845. And at its last session, Bro. Wm. A. Keen,* and myself, were appointed to labor six months each, as Missionaries under the patronage of this association.

We commenced our labors some time in the fall, and have held several protracted meetings in neighborhoods somewhat remote from Baptist Churches; at which places, we have had the pleasure of witnessing 54 conversions, and have received about the same number into the fellowship of the church. One of these meetings was in some respects analogous to the one held in the House of Cornelius, at least it was held in the house of a private family, where the husband and wife and two of their children, with a number of their 'near friends,' were brought to a knowledge of the truth, and have put on Christ by baptism.

■ But as I do not wish to crowd your columns with tedious details, I will give your readers an account of a more glorious work.

From the request of the Indian Creek Church, some thirteen miles south of this, I gave an appointment for a protracted meeting, to commence on Saturday before the second Sabbath of this inst. Bro. Keen reached the ap-

pointment on Saturday, and was joined in labors by the Pastor, Elder Reese Bayless, on Sabbath. I also arrived at the place on Monday, having been detained by ministerial duties at home. On my arrival I found the signs of the times indicative of much good, and the meeting was continued night and day until Sabbath evening. Bro. Keen and myself preached and baptized alternately from day to day. The whole term of the meeting was nine days; during which time about 75 professed a change of heart by believing on the Saviour—4 were restored to the fellowship of the church, 80 were received by an experience of grace, and 72 were baptized according to the *Apostolic* mode.

We have visited several other churches, where considerable accessions have been made. May the Lord continue his work among us.

WILLIAM CATE.

For The Baptist.

LAWRENCE COUNTY, Ala., Feb. 1847.

To the Churches of the Muscle Shoal Association.

DEAR BRETHREN!—Whilst we are sending out Missionaries, are we relying for success, solely upon the power of Christ? Are we remembering his words? "Without me ye can do nothing!" And pleading his gracious promise? "Lo I am with you always, even to the end of the world." We are prone to depend upon the agency of men; we give our money doubtfully, perhaps, or it may be, grudgingly; or to say the least, carelessly lay ourselves down again upon the smooth pallet of ease, without prayerful solicitude for the coming of the Kingdom of Christ. We believe, we hazard nothing in saying, that the success of our missionary operations will be proportionate, not to the amount of money which we give, but to the intensity of desire, we feel for the glory of Christ. Our liberality, however, is a pretty sure test of our feelings, and the real desire of our hearts. But who gives liberally? Who merits the commendations bestowed upon the poor widow? Who labors, sows, and reaps, not that he may have to consume upon his lusts, but that he may have some love-constrained offering to lay at the feet of his suffering Lord? Mountains of gold, made up of unself-denying superfluities, will never gather in the blood-bought millions of Adam's race.

Who, by giving to Christ, gives less to the (if you will) innocent fashions of his refined age? Who limits the bounds of his avarice? Alas! What is our Missionary Fund, when we have raised in our Association some four or five hundred dollars? Is it the contribution of united self-denial—the free-will offering of hearts overflowing with divine love? No; or the sum would be nearer one thousand dollars. With some exceptions, it is as mere fractions of the superabundance, with which so many are favored. How unlike is this to the example of Jesus, our Divine Master, whose spirit we must have; whose example we must follow? He was rich, yet for our sakes he became

poor; and to save sinners, gave all, even his life! This is the spirit we must have, before the glory of the Lord shall fill the earth; this is the spirit that shall end the strife of battles, and plant the olive branch of peace in the hearts of all nations; by this the desert shall bloom, the wilderness rejoice, and the solitary place be glad. Then to Zion shall return the ransomed of the Lord, with hymns of praise, and songs of redeeming love.

O, dear brethren, if this spirit were possessed by all the followers of Christ, what glorious things might be looked for! The walls of selfishness, around the heart, would crumble beneath its melting power, and the kingdom of God appear with great glory. The blessed Saviour would be found dwelling in the hearts of his people, in the place of the mammon of unrighteousness, and the demon covetousness, and who should be able to resist the power of his grace. Lord, let thy kingdom come, and thy will be done in earth, as it is done in Heaven, is our prayer.

Dear brethren, we have no other object in view, than the glory of God, and the prosperity of his cause, and to endeavor to provoke each other to love and to good works.

Yours in love,

L. D. M.

THE PRAYER MEETING.

What scene on earth can be more interesting than a whole circle of children expressing without reserve their emotions to an attentive parent, and each in return receiving a father's counsel and a father's blessing! Such a spectacle can perhaps only be surpassed in interest, when one is called to look upon an entire church, young and old, male and female, pastor and people, bowing before their Father in Heaven, in the holy and blessed exercises of social prayer and praise. If free and frequent communion between parent and children are essential in perpetuating the felicity of the family circle—much more is such communion between God and his people indispensable to the social and christian spirit, the union and spirituality which should ever exist in the family of Christ. From the beginning, "prayer meetings" have been common, and amongst the most pious and considerate, felt to be inseparable from the prosperity and growth of vital religion in the church of God.

It is in this way, perhaps more than in any other, that a church is made familiar with its spiritual necessities—that the members learn to sympathise with each other, in their various conflicts, hopes and fears; and that a controlling and permanent interest is excited in the minds of all for the prosperity of Zion and the salvation of souls. How are the tenderest sympathies and solitudes of a whole family awakened, when one member is heard to express to a tender and vigilant father, his apprehensions of increasing physical debility, or when it is announced that the honor and reputation of the happy circle may be suffering by the improprieties of one or more of their numbers! And how, as the consequence, are not the most zealous and vigorous efforts made, to strengthen the

feeble and reclaim the erring! If filial, brotherly, sisterly affection and love, are the characteristics of a well ordered and happy family, much more do they distinguish the family of Christ. And if such sympathies and solitudes are found to exist under such circumstances, what may we not expect the tender awakenings to be in the bosoms of God's children, when one and another, in solemn confession, in intimate and earnest prayer, are heard to detail their weaknesses, their conflicts and their trials, and to entreat their Father in Heaven for sustaining and comforting grace!

It would be strange indeed, if any thing could be paramount, with any individual christian, to the presence and blessing of his Father in Heaven. The Psalmist could say: "Thy favor is life, and thy loving kindness is better than life." Now, in regard to social worship, and its benefits, God has explicitly said, that "Wheresoever two or three are gathered together in my name, there am I in the midst of them." How a man or woman can be a christian, how they can even profess to love and delight in association with God and his children, and yet find so little sweet and holy delight in the exercise of social prayer and praise, as scarcely ever to be found amongst those who are thus engaged, we confess we are unable, taking the Bible for our guide, to account. Of course our remarks are restricted to those who are so situated that they can, if they choose, attend such places of religious worship,

In this connexion we give what has been the result of our observation, leaving our readers to make such application as conscience and an enlightened judgment may dictate.

1st. Ordinarily when any great enterprise is about to be sustained in a church; a Sabbath School; a Bible Society or a Bible Class; if the claims of Missions or Education have become pressing and must be met, and promptly met, those who have the direction of such matters turn at once to those who live nearest the altars of God's house for success. Praying men, men who love and habitually attend the prayer meeting, are the men who most zealously co-operate in such enterprises, and who give most money to sustain them.

2nd. Those who most tenderly sympathise with their pastor, support him, and encourage him in his toilsome labors of love, and attend with greatest regularity, and profit upon his ministry, are they who habitually meet him in the social meeting for prayer.

3rd. Those who are regarded as least pious and exemplary, whose life and conduct begin to excite the serious apprehensions and solitudes of the pastor are generally those who are rarely ever seen in the prayer meeting.

4th. Fault-finders, those who complain that the pastor's discourses are too doctrinal, too practical, too controversial, too stale and monotonous, not sufficiently illustrative, too much poetry and metaphor, or not enough poetry and metaphor, or that his sermons are too pointed and personal, and above all, that he prays too long—these are they who evince very little taste for the prayer meeting.

5th. Our observation has been that revivals

of religion ordinarily begin in the prayer meetings. When any church humbles herself before God, and with repentance and faith, unitedly seeks the Spirit's reviving influences, then may she expect his gracious and abundant agency.

In conclusion, let us directly and pointedly ask such as are in the habit only of contributing with a decent exterior to swell the Sabbath congregation, and it may be only in the morning of the holy day, whether they have availed themselves of all the means in their power for their spiritual improvement, whether they have discharged their duty to God, to his church, and to perishing men! Let every neglecter of the regular meetings for prayer in the church of which he is a member, know, that his very professions of piety, must necessarily suffer in the estimation of those who have learned the value of such blessed and holy associations. Nay, more, let them know that their remissness cannot otherwise than deeply afflict their pastor, and wound their brethren and sisters; and that they themselves must experience as the consequence, necessarily spiritual leanness and barrenness.

"What various hindrances we meet,
In coming to a mercy seat!
Yet who that knows the worth of prayer,
But wishes to be often there!

Were half the breath that's vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me!"

[*Christian Record.*]

Miscellaneous.

CHINESE CUSTOMS.

A friend of Rev. I. J. Roberts, who had made some inquiries about the Chinese, received the following answers. We copy from the *Christian Index*.

1. *What are the customs of the Chinese?*

Ans. This is really so wide a question I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshipping idols, making money, and a hundred other little things, many of which I think will come out under other questions.

2. *What is the Chinese complexion?*

Ans. Rather of a copper color, near the complexion of a light mulatto. But their features and hair are quite different from that of the African breed. Their hair is jet black, and very straight and coarser, coarser than ours generally, and their eyes are black. There is no variety with respect to the color of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

3. *What are their habits?*

Ans. The women are in the habit of binding

the feet, and making them small from their infancy. This is looked upon as the indication of a well-bred lady! but is not esteemed really a lady, and entitled to be exempt from drudgery, without very small feet! And from their efforts to get them very, very small, one would think the smaller the feet, the more lady-like in their own estimation! The men are in the habit of shaving their heads, and having a long tail or cue plaited down their backs, near to their ankles, from a little spot of hair left for that purpose about the crown of the head. This is a universal habit from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a Chinaman without this long tail!

4. *What do they live on, pork, beef, mutton, poultry, or what?*

Ans. They use a great deal of pork. This is a choice dish if they are able to afford it. One of their principle sacrifices to their gods, is a whole roasted hog, which they are careful to eat themselves, after presenting it to their idols! They all eat beef, mutton, and poultry, eggs, fruit, and indeed every thing that we do and some things that we do not—for instance, this morning I was passing where they were cleaning a mess of dogs—say four or five to eat themselves or sell to others to eat! And it is not uncommon for them to eat both dogs and cats, and rats—good fat rats are considered a delicate dish!

5. *Do they set at the table and eat with knives and forks?*

Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit.—Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables, as it may chance to fall to each one's lot without much reference to first and last, excepting those at the same table set down together. They do not use knives and forks; but victuals are cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop sticks by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with their left hand, and dish out of the bowl into their mouth with the two sticks. It takes a stranger some time to get used to the manœuvre, so as not to spill his victuals on the floor or in his lap. Were I there you would ask me if I ever tried it? Yes, I have become rather proficient in the art.

6. *Do they ride on horseback, in chairs or go on foot?*

Ans. In the city, and indeed every place, the great majority go on foot;—in the streets and elsewhere, I, perhaps, meet one in five hundred riding in a kind of sedan chair—nothing like it in the west—carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government officer.

7. *Do they marry and live with wives as we do?*

Ans. They marry and live with wives, but

vary a little from us in some particulars, viz:

1. They are often betrothed several years before hand.

2. There is no courting about the matter; they take each other for better or worse without a single interview beforehand.

3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them.

4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way, according to custom, and rejoicing the balance.

All go as by rule here, even how much one must cry, and how much laugh. I have often heard them performing the crying part myself.

The marriage ceremonies.—I have married three or four couples in christian order, but have never seen a pair married in Chinese style; but I called upon one of my assistants last night, who has been married, and inquired particularly in this matter. His account was something like what follows: The bridegroom of course, secures the indispensable services of some old conjurer, to ascertain when will be the lucky day for taking a wife, and at what hour of that day the ceremony should be performed. For the execution of this delicate duty, the services of some old lady are engaged, who has been lucky, and rather famous for bringing forth prolifically. When the hour arrives, she proceeds to celebrate the nuptials, by placing a vessel of rice on the floor, in the middle of which a lamp is placed with two wicks burning separately; before which, stuck down in the rice, is placed two lighted candles, two boiled eggs with the shells taken off, and two cups of spirit. The loving pair who have never seen each other before, worship together before this affair, put the two wicks of the lamp together, and thus the dear two become one. They eat the two eggs, drink the two cups of spirit, and it is understood that they are married. Then they set down and look on, to see which of the two candles will burn out first, having already determined which is he and which is she, and conclude that the one that burns out first will die first. They may if they choose, purchase a concubine or two, or more, if able to support them. I doubt, however, whether more than one in twenty avail themselves of this privilege. I have just inquired of my assistant, what portion of the people take concubines? He thinks among the citizens of Cantor, especially within the city, about one-third; but among the villagers in the country, not more than one in a hundred. Should the first wife, however, prove childless, they esteem it not only a privilege, but a duty to take a second, in order to have an heir to build up their posterity.

8. *Do they dress like we do? Are they kind and hospitable?*

Ans. They do not dress exactly as we do. Their hats have no brim, their shirts and coats no collars, their breeches no buttons, and their

shoes no ears. Their stockings are long, and are tied just under the knees; their coats are long, coming down like a lady's dress, near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal, and they are peculiarly polite, especially the better class; not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz: in their shops or stores; not in the family circle, as is the case with us.

9. *What kind of houses do they live in?*

Ans. Generally in comfortable brick houses. Most commonly, however, but one story high. Their shops are generally two, and sometimes I have seen houses three stories high, but these are very few. But the minutiae of the internal construction of their houses are as different from ours as their clothes. They have not at all patronized our ideas, but have thought for themselves in all these matters. They generally proceed in their buildings on a cheap scale, and they have no windows to their dwelling house.

10. *Do they worship every thing, or nothing?*

Ans. They worship idols made with their own hands. They are chiefly boddis. They have a considerable variety of gods, one for the cooking place, one for the door, and one under the table; and a set of household gods upon the shelf, consisting of six or seven. Their ancestor's table is also set on the shelf by these to be worshipped too. They worship, however, they know not what, and I think when the gospel begins to take effect properly, these dumb idols must fall as Dagon before the ark. I am happy to say that I now have five families in Canton in my connexion, besides individuals who have cast down their idols and set up the worship of the true God instead. For which let the Lord have thy praise.

11. *Have they any servants?*

Ans. Nearly all have servants, either bought or hired. The servants, however, are all Chinese, none foreign. The bought servants are generally females, and when grown up are either sold again to some gentleman for a concubine, where they are esteemed but little better than a servant; or they are appropriated to a worse purpose, for the object of making money for the master. I should think their system of slavery is of a mild character, and objectionable chiefly on account of its tendency to prostitution. These poor pitiable creatures are generally owned by some person as slaves, and are compelled thus to make money for their master.

12. *What kind of amusements do they engage in?*

Ans. Gambling is the chief, almost the only one; playing with cards mostly, native cards, also dice; they smoke opium, go to theatres, make processions, but they are chiefly taken up with making a livelihood.—This is an old country, and the inhabitants find but little time to attend to anything else than making money; money is their great one thing needful from morning till night.

I. J. ROBERTS.

LIBERTY OF CONSCIENCE.

In recommending, as an object worthy to be sought by the Evangelical Alliance, the work of "securing liberty of conscience on matters of religion throughout the world," the New York Recorder has the following:

The practical influence of the Evangelical Alliance, in regard to the matter of religious liberty, is illustrated by an occurrence which is reported to have taken place at the meeting in London. There sat the Rev. Mr. Oncken, the tried and faithful Baptist minister of Hamburg, who, though his irreproachable character commanded the respect of all his fellow citizens, had nevertheless been imprisoned for preaching the Gospel, and baptising in the name of the Trinity; and there, in the same assembly, sat the Lutheran clergyman who had been a principal leader in the unrighteous persecution. There they sat—there they prayed and praised together! The Lutheran clergyman was a good man; he, like the Puritan fathers, had been educated in notions of the rights of conscience, which were strangely erroneous, but now he saw his error, and in an interview with Mr. Oncken, acknowledged it. Can he, can the other Lutheran clergymen who were there present, go home and countenance fines and imprisonments in opposition to Mr. Oncken's work? Never! Our missions on the continent of Europe are rising into great importance; and it is worthy of consideration, whether we might not find in the Evangelical Alliance a means of protecting the consciences of our brethren.

See as an illustration of the above in the case of Bro. Besin in France.—SEN. EDITOR.

BAPTISMAL CONTROVERSY.

When any man takes up his pen to write on the Baptismal question, at the present day, he ought at least to have made himself familiar with the writings of critics on both sides of the question, even if he is not a critic himself. We have reason to believe, however, that few of the *minor theologians* who dabble in the controversy, know anything of biblical criticism for themselves, and that not many have made any acquaintance with the criticisms of others, even of the best on their side.

After all that has been said about the pertinacity of Baptists on this subject, we have reason to believe that they are by no means so frequently found presenting it through the press and from the pulpit, as Pædobaptists are. They do not need it. They are very willing that all should examine the question, but do not consider it necessary to make constant and labored expositions of the ground of their views. They can point to the Bible, even in its English garb, and are satisfied to leave it to do its work.

On the other hand, we find our Pædobaptist papers, again and again presenting their readers with dissertations on various points of the controversy. It is sometimes amusing to see the articles that are brought forth. Occasionally some enthusiastic advocate appears

seemingly just waked up to the importance of the subject, and feeling, as though to him was reserved the honor of settling it forever. He produces again the same old vapid routine of exploded arguments—arguments which the ablest critics on his own side reject as unsound or frivolous. And the conductors of the press set them afloat once more, to be caught up and doled out again from the pulpit and in private circles.

The conductors of the press ought to have a view of both sides of the question. And let them be arrayed on which side they may, they ought not to allow their columns to be made a vehicle for all the futile argumentation that ignorance or something worse may choose to pen.

"I CAN'T AFFORD IT."

So said a christian when invited to take a religious paper. He was *smoking* when he said this. And he *chews*." He buys his tobacco by the pound. He pays for the vile weed—for he uses none but the best, at least at \$10 a year. He can afford this. He *must* afford it. It is *necessary*—to promote digestion, kill time, give zest to social intercourse and maintain the equanimity of the mind." This is important. A religious paper is secondary—it costs too much—he can't afford it!

"I am pinched for money, I can't afford it."

Wonder if he is pinched in his politics; as he is in his religion. Here is a partizan paper. It comes regularly every Friday or Saturday; just in time to be read *Sunday*. His political faith and zeal must be cared for. They need to be strengthened and quickened. Besides he must support his party, and disseminate its views. But grace in the heart must grow of itself. Religious progress is *independent* of means. Christian doctrines, principles, and feeling may exist in the heart, and govern the life, irrespective of special help. No need here as in politics, of 'line upon line, and precept upon precept; anything, to 'provoke to love and good works.' Hence a paper devoted to this is not needed; and if it was, he could not really afford it.

"I should be glad to;" "but I can't afford it." See his children, mostly grown up, capable of reading. And they *do* read. They provide their own books and periodicals. They go whither unrectified taste directs. All drink more or less freely from the foul streams that issues daily from a corrupt and corrupting press. Hence are furnished their subjects of thought; their topics of fire-side conversation. Pity there were no means to supplant these poisonous agents. The weekly visits of a sound religious paper might do this in a measure. But that costs something. He can't afford it.

"The calls of benevolence are so numerous," I can't afford it. And does he heed those calls the more for not taking a religious paper? Does he give any more to foreign or domestic missions—to the tract or bible cause. Does he go ahead of his neighbor in this respect, who takes the paper, and is no more competent than he? Does his profound ignorance of the holy en-

terprises of the day enlarge his heart and draw forth his charities? Is he liberal in proportion as he is ignorant; then he had better not subscribe; he can't afford it.

"I can't afford it." No; but there are some things he *can* afford, he can afford to neglect the moral and religious culture of his household; to suffer their minds to be uninstructed, and their hearts sown with seed of evil. He can afford to gratify their pride at any expense, and pander to their wicked desires in a thousand ways; while the paltry sum of a dollar or two, deprives himself and them of the instructions, admonitions, warning and encouragements to well doing, which are to be found within the columns of a well conducted religious periodical.

GREAT RESULTS FROM SMALL BEGINNINGS.

The possibility of a change being introduced by very slight beginnings, may be illustrated by the tale which Lockman tells of a vizier, who having offended his master, was condemned to perpetual captivity in a lofty tower. At night his wife came to weep below his window. "Cease your grief," said the sage, "go home for the present, and return hither when you have procured a live black beetle, together with a little ghee, (or buffalo's butter,) three clews, one of the finest silk, another of stout pack-thread, and another of whipcord, finally, a stout coil of the rope." When she again came to the foot of the tower, provided according to her husband's commands, he directed her to touch the head of the insect with a little ghee, to tie one end of the silk thread around him, and to place the reptile on the wall of the tower. Seduced by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued to ascend till he reached the top, and thus put the vizier in possession of the end of the silk thread, and by means of the cord a stout rope capable of sustaining his own weight, and so at last escaped from the place of duress.

[Quarterly Review.

DEPENDENCE OF THE SOUTH UPON THE NORTH.

A Georgia paper, speaking of the dependence of the south upon the north, for the necessities of life, sums up the various items as follows:

"They build our houses, they adorn them with furniture, and supply them with every comfort and convenience of which we have ever conjectured. They educate our children, and cover our nakedness from head to foot, with hats, boots, shoes, coats, and shirts; we eat their flour, cheese, butter, apples, codfish, potatoes, pickles, pork, and onions; we feed our cattle with their hay, drive our horses in their harness to their carriages, with their whips; we walk with their sticks, ride on their saddles, write on their paper with their ink and their pens; wash with their soap, scrub with their brushes, sweep with their brooms,

milk in their pails, cook in their pots, strike with their hammers, blow with their bellows, plough with their ploughs, cut with their axes, dig with their spades, read with their books, white-wash with their lime, paint with their paint, read by their lights, drink their congress water, rum, and cider, smoke their cigars; and last and best of all these blessings, we marry their pretty girls, who make the best of wives."

MEAN BUSINESS.

I'd rather black my visage o'er,
And put the gloss on boots and shoes,
Than stand within a liquor store,
And wash the glasses drunkard's use.

Thus spoke the Rev. John Pierpont, at a temperance meeting, where for a wonder a rum-seller heard him. The words rung in his ears. He dreamed of them in the night and when he awoke he could think of nothing else. When he opened his store and the thirsty loafers crowded around him, every time he rinsed the glasses he thought of the sentiment—

"I'd rather black my visage o'er."

and he would say to himself "it is a mean business."

At length a sturdy negro came in for his bottles; the rum-seller swept his three cents into the till, and as he rinsed his glass, he as usual repeated the stanza to himself, with this involuntary variation—

"And wash the glasses 'niggers' use."

This was too much for his nerves; he tore down his sign, and pouring out his liquors into the street, abandoned the accursed traffic forever.

Remarkable Prophecy of Cobbett, respecting Ireland, and the failure of the Potato. [From the London Economist, Dec. 19th, 1846.]

"To the Editor: Leamington—My Dear Sir: Last evening I met, at dinner, a Roman Catholic priest, a Doctor Smith, from Connemara County, Galway, who related the following conversation he had with that extraordinary man Cobbett, in 1826. While speaking of Ireland, Cobbett said, that the dirty weed, alluding to the Potato, *would be the curse of Ireland* "How so?" replied Dr. Smith, "what must the people do without it; they live upon it. They have had it in cultivation 188 years." Cobbett answered, "they must go back to the same food they were accustomed to live upon previously to the general cultivation of the dirty weed: and that is to grain, as wheat, oats, rye, &c. You have four millions of souls in Ireland, and eight millions of uncultivated ground. This ground must be drained and brought into cultivation, and you must again grow wheat, oats, rye, &c. *The potato will not last more than twenty years, when it will work itself out, and then you will see to what a state Ireland will be reduced.* You must return to grain crops; and Ireland, instead of being the most degraded, will become one of the finest countries in the world. You may live to see my words prove true, but I never shall.

Doctor Smith made a note of the above in 1826, and the same opinion and prophecy, concerning the potato occurs in one of Cobbett's books, Cottage Economy, or Cottage Comforts, I forget which.

Poetry.

From the Southern Baptist Missionary Journal.
PRAYER FOR CHINA.

BY REV. G. I. MILES.

[The following lines, sent us by the author, were written for the occasion, and sung at the third Baptist church, Philadelphia, on Lord's day evening, January 10th, 1847, after a sermon delivered by Rev. J. L. Shuck; his wife and Yong Seen Sang being present. The last two verses were sung with the congregation standing.]

Light of Gentiles, we implore thee,

Let thy rays on China shine,

Let the wide "celestial empire,"

With its teeming souls be thine.

Light celestial!

China soon shall feel thy beams.

May the heralds of the gospel,

Filled with holy love and zeal,

On thy promise, firm relying,

No misgivings ever feel.

Light celestial!

On their pathway brightly shed.

Grant them every needed blessing,

Round them build a wall of fire,

In their hands thy good work prosper,

Many souls bestow for hire.

Light celestial!

Be their glory and their joy.

Light is breaking! and we praise thee,

For the seed already sown,

For the sheaves thy servants gathered,

And returning—to us shown.

Light celestial!

Show the waving harvest soon.

Let thy servants we have greeted

In the house of prayer to-night,

Soon to China's darkened millions,

Hold Thee up: Celestial Light.

Light celestial!

Radiant, glorious, on them shine.

Then when they with myriads ransomed

Out of every tongue and tribe,

Round thy throne with rapture gather,

And to Thee all praise ascribe.

Light celestial!

May we all, thy beams enjoy.

Obituary Notices.

For The Baptist.

DIED.

On Sunday, January 31st, 1847, at her residence, in Harrison county, Texas, of pneumonia, Mrs. Elizabeth, consort of Mr. Spencer C. Wadlington. She had long been in delicate health, but was present at our last meeting at Border Church. Little did we then expect that one of our small number would so soon be gathered to the place appointed for all

the living. Truly "our days are a hand's breadth, and our age is as nothing." May the Lord, who does all things well, sanctify this afflictive providence, and make it a blessing to those she has left behind.

Sister Wadlington was born in Newberry District, South Carolina, from which place she removed with her family to Holmes co. Mississippi, in the first settling of that State, and thence to the Republic of Texas, near the boundary line. Here, far from the home and friends of her childhood, she formed a new home, and made many other and warm friends. She watched over her children with the tenderest solicitude, and taught them virtue and wisdom by her example as much as by her precepts. Such were the excellent qualities of her heart that she was ardently beloved by all who had the pleasure of her acquaintance.

Above all, she was an humble follower and believer in him who is "the resurrection and the life." We mourn not as those who are without hope. We ought to rejoice that she has escaped from the regions of sorrow, and of death, having her "robes washed and made white in the blood of the Lamb." One of the deacons of Border Church was with sister W. often in her sickness. On Friday night before her death she sent for the writer of these lines. She requested him to pray for her, expressing her entire confidence in Christ, and her willingness, when her summons should come, to leave all that was dear to her on earth. She exhorted, most impressively, her husband and children to meet her in heaven. May God in infinite mercy aid them to make the necessary preparation to do so, by bringing them in penitence and faith to the blessed Jesus "whose blood cleanseth from all sin."

I will only add that sister W. had been but a short time a member of the visible family of Christ upon earth, having been baptised by bro. Lemuel Herrin into the fellowship of the Border Church, the second Sabbath in January 1845.

Yours truly &c.,

J. C. D.

The Carolina Baptist, and Mississippi Baptist will please copy.

DEATH OF AN EDITOR.—The last number of the "Paris Bee" comes to us with its mourning weeds on. John W. Cooke, its editor, is no more; he died of Pneumonia, on the 21st ult. aged about 21 years. Though young, he had given every assurance of a useful career but death loves a shining mark, and he has been called to the world of spirits. And, though his friends may mourn over his early death, they mourn not as those who have no hope for their deceased friends. He was a member of the Christian church, and a most worthy one too.

Since the death of Mr. Cooke no definite arrangements have been made with regard to the continuation of the "Bee," but we notice with pleasure, the card of Messrs. C. B. Darwin and L. M. Tharpe, giving notice to the patrons of the paper, that a Whig paper shall be printed in Paris.—W. T. Whig.

The large gun cast in England to replace the "Peacemaker," which exploded on board the Princeton, is to be transported by the bomb ketch at Brooklyn, to the Gulf, to be used against Vera Cruz.

Army News.

From the N. O. Picayune of 2d inst.
LATER FROM TAMPICO.

By the arrival of the schooner Oella, Capt Ham, we have dates from that city to the 20th of February. Gen Scott, arrived at Tampico on the 19th ultimo. He was received with salutes fired from the land and from the United States schooner Nonata. An accident occurred in firing the salute on shore, by the explosion of some musket cartridges, by which two men were pretty severely but not dangerously wounded. The general was looking in excellent health, and Tampico was alive with excitement. The Mexicans had the utmost curiosity to see the "great general" of whom they had heard so much.

Quite the most important news by this arrival is the reported evacuation of Vera Cruz, by order of Santa Anna. This news was received here in the following letter from a most respectable source:

TAMPICO, Feb. 18, 1847.

This afternoon the mail carrier from Vera Cruz arrived, bringing letters for foreign merchants in this city, which stated that the commander of the Mexican forces at Vera Cruz had received positive orders from Santa Anna to withdraw all the forces from that city and to march them into the interior, and it is supposed by all now that Vera Cruz will be occupied by our troops without a blow being struck.

Preparations were making at Tampico for the embarkation of the troops with rapidity.

We copy the following from the Tampico Sentinel of the 17th:

Report of Deaths in the Hospital.—The following is a list of the deaths which have occurred in the hospitals of this city since our first number, in which we reported the deaths up to the 1st inst:

Lieut Gibson, company F, 2d Artillery, died 7th February; Private Murgan, company D, 3d Artillery, died on the 3d of February; Daley, of 7th Infantry, died on the 6th of February; McGarvey, company I, of 4th Illinois volunteers, died 6th February; Ignatius Morse, company B, 2d Artillery, died 7th February; Samuel H. Boswell, company D, 2d Artillery, died 7th February; McBrierty, company B, 1st Artillery, died 10th February; Marion Wallace, 4th Illinois volunteers, died 9th February; Belford, company E, 4th Illinois volunteers, died 14th February; Moffit, in quartermaster's employ, died 14th February; James McDavitt, company B, 2d Artillery, died 15th February.

A letter has been received here dated the morning of the 18th ult. from Tampico, which declares that Gen. Urrea had received positive orders to move against Matamoros and the Brazos. We annex a letter from Mr. Lumsden received by the Oella.

[Editorial Correspondence of the Picayune.]
TAMPICO, Feb. 18, 1847.

A vessel is to sail early to-morrow morning for New Orleans, and I avail myself of the occasion to send you what little news I have picked up since my last. I have seen an extract from a letter written at San Luis Potosi on the 9th inst. by a Mexican officer to his friend in this place. This extract states that Santa Anna was to march upon Saltillo preparatory to attacking Monterey; that Urrea with some 5000 troops at Victoria, was to attack Matamoros, and that both expeditions must prove successful. The writer indulges in the most sanguine expressions. He says "the Yankees will see a strong blow struck against them, and be made to pay dearly for what they have done." It is pretty certain that Santa Anna is at Saltillo and it is even reported that he has engaged Gen. Taylor. This, however, we do not believe in

Tampico. I must confess that the extract of the letter to which I here allude gives me some concern: "We shall give the Yankees some hot work in the North while they are marching on Vera Cruz," is the confident language of the writer of this extract, who is none other than the private secretary of Santa Anna. Of this I am altogether well assured.

LATER FROM THE BRASOS.

The propellor Washington arrived on Sunday from the Brasos, having sailed on the 23d ult. Maj. Gen. Butler came passenger on her. We learn that he is still suffering so much from the effects of the wound he received at Monterey as to be disabled for active service.

We append two letters from our correspondent 'H.' From the first one we learn that Capt. Albert Pike has not been taken prisoner, as we were informed and believed.

BRASOS SANTIAGO, Feb. 20, 1847.

The following letter was received here to-day, by Capt. Cross, confirming a report which reached this place some days since, and which has, no doubt, been communicated to you:

SALTILLO, Feb. 8, 1847.

My Dear Captain:—I have only time to write a few lines, and have but little news to communicate. Captain Heady and nineteen men were captured by Mexican cavalry on the 23th ult. This is now confirmed.

Gen. Taylor, with Majors Squadron, Briggs and Thomas's batteries and the Mississippi regiment, arrived here on the 2d inst. He has taken his position at Agua Nueva. All the troops will go there day after to-morrow, except a few, who will remain in town, and Pike's squadron, which has gone to Polonus. The enemy are still near us, but will not attack us.

There is little doubt now but that Gen. Minon will give Gen. Taylor considerable trouble. A regiment of Texan Rangers is very much needed. They should be allowed to enlist for six months, if they are averse to engaging for an indefinite time. Gen. Taylor wants light troops who thoroughly understand this kind of warfare, as the Texans do. H.

BRASOS SANTIAGO, Feb. 22, 1847.

Gentlemen—The propellor Washington is to start for New Orleans to-night, and I will drop you a line, though there is nothing new to communicate. Gen. Butler arrived here yesterday, and will go out on the Washington, accompanied by Maj. Thomas, Asst. Adj. Gen., and Lieut. Hooker, one of his aids, and Mr. Butler, a nephew of the general, who has been acting as a volunteer aid.

It seems that Gen. Taylor is busy, making water tanks, and collecting a large train of wagons and pack mules. The enemy has left that part of the country for parts unknown, but is supposed to have moved towards Vera Cruz.

Worth's division is now all afloat except the dragoons and light batteries, and one or two companies that were left out of their regiments for want of room on shipboard. The wind has been blowing from the north these two or three days, and the lighters have consequently been idle. The whole division would have been embarked before this, if the weather had permitted. During two-thirds of the time it is too rough to unload or load ships in the offing. Gen. Taylor will sail on the Edith in a day or two.

The vessels lying here are dressed off in their prettiest attire to-day, it being the 22d, and salutes have been fired. No steamer has arrived since the Alabama, but we are looking impatiently for the New Orleans. A portion of the Virginia troops, under Maj. Randolph, arrived here a day or two since, and will land at the mouth of the Rio Grande, and pro-

ceed to Saltillo. The volunteers, or most of them, who shall hereafter arrive will join General Taylor. H.

From the New Orleans Delta of the 2d inst.

Report of a Battle!

The rumored battle between Taylor and Santa Anna.

CAMP WATSON, Feb. 17, 4 o'clock, P. M.

Ed. Delta.—After closing mine of this morning, I proceeded to the encampment and had not dismounted from my horse before I was asked by a thousand persons whether I had the particulars of the fight between Gen. Taylor and Gen. Santa Anna, at Monterey. I did not know what to make of it for a while, but at last succeeded in obtaining enough items to show that Gen. Taylor had again met the enemy. As soon as I heard this, I repaired to the quarters of Gen. Twigg and he stated to me, that three Mexicans had arrived this morning from Victoria, who had said that the forces of the Americans after retreating from Saltillo, had made a stand at Monterey and given fight to the Mexicans under Santa Anna. The conflict is said to have been long and severe, and the loss great on both sides, but, say the Mexicans, Santa Anna ultimately gave way, having sustained a heavy loss in killed and wounded—among the latter was Gen. Arista. At this moment I have little time for comment. Ever since I have been advised of the departure of the enemy from San Luis de Potosi, I have been expecting to hear the news of a battle. To encounter Gen. Taylor, Santa Anna would wish five times his number of men, and knowing that I feared for the issue of a battle, and I must confess to you, that I believe more fully that a battle has been fought than I do of the reported result.

If the rumor is true as reported, (and why should the Mexicans say so against themselves,) you will have the particulars long before we will here.

CHAPARRAL.

More News of the reported Fight between General Taylor and Santa Anna—The Details, as given by the Mexicans.

TAMPICO, Wednesday Night, Feb. 17, 1847.

Eds. Delta.—The rumor I sent you this evening, relative to a fight between Santa Anna and Gen. Taylor, although Mexican news, is credited by almost every officer here. The advance of Santa Anna from San Luis to Saltillo had prepared every one for the receipt of the news of a battle, either at that place or at Monterey, and from that they more readily credited the report. The force of the Mexican commander must have been large, judging from the notices of their departure from San Luis, and he had enough, in his own mind, to overcome the 4 or 5,000—if that many—of Gen. Taylor. Independent of this, the fact of the Mexicans reporting this news, which is against themselves, induces me to attach some credit to it—for, as I have said before, there is generally some fire from where this sort of smoke issues. The account, as I gathered it last evening, is a little more in detail than is set forth in my first letter.

On the approach of Santa Anna to Saltillo, Gen. Taylor fell back on the road to Monterey, followed by the Mexican chief. In his eagerness to outflank our general, and cut off his retreat, he extended his line too far, and so weakened his centre, that the ready eye of old Taylor immediately discovered the advantage, and, wheeling his column to the right by a quick move, cut through their centre, and made such work on the advanced half, that, before the rear could render them any essential service, they were cut up and dispersed. The number of killed on the part of the enemy, is represented by the Mexicans to have been greater than at any other battle. Amongst the dan-

gerously wounded, I hear the name of Gen. Arista mentioned, but do not learn whether he is a prisoner. I could mention to you the names of several distinguished officers who place implicit confidence in this news, but it is unnecessary.

If you have not received the news of this fight, look at your last dates from Monterey. It would take this news seven or eight days to reach here, and it may be as many more before it reaches your city.

CHAPARRAL.

TAMPICO, Thursday Morning, Feb. 18, 1847.

Eds. Delta.—Again, last night, we were visited by a Norther, and it is a doubtful matter to-day whether any vessel can pass the bar. The ship *Elsler* was off the bar last night, with despatches for Gen. Scott.—She is from Lobos Island.

There is still a great deal of talk this morning about the fight up country; and if it did not occur as related, I feel certain that a skirmish of some sort has taken place. It may look strange, in my brief letter of yesterday, to be detailing from rumor how an attack was made, &c., but I simply set it down to show that if it is without truth, how rumor can gather up probabilities enough to work up a good story. As I said before, you can compare dates, and exercise your own judgment as to the possibility of its truth.

CHAPARRAL.

Urrea's Force at Victoria—Marching on Tampico—Apprehended Attack on Tampico—Santa Anna's advance on Saltillo—Taylor's force too much reduced.

TAMPICO, Sunday night, Feb. 14.

Editors Delta.—Last evening a Mexican merchant came in from Ciudad Victoria and corroborates, as far as a Mexican can, the statement formerly made, that a large body of the enemy had concentrated at that place, and that Urrea is their chief. He says that a day or two before he left, there was a review of the troops by the General, on which occasion, two thousand mounted men and five thousand infantry were in line. Subsequently, half of the cavalry force and about a thousand of the infantry had started on the road to Monterey, and that it was their intention to proceed to or as near that place as practicable.

I feel very certain, in my own mind, that there is a considerable force at the above named place, but it is a matter of great doubt whether there is one half of the number set down in the foregoing. The general impression is, that their object is to make a descent upon the place should it be left in charge of a small garrison, and I think it quite probable. The facilities offered for a sally on and retreat from Tampico, are greater than at any place we have occupied in the country, and the Mexicans are well aware of it. Independent of the town of Altamira, 20 miles distant which contains a population of near 5000 souls, the ranches are very numerous, and the number of men around them almost incredible.—These men, in connection with a thousand or two of the infantry of the line or lancers, could enter this town, after the departure of the major part of the force now here, and take it; and should they not deem it prudent to remain in the place, they could disperse in a few hours, or take to the mountains, and thus avoid any force that might pursue them. Few men in Mexico are more familiar with the topography of the country than Urrea, and if such is the attention of the Mexican commander, no better selection could have been made. The Mexicans here, say that the command of Urrea is destined for San Fernando, and from thence to the Rio Grande.

The advance of the enemy from San Luis de Potosi towards Saltillo, as noticed in the *Republicano* of the 2d, leaves us in great doubt as to any immediate movement from this place. The force under Gen. Taylor is not deemed sufficient in that quarter, and it is the opin-

ion of several well informed officers, that Gen. Scott will not leave the Brazos until he is satisfied that all is right in the direction of Saltillo. The number of men set down in the letter from San Luis, as being on the move toward Saltillo, (and it is universally credited here,) would indicate that the enemy seriously contemplated an attack upon Gen. Taylor, and the great difficulty is, how is he to be relieved. At this time it is impossible to march a command from here to Monterey by the route we traveled down, for independent of the numerous streams that cross the road, and which may swell up at this season in one day, so as to be impassable, there is little or no corn to be obtained, and it is out of the question to think of hauling along a sufficiency of forage to do for the trip. It would not be prudent to divide a force, either, as it would subject small parties to annoyance from the enemy, if they were not cut up. The only means left us, then, of reinforcing that wing of the army, which they need it, would be by the Brazos and Camargo—and with the present low stage of the Rio Grande, that would not be very expeditious.

General Worth, I understand, has embarked from the Brazos, and should any considerable force be needed, the Commander-in-Chief would have to call them from this place. I flatter myself that, I am neither a grumbler or fault-finder, but I must say that, I think it was a very injudicious move to reduce the force to so small a standard under Gen. Taylor. In that General's late despatch to the Secretary of War, he said he considered Saltillo as a point of the utmost importance to us, and that he had taken the precaution to leave it in a state of good defence, when he moved in the direction of Tampico. The reduction of the force then there, has been at least one-half—(Gen. Worth, with the 8th, 5th and 4th infantry, Duncan's and another battery; and I learned to-day, from good authority, that the 1st and 2d regiments of Illinois volunteers had also been ordered to join Gen. Shields, and had arrived at the Brazos)—and that by far the best half have left there.

Gen Taylor, from his intimacy with the nature of the country, ought to be the best judge as to the force required to maintain their position at that place, and he thought between five and six thousand men sufficient; but Gen Scott, premising that a lesser force was all-sufficient, reduces the number, including those at Monterey, to a little over 3000 men. I suppose it's all right, and that the Commander-in-Chief knows what he's about, but for my humble self, I do not feel altogether easy as regards the situation of old Rough and Ready.

TAMPICO, Feb. 18.

The rumor is still credited relative to a fight, of some sort, in the neighborhood of Saltillo, and those who do not believe that any considerable conflict ensued, I think that something has occurred on which to found the report. I am very sanguine that a skirmish of some sort has come off. Gen. Pillow is the person who circulated the report, and he had it from his own interpreter, who conversed with the Mexicans.

Last night, in the first division, a soldier shot a sergeant of the third, but made his escape, and is still at large. The punishment for this is very heavy.

In the review of the first, on Wednesday, no less than six generals were on the field—Patterson, Twiggs, Pillow, Shields, Quitman and Smith, and at least two hundred other officers. The day was exceedingly warm, and many of the soldiers fell down in the ranks. The drill was not gone through with in consequence, and will be attempted again to-morrow.

The brig Othello has been chartered as a transport, and on the other vessels stalls are fitting up very fast for the horses.

The schooner Oella will leave soon in the morning for New Orleans. She takes, in addition to the mail from here, two from the squadron.

During a norther, a few days ago, two French vessels succeeded in running the blockade. They had on board 5,000 stand of arms and a large quantity of ammunition.

The Palmetto regiment has reached Lobos island. On board the vessel, with Col. Butler, was Col. Stanford, of the 8th, who had the misfortune to fall down the hatchway and seriously injure himself.

CHAPARRAL.

GEN. BUTLER.—Major Gen. Butler arrived here on Sunday last, direct from Saltillo. We regret to say that his wound, received at the storming of Monterey, is yet so troublesome as to make a crutch necessary to him. His eagerness to discharge his whole duty to his country impelled him to return to active employment before he had sufficiently recovered to make it safe to do so, and hence his lameness now. The accounts received from Mexican spies of the advance of Santa Anna's army towards Saltillo and the known recruits of large numbers of the enemy, at one time kept the division of troops left at Saltillo in constant expectation of an attack. During this period Gen. Butler who engaged in preparing for action, and so energetically as to chafe and irritate his wound. He will go to Kentucky on a short visit to his family, whence he expects to return immediately to take charge of his command.

[N. O. Pic. of the 2d.]

REMAINS OF GALLANT TENNESSEANS.—The schr. North Carolina arrived here yesterday morning from Brazos Santiago, having on board, in charge of Mr. Marcus Erwin, the remains of Capt Wm B Allen, Robert W Green, Julius Elliott, Inman Elliott and Peter H Martin, all of whom fell at Monterey. They belonged to the 1st Regiment Tennessee Volunteers.

[Ibid.]

We do not know who the Mr. Anderson is from whose heart came the little story copied below; it is a fault in us perhaps, but we do not remember ever to have seen his name before in connexion with any piece of authorship. Perhaps this is his first attempt. If so, it gives goodly promise. The last "Christmas story" of the reading world's spoiled pet Dickens is an unmitigated failure; but there is not failure in Mr. Anderson's. It comes from the heart of one and goes direct to the great, throbbing, universal heart of all humanity. We ask that it be read, and that its reading may have genuine, practical effect in the awakening of a kindly and active interest for the sufferings that are felt and borne on every hand, even in our wealthy city.—N. Y. Com. Adv.

THE LITTLE MATCH GIRL—A CHRISTMAS STORY.

BY H. C. ANDERSON.

It was so terribly cold—it snowed, and the evening began to be dark; it was also the last evening in the year—New Year's Eve. On this dark cold evening a poor little girl went into the street with bare head and naked feet. It is true she had shoes on when she went from home, but of what use were they! They were very large shoes, her mother had last worn them, they were so large, and the little one lost them in hurrying over the street as two carriages passed quickly by. One shoe was not to be found, and the other a boy ran away with, saying that he could use it for a cradle when he got children himself.

The little girl now went on her small naked feet, which were red and blue with cold. She carried a number of matches in an old apron, and held one bundle in her hand. No one had bought of her the whole day—no one had given her a farthing. Poor thing! she was hungry and benumbed with cold, and looked

so downcast. The snow-flakes fell on her yellow hair, which curled so prettily round her neck, but she did not heed that.

The lights shone out from all the windows, and there was such a delicious smell of roast goose in the street! It was New Year's Eve, and she thought of that!

She sat down in a corner between two houses—the one stood a little more forward in the street than the other—and drew her legs up under her to warm herself, but still she was still colder, and she durst not go home; she had not sold any matches or got a single farthing! Her father would beat her—and it was also cold at home; they had only the roof directly over them and there the wind whistled in, although straw and rags were stuffed in the largest crevices.

Her little hands were almost benumbed with cold. Ah! a little match might do some good, durst she only draw one out of the bundles, strike it on the wall, and warm her fingers. She drew one out, *vitch!* how it burnt! it was a warm clear flame like that of a little candle, when she held her hand round it—it was a strange light!

The little girl thought she sat before a large iron stove with brass balls on the top; the fire burnt so nicely and warmed so well. Nay, what was that? The little girl stretched out her feet to warm them too, then the flame went out, the stove vanished—she sat with a stump of the burnt match in her hand. Another was struck, it burnt, it shone; and when the light upon the wall, it became as transparent as crystal; she looked directly into the room where the roasted goose stuffed with apples and prunes steamed so temptingly on the table which was laid out and covered with a shining white cloth with porcelain service. What was still more splendid, the goose sprung off the dish and waddled along the floor with knife and fork in its back;—it came directly up to the poor girl. Then the match went out, and there was only the thick cold wall to be seen.

She struck another match. Then she sat under the most charming Christmas tree—it was still larger and more ornamented than she had seen through the glass door at the rich merchants the last Christmas; a thousand candles burnt in the green branches, and motley pictures, like those which ornament the shop windows, looked down at her. The little girl lifted up both her hands—then the match was extinguished—the many Christmas candles rose higher and higher, she saw they were bright stars—one of them fell and made a fiery stripe in the sky. "No one dies!" said the poor girl, for old grandmother, who alone had been kind to her, but who was now dead, had told her that when a star falls, a soul goes up to God!

She again struck a match against the wall; it shone all around, and her old grandmother stood in the lustre, so shining, so mild and blissful. "Grandmother!" exclaimed the little girl, "oh! I know you will be gone away when the match goes out—like the warm stove, the delicious roast goose, and the delightful Christmas tree!" and she struck in haste the whole remainder of matches that was in the bundle—she would not lose sight of grandmother and the matches shone with such brilliancy that it was clearer than in broad daylight. Grandmother had never looked so pretty, so great; she lifted the poor little girl up in her arms, and they flew so high in splendor and joy, and there was no cold, no hunger, no anxiety—they were with God.

But the little girl sat in the corner by the house, in the cold morning hour, with red cheeks, and with a smile round her mouth—dead—frozen to death, last evening of the old year.

New Year's morning rose over the little corpse as it sat with the matches, of which a bundle was burnt.—She had been trying to warm herself, said they! But no one knew what beautiful things she had seen—in what splendor and gladness she had entered with her old grandmother into New Year's joys.

Congressional.

Nashville, March 13th, 1847.

The continued heavy rains have raised the river to an unusual height, a perfect flood is now running, the weather is peculiarly wet and disagreeable, and militates against out of door business. The Governor Jones left yesterday morning for Orleans, the Tennessee arrived on Wednesday last and was advertised to leave last night. Popular report is much in her favor as regards the comfort and convenience of the boat, and the attention of all the officers connected with her. The Milwaukee, a regular packet from Nashville to Cincinnati, left yesterday evening. She is a great convenience to the growing trade betwixt this port and the Queen City, she has excellent accommodations for passengers, and is regular and expeditious in her trips.

COTTON—The market is perfectly stagnant—no sales, prices firm 7½ a 8½.

TOBACCO—firm \$1 to 4 25 as regards quality.

PITTSBURGH, March 6, P. M.

No arrivals yet of Pig Iron worth notice from any quarter. A sale of 12 tons h b Mercer Co. (Clay Furnace) at \$23, 4 mos; 1 ton same at \$26. Sale 20 tons h b H R at \$32, 6 mos—an advance of \$2.

Cotton Yarns continues very firm, with sales to the extent of 60,000 lbs at previous prices. Cotton has stiffened up a little—11c. is now asked for middling Tenn. Some buyers nibbling.

No change in Iron, but prices are very firm and fall, with less time granted on bills than recently.—Nails are in active demand at stiffening prices.

PHILADELPHIA, March 6, 10 P. M.

Nothing of much interest transpiring in any quarter. The Telegraph Lines yield nothing worth sending.

We have an item from Washington. General Worth has been brevetted Major General. This is a worthy appointment.

The rejection of the Wilmot Proviso has caused a silent but deep sensation throughout the North and especially the New England States.

Mr Benton has not given any indication of the course he intends to pursue, that we have heard.

The supper given to Hon. Andrew Stewart last night, was a brilliant affair. He made a very able speech, which was much applauded. The papers of this morning give the particulars.

Shocking cases of destitution among European immigrants continue to present themselves.

The praiseworthy spirit toward Ireland has not abated. The benevolent continue to contribute liberally.

Several fires here and in New York—losses trifling.

Ship owners are clearing fortunes from the high rates to Europe; but tonnage is more abundant.

NEW YORK, March 6, 8 P. M.

For Flour the market has not varied to any extent for two or three days. The sales of Genessee brands are moderate at \$7,00a7,06¼ per bbl.

In Grain there is no change whatever. Sales 20,000 bu Corn at 90a92c for White and 95a96c for Yellow of prime quality.

There is less inquiry for Provisions, and prices are a shade lower for Pork. Sales Prime at \$12 25, and of mess at \$14 50 per bbl—a decline of 25c per bbl on both descriptions.

Western rendered No 1 Lard is in moderate demand at 10½c—a decline of ¼c for kogs.

In other respects our market is same as before. Exports of Breadstuffs go on briskly.

There is no local news whatever of the least importance.

NEW AND CHEAP BAPTIST BOOK STORE,

Arcade Building, near the Post Office,

UNION STREET, NASHVILLE,

Graves & Shankland,

HAVE the pleasure to announce to the Baptist community of Tennessee and States adjoining, that they have just opened, and are now offering for sale a large and splendid assortment of rare and standard works, comprising nearly the entire range of the Baptist Literature of England, Ireland, Scotland, and America. The prices fixed upon the books are so exceedingly low, that it is confidently believed almost every individual in the "great Baptist family" of Tennessee has it in his power to supply himself with rich and varied treasures of useful knowledge. Many of the books are perfect gems of themselves, such as after having once been read by the devoted Christian, no consideration could induce him to dispense with.

It is hoped that the brethren, in this State, will bear in mind, that this establishment is virtually theirs, having been brought into being under the auspices of their Publication Society. Long and anxious has the desire, of zealous and active brethren of our State, been, that an establishment of this kind might be located here, believing that immense good would result to the denomination.

Acting under the influence of the above consideration we have each of us forsaken our former pursuits and embarked in this undertaking, and we, therefore, hope our untiring exertions to meet the wants of our brethren in this department, will merit their cordial co-operation in sustaining us in our enterprise.

Clergymen from the country, laymen and all, when visiting our city, are affectionately invited to make our establishment their home, where they will find in the rear of the Book Store a large and commodious Reading Room, furnished with the latest Baptist and secular newspapers from nearly every State in the Union.

The complete works of Andrew Fuller, a most acute metaphysician and distinguished Baptist divine, to whom the great masters in theology, of the present day, have awarded the title of "the Jonathan Edwards" of modern times—3 vol.

Dick's complete works—8 vols.

Comprehensive Commentary: Bap. edition—6 vols.

Complete works of Jonathan Edwards—4 vols.

Encyclopedia of Religious Knowledge;

Dowling's History of Romanism;

Life of Roger Williams;

Malcom's Travels in S. E. Asia;

Life of Melancthon;

" " Jesse Mercer;

" " Mrs. Taylor;

" " Ann H. Judson;

Baxter's Call to the Unconverted;

" " Saint's Rest;

Bickersteth on Prayer;

Comfort in Affliction;

Carson on Baptism;

Jewett " do.

Pengilly " do.

Communicant's Companion;

Horne's Introduction;

Cruden's Concordance;

Baptist Library;

Hinton's History of Baptism;

Todd's Sabbath School Teacher;

Christian Experience;

Reformation in Europe;

Church Member's Guide;

Life of J. B. Taylor;

Scott's Notes to Pilgrims Progress.

For sale by

GRAVES & SHANKLAND.

March 13, 1847.

HILL & McINTOSH,
WHOLESALE AND RETAIL DRUGGISTS,
BROADWAY, NASHVILLE, TENN.,

WOULD respectfully say to Merchants throughout this State, that they have recently opened a splendid assortment of DRUGS, MEDICINES and DYE STUFFS, which are warranted fresh and genuine, and will be sold at reduced prices. Persons who purchase articles in our line of business, would do well to call on us before purchasing, as we do not intend to be out-done. We will sell almost at your own prices. We have always on hand an assortment of MEDICINE CHESTS, neatly arranged—they should be kept in all families, as they are almost indispensable. Our present stock consists in part of the following articles:

Aqua Amo.	Burgandy Pitch,	Cream Tartar,
" Fortis,	Borax, refined,	Caster, Russia,
Sulph. Acid,	Buchu leaves,	Calomel, Eng.
Nitric "	Bictromate Potass,	" Am.
Muriatic Acid,	Blood Root,	Jalap, Pulv.
Ether Sulph.	Blk. drops,	Rhi, "
Arrow root,	Balsam Copaiba,	Aloes "
Asphaltum,	Bay Rum,	Veratrin "
Almonds, bitter,	Balsam fur,	Elateream, Eng.
Bitter sweet,	Caustic Potass,	Sup. C. Soda,
" Root,	Carbo. Iron,	Tartaric Acid,
Bay Berry Bark,		&c. &c.
Citrate. Terri.	Logwood,	Red Lead,
Blue Mass,	Redwood,	White Lead,
Iodine,	Riewood,	Black "
Hyd. Potass,	Ext. Logwood,	Linseed Oil,
Morphene, sulph.	Yen. Red,	Turpentine,
" acetate,	Sp. Brown,	&c.

All orders will be thankfully received and promptly attended to.

HILL & McINTOSH.

March 6, 1847.

THE BAPTIST
HYMN BOOK.

A NEW COLLECTION OF HYMNS, designed for the use of Baptist Churches in the United States.

THE BAPTIST HYMN BOOK STANDS UNRIVALLED as a collection of Hymns, better suited to the wants of the Baptist Churches, than that of any collection extant.

This Book has received more commendations by Associations, Churches, Pastors, and individuals, than any other collection of Hymns in the language, and is fast becoming the standard Book of the Denomination in the South and West.

Upwards of 20,000 Copies were sold last year, and the demand has increased to upwards of 1000 Copies each and every week, making on the average of upwards of

50,000 Copies per annum.

This work was compiled with special reference to the habits and customs of our denomination in the Southern and Western States, hence it is divided into two parts. The first, for ministerial and church purposes, is arranged under appropriate divisions and heads, and carefully preserved from doctrinal and verbal errors. The second part consists of a selection of Hymns adapted to our custom of social singing in the South and West—a custom fraught with so much pleasure and profit to Christians—and the author would have felt himself criminally neglectful, had he not provided for its exercise.

[From the Baptist Review.]

"THE BAPTIST HYMN BOOK.—This is the second edition of this excellent Hymn Book. It contains 1099 hymns, almost all those of approved worth. We know of no book of the kind that has so many of those Hymns which are dear to us because they were sung and loved by our fathers; and depend upon it, their taste in such matters is no bad criterion for our own, let others say what they will about the advances of this enlightened age. Besides, in this book there is as much variety as in any other. But there is a peculiar excellence in it that commends itself to all judicious persons; the compiler has given us the genuine hymns. He has not been guilty of that literary excrement, of assuming to correct the production of our most gifted poets. The daring presumption of those who, although utter strangers to the muses, and were never once touched with poetic inspiration, yet dare to prune and mutilate the emanations of a genius that always soared above the utmost extent of their mental vision, ought long since to have met the indignant rebuke of the public. It is an insult to

THE PSALMIST:

A NEW Collection of Hymns for the use of the BAPTIST CHURCHES.

By **BARON STOW** and **S. F. SMITH.**

Assisted by

WILLIAM B. WILLIAMS, *New York,*
 GEORGE B. IDE, *Philadelphia, Pa.,*
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 JOHN L. DAGG, *Penfield, Ga.,*
 W. T. BRANTLEY, *Charleston, S. C.,*
 R. B. C. HOWELL, *Nashville, Tenn.,*
 S. W. LYND, *St. Louis, Mo.*

This work contains nearly *twelve hundred Hymns*, original and selected, by 161 writers, besides pieces credited to fifty collections of hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to author nor collections.

All of Watts's Hymns, possessing lyrical spirit, and suited to the worship of a christian assembly, are inserted; and a large number of hymns heretofore unknown in this country have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession. There are four valuable Indexes,—a "General Index" of subjects, a "Particular Index," an "Index of First Lines," and an extended "Scripture Index."

Extracts from a few of the many Notices and Reviews.

From an extended notice in the Christian Review.

We hazard little in saying, that it is the best collection of hymns ever published in the English language. They have been drawn from the best sources, and probably, from a greater number of authors than those in any hymn book extant.

From the New York Baptist Register.

The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful, the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition,—there is something for every body and every occasion.

From the Religious Herald, Richmond, Va.

It has evidently been compiled with much care, and comprises a sufficient variety of hymns for all the purposes of worship. The work deserves high praise for its purity of style and expression. It has great and deserved merit, and as a whole is not only well adapted to the object aimed at, but superior to its predecessors.

From the Alabama Baptist.

We think it decidedly superior to any collection of Psalms or Hymns ever before issued from the American press. In the number, variety, and adaptation of subjects, this volume exceeds all others. There are admirable hymns on all the great doctrines of the Bible. There are also great numbers of hymns of peculiar excellence, adapted to revivals, camp meetings, protracted meetings, prayer meetings, conferences, and family worship. We earnestly commend The Psalmist to the attention of pastors and churches.

Extracts of Letters.

From the Rev. Geo. B. Ide, Philadelphia.

Such another collection of hymns for public worship, I do not believe the world can furnish, and I am certain the English language cannot. It is a work, in every respect, of such surpassing excellence, as to leave nothing in its department to be desired.

From Rev. Spencer H. Come, D. D., New York.

I have no hesitancy in saying it is better adapted to

the wants of our churches, and affords greater facilities to those who lead in worship, in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

From Rev. W. T. Brantley, Augusta, Ga.

A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist "perfect in its kind, leaving nothing more to be desired for this department of worship." I think your book only requires to be known to secure for it an extensive circulation.

From Rev. Geo. F. Adams, Baltimore, Md.

It is time we had one Hymn Book for general use. Let "The Psalmist," be that book. Let our preachers be as active as those of the Methodist Episcopal church, and it will be done.

From the Rev. C. D. Mallary, Ga.

The object of this communication is, to inquire if you have made any arrangements to supply our section of the country with your new Hymn Book, the Psalmist. I am very anxious to have it generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

From Rev. A. D. Sears, Louisville, Ky.

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, east, west, north and south, must see the propriety of sustaining one Hymn Book common to the Baptist church. The Psalmist is that book.

The united testimony of pastors of Baptist churches in Boston and vicinity, in New York, and in Philadelphia, of the most decided and flattering character, has been given in favor of the book. Also by the Professors in Hamilton Literary and Theological Institution, and the Newton Theological Institution. The same also has been done by a great number of clergymen, churches, Associations and Conventions, in every State in the Union.

Among the Associations and Conventions, the following have each expressed sentiments similar to those given in the Letters and Reviews inserted above, viz: Kennebec, (Me.) Baptist Association; Portsmouth, (N. H.) Baptist Association; Boston Baptist Association; Philadelphia Baptist Association; Munroe, (N. Y.) Baptist Association; Harro, (Ohio.) Baptist Association; Bethel, (Tenn.) Baptist Association; Alabama State Convention; North Carolina State Convention; Illinois State Convention; North District Association, Ill.; Niagara Baptist Association, N. Y.; Rocky River, (Ohio) Association; Miami, (Ohio) Baptist Association.

As an evidence of the popularity of the work, it is proper to state that *near eighty thousand copies* have already been called for.

The price of the 12mo. pulpit size, in splendid binding, from \$1 25 to 3 00. 18mo. pew size, handsomely bound in sheep, 75 cts. 32mo. pocket size, handsomely bound in sheep, 62½ cts. The different sizes are also bound in various extra styles, price corresponding.

A liberal discount to churches introducing it, where a number of copies are purchased. Copies furnished for examination on application to the Publishers, GOULD, KENDALL & LINCOLN, Boston.

American Baptist Publication Society, Philad.

Nov. 21, 1846.