

# THE BAPTIST.

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EDITORS.

"One Lord, one Faith, one Baptism."

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No. 18.

## MINUTES OF ASSOCIATIONS,

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

A happy Christmas to all our readers.

## HIWASSEE ASSOCIATION,

By its last report, has 27 Churches, and 1368 members, baptised during the year 115, nett increase 66 members. This is a thoroughly missionary Association. Next meeting to be held with the Church at Paupawplains, Roane county, to commence Friday before the fourth Saturday in September 1847.

## MOUNT ZION ASSOCIATION

Has 28 Churches, and 1457 members; baptised 166; nett increase 56. This is a very large and efficient body, and includes most of the Churches of our separate brethren who still decline to come into the General Union. It is earnestly hoped that the time is not distant when in Tennessee all Baptists at least will "be one." Brethren let our motto be—"Truth and Union."

## NOTICES OF BOOKS.

A new and complete History of the Holy Bible, as contained in the Old and New Testament, from the creation of the world to the full establishment of Christianity; containing a clear and comprehensive account of every remarkable transaction recorded in the sacred Scriptures during a period of upwards of four thousand years; with copious Notes, critical and explanatory, forming an illustrated commentary of the Sacred Text, with numerous engravings, by ROBERT SEARS, aided by the writings of our most celebrated Biblical scholars, and other learned persons, who have made the scriptures their study. Two volumes in one.—pp. 672—"sixth edition, New York. Published by Robert Sears, 128, Nassau st."

"The Pictorial Sunday Book," designed for the use of Families, Bible Classes, and Sunday School Teachers; derived principally from

the Manners and Customs of the Jews; the Rites, traditions, and antiquities, of Eastern nations, explanatory of many portions of the Old and New Testaments, together with interesting descriptions of the principal places mentioned in the Bible; illustrated by numerous landscape scenes, from sketches taken on the spot. Edited by ROBERT SEARS. Fourth thousand. New York: Published by Robert Sears, 128, Nassau street. pp. 592.

"Bible Biography, or the Lives and Characters of the principal personages recorded in the Sacred Writings; practically adapted to the instruction of Youth, and Private Families, together with an Appendix containing thirty Dissertations on the Evidences of Divine Revelation, from Simpson's Key to the Bible;" being a complete summary of Biblical knowledge, carefully condensed, and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures. Edited by ROBERT SEARS. Embellished with several hundred engravings on wood, illustrative of Scripture scenes, manners, customs, etc. Fifteenth edition. New York: Published by Robert Sears, 128, Nassau street—pp. 491.

These three admirable books have been left upon our table by Mr. J. J. Taylor, Agent for Mr. Sears in this quarter. We have glanced over them, and find that they are pre-eminently worthy the perusal of all those who are in pursuit of Biblical Instruction. The subjects are all full of interest, the style is perspicuous, and the "pictures," which are exceedingly numerous and beautiful, aid much in the comprehension of their subjects.

## INDIAN MISSIONS.

"Lo! the poor Indian whose untutored mind  
Sees God in clouds, and hears him in the wind."

From the Banner and Pioneer.

## THE AMERICAN INDIAN MISSION ASSOCIATION.

The Anniversary of the American Indian Mission Association commenced in this place.

on Thursday the 29th of Oct. At 11 o'clock the members assembled in the house of the first Baptist Church, and the session was opened by singing and prayer, and a brief address by the President, after which the annual report of the Board was read.

This is truly an interesting document, and furnishes such clear and striking demonstrations of God's surprising care over the interests of this institution, as we think cannot fail to sustain the hearts and strengthen the hands of the members and friends of the society in prosecuting the great work they have undertaken; and must also go far to silence the opposition of its opponents.

On the 21st of June, when the lamented McCoy expired, the board lacked near three thousand dollars of meeting the year's expenditure. The loss of the Secretary, the father of the society and the most efficient of its officers, was regarded by many as the sign and seal of the society's downfall; and, except the members of the Board, few, even of its warmest friends, seemed to entertain even a hope that it would be able to meet the current expenses. And indeed the loss of what seemed its very life, in the death of its Secretary, seemed to be quite sufficient to shake the confidence and hopes of its firmest friends; but God has so distinguishingly and manifestly favored it, that without the help of agents, so to speak, enough has been sent up by its friends, since the death of Elder McCoy was announced, to meet all the current demands of the society for the year, and to furnish means for additional expenses consequent upon an enlargement of operations recently made by the Board, so that they are now able to commence the new year free of debt. This is the Lord's doings, and furnishes an occasion for devout thanksgiving for the past and confidence and hope for the future. Nearly nine thousand dollars have passed through the treasury during the past year.

The meeting was not so numerously attended as it was last year. There was quite as many from this State as at the last meeting, but fewer from other States; the occasion was, however, one of unusual interest. All the members seemed to be imbued with the spirit of the mission; a deep tone of piety seemed to pervade the whole assembly, and a delightful harmony characterized their whole proceedings. All seemed to feel as if it was good for them to be there, and every one whom we heart express themselves declared their increased devotion to the cause, and their determination to labor more assiduously in future.

The interest of the occasion was greatly heightened by the presence of our two young missionary sisters, Miss E. McCoy and Miss S. Osgood, who having made a short visit, after an absence of two years, to their aged parents, return immediately to their stations, expecting to see those parents no more.

The presence of the venerable missionary, the widow of the lamented McCoy, also tended much to the interest of the occasion: especially as she was to leave with the young missionaries in a day or two, to lay her flesh to rest

on the borders of the Indians' land, to be seen no more by her friends here.

Several of the brethren, who felt themselves compelled to leave on Saturday morning, took leave of the missionaries and of the venerable sister McCoy at the adjournment of the meeting on Friday evening, and the occasion was one of deep interest; but on Saturday, when the business was closed and the whole body of the Association were about to separate from each other, from those interesting young missionaries, and the aged widow of their venerated Secretary, the scene was one of most thrilling interest. The whole assembly were bathed in tears, and after singing the song, "Blessed be the tie that binds," all kneeled down and offered devout prayer for the cause and for these beloved sisters, whose faces they were to see no more, and the services were closed by a brief address from the Chair.

We feel quite confident that there was not a single person present at the meeting who left with even the shadow of a doubt of the success of the Association. All seemed inspired with fresh confidence and stimulated to increased efforts for its promotion. The minutes of the meeting will appear shortly, and a full account of the labors of the Board and of the missionaries for the year past will be given to the public, when we shall present to our readers a more enlarged account of all these matters.

### Youth's and Sabbath School Department.

*From the Cleveland Herald.*

No. 2.

#### TRUE STORIES FOR CHILDREN.

Every person who has the care of children, must have noticed with what eagerness they read stories, and how often the question is asked—"is this story true?" If the answer is a negative one, (and in the majority of cases it must necessarily be so,) a feeling of dissatisfaction arises; and however excellent the moral of the story, it fails of producing its appropriate effect. The lesson of instruction designed to be imparted, is neutralized by the thought "oh, it is only a story." In some cases, where the interest of the child has been highly excited; a painful state of feeling is awakened, by learning that the story he has been reading with such delight, is not true.

In a letter from a dear friend, who is an excellent mother, I find the following sentences, which so exactly answer my purpose, that I shall take the liberty of transcribing them.

"A true story for children that shall effect the heart and elevate the motives, is worth its weight in gold. My little daughter E—— was reading a very interesting volume a few days since, and when excited in a high degree by its glowing details, came to me with 'Mother, is this all true?' When I informed her that it

was merely written for entertainment and improvement, she laid it aside in disappointment and disgust, and *wept freely*.

She afterwards went to the children's department in the library, and took up volume after volume with the former interrogatory 'is *this* true?' A sad day was it for the poor child to find so many 'made up stories.' But her hand and heart finally found rest on Leigh Richmond's 'Annals of the Poor.'

I am fully aware of the difficulty—at a time when even the child's library is filled with highly wrought scenes of fiction—of writing true stories that shall awaken interest, and impart instruction. The occurrences of every day life are full of interest; but one does not like to bring before the public, scenes in which the living actors may recognize their own sayings and doings. Yet the writer of true stories must draw upon such scenes, unless he depends for his materials, exclusively upon History.

Notwithstanding all the difficulties that array themselves before me, I shall venture to write some stories for the *Herald*; which if they possess no other merit, shall be with the exception of names, what they profess to be, true stories. A. D. H.

#### THE HOMELY BOY.

In my last, I told you of a boy who had wealth, talents and beauty, and who was always surrounded by kind, indulgent friends. Fredrick A. was far differently situated. I will not describe his person. It is enough to know that he had one striking peculiarity of feature, that made him what the boys call "a laughing stock" to all of his inconsiderate companions. I say inconsiderate, for kind and thoughtful boys will not laugh at any one for being homely or in any way deformed. Poor Fred was also so very near sighted that he could scarcely see an inch before his face, and he would go blundering about in such an awkward manner that even his friends could hardly refrain from laughing. The boys would throw sticks and stones in his way, and when he fell over them, would laugh as though they had done something very witty. There was a blind beggar who once came to the place where Fred lived; and because he could see a little, he took compassion upon the beggar, and led him about with much kindness. Then the boys shouted, and after that they nicknamed our young hero "Blind Paddy." In addition to all of these troubles, Fred's father was a very passionate man, and he had a bachelor uncle who was a torment to his life. Poor Fred! how keenly he suffered from all these trials. They were to his young heart real afflictions, and he could not have borne them patiently,

but for one reason: he had a friend who was always ready to sympathise with him. His own dear mother would listen to the story of his troubles; and putting her hand upon his head, would speak in such soft and gentle tones that his chafed spirit was soothed and comforted. "Never mind, my son," she would say, "never mind, dear boy, *only do right* and it will all come out right at last." "*Only do right*,"—the noble sentiment was so frequently repeated, and Fred so often resolved that however tormented he might be he would always try to do right, that the resolution in due time became a settled principle of action. Thus Fred passed along, constantly tormented, and as constantly, by trying to do right, learning that most important of all lessons—self-control. This was a lesson that Frank C. never learned, and we have seen the result of his self-indulgence. Fred was soon enabled to bear his vexations with fortitude, and under the general influence of his mother, he rapidly improved in every respect. The homely boy at length became a well educated, amiable and intelligent man. With all his disadvantages, he far surpassed his more favored companions, and soon obtained an enviable reputation. He now resides in the largest city of the Empire State, and is universally known and respected. His writings are celebrated throughout the U. States, and I believe in Queen Victoria's dominions.

Fredrick A. is now an old man. I saw him a short time since, and from his own lips accidentally learned the history of his early trials. More than half a century has elapsed since these days of sorrow, and yet he remembered them as distinctly as though they had occurred but yesterday.

Do you know, my dear young readers, what lessons of instruction I want you to draw from this story? First of all, beware how you hurt the feelings of your young companions, by laughing at their misfortunes. You may plant a thorn in the heart that shall never cease to trouble them.

The second lesson I want you to learn is this: The trials of early life, if borne with patience and fortitude, will strengthen your character, and prepare you for further happiness and usefulness. "The early vexations of my boyhood," said Mr. A., "prepared me for the keener trials of manhood, and I can now see how necessary it was for me "to bear the yoke in my youth."

The last lesson is, whenever you are vexed and troubled, and feel disposed to be irritable and depressed, remember the rule that Fred's mother gave him—"Only do right, my son, and it will all come out right at last."

A. D. H.

## Original Articles.

For The Baptist.

Translated from the French of Massillon.

BY L. U. A.

## THE EXISTENCE OF A GOD.

Great God, Sovereign Ruler of the Universe, what portion of that universe am I able to survey, where I cannot find beneath, or above me, the visible marks of thy presence, and cause to admire the grandeur and magnificence of thy Holy Name. Though savage nations have allowed the impression which thou didst graven upon their souls to be effaced, still every creature, every object, upon which their eyes rest, bear thy name written upon it, in characters so ineffacable and bright, that they are inexcusable in not recognizing it. The Infidel vainly boasts that he is ignorant of thee, and that he finds not in himself any notion of thy divine essence: It is because he seeks thee in his own depraved heart, and corrupt passions, rather than in his reason. But let him look with unclouded vision abroad into creation, and he will find thee every where; all nature will proclaim its God. He will see thy wisdom impressed upon all thy works, and his corrupt heart will find itself alone in the universe, refusing to discern and acknowledge the author of its being. What need is there of toilsome research, or vain deductions, to learn what thou art? Let me but raise my eyes on high, I see the immensity of the heavens which are the work of thy fingers: those great bodies of light that roll so regularly, and so majestically over our heads, and in comparison with which our earth is but a speck, an imperceptible atom. What magnificence! Who said to the sun, come forth from nothing, and rule the day! and to the moon appear, and be the lamp of night! Who gave a being, and a name to the multitude of stars, that decorate and embellish the firmament, all of which are immense suns, the centres of other systems which they enlighten? Where is the mortal architect whose skill and power is sufficient for these works, in which all the pride of reason loses and confounds itself! Oh! who but thyself, uncreated Sovereign of the universe, could have designed them? Could they come forth of themselves, from the cold bosom of chance or nothing? Oh! Infidelity! will thou then be so presumptuous as to attribute to that which is not an omnipotence, which you dare to deny to him who is essentially, and by whom every thing was made?

Nashville, Dec. 17.

For The Baptist.

"CONSIDER YOUR WAYS."—Haggai 1.

The particular thing that the Lord desired

the people to consider was the building a house, in which they might meet and worship the true and living God. The Israelites, after the destruction of the temple, became, it appears, indifferent about rebuilding the Lord's house, so much so that the Lord chastised them for their conduct towards him, and called on them to consider their wicked ways, and see how odious they appeared in the sight of both God and man. If God was so much interested in the erection of a house of worship in ancient times as to rebuke the people for their negligence, surely it is a subject worthy of our serious consideration. The greater number of the professed followers of Christ have had, for lo these many years, and still have very strange ways in reference to building and repairing houses of worship. They are ways which appear very much in opposition to the teachings of inspiration. Worldly things receive prompt and strict attention. No pains are spared to gather earthly treasures, and to repair and build barns, and dwelling houses, and many seem to think that if they lose any time from these things, and spend a few days in repairing the church house, they will come to want, and almost to starvation. They have forgotten the words of the Saviour, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,"—a things necessary for our comfort in life. I presume no one who loves the Lord would think of saying that those who are engaged in building and repairing meeting houses are not seeking the advancement of the kingdom of our heavenly Father. When the Lord's house is in good repair, so that persons will not be uncomfortable while there, the minister can preach better and the congregation can hear to profit, and thus, a great deal of good be accomplished. But as it is, especially among the Baptists in Tennessee, nearly half of our time passes away unimproved, in a religious sense, and is almost a perfect blank. During all the cold months the members of the churches remain in an inactive, or frozen state, and scarcely ever become aroused to an active life in religion, until near the time to freeze up again. This is the best time to build up the cause of Zion, and much could, and would be accomplished, provided we had good houses of worship; because this is a time when the people, generally, are at leisure, and can attend the preached gospel; and they will attend when they know the house is well prepared, with good seats, and a good stove to prevent them from suffering too much with cold. Every baptist church in Tennessee can have such a meeting house as this; and if they will try it, the Lord will bless them in the effort, and bless them in the salvation of their children and their neighbors. It is almost impossible, during the cold season, to hold meetings in the most of

the houses, which are called meeting houses. At best, they are dismal looking fabrics, and generally situated in some desolate corner—not possessed of any attraction, whatever, to influence the sinner to turn in and listen to the glad tidings of salvation. The doors, perhaps, have no shutters—for steps there are some old logs badly arranged—the floor is worse, yes, a great deal worse than an old barn floor—the benches are old slabs, some of them with legs in one end and the other end propped up with some rocks, or something else; and some times the hogs enter the *Temple* and place them all in confusion—the house is made of logs, and all the cracks left open, and some of them large enough for a dog to creep through without any difficulty—the owls find a home there. The cold northern winds enter the house, meeting with but little opposition; and when a few persons meet, once a month, to hear preaching, they soon commence shivering with cold, and all the time wishing that the minister would cease preaching, so that “every man” may run to his own house.

Is it right for the lovers of Christ to live in good and comfortable houses, and the Lord's house in such a miserable condition? “Consider your ways” and see if you can, from your hearts, call them scriptural ways, or even reasonable ways. You, doubtless, are ready to answer, they are not precisely correct—they are not, altogether, in accordance with the scriptures. But, notwithstanding this, when we urge our brethren to build and repair houses of worship they meet us with many excuses; some say they know it is perfectly right to repair and build meeting houses, but “I actually have not time to spend in this way;” some are too poor to give any of their time or money, others are too much indebted, and therefore cannot assist in this work, and all with one consent exclaim, by their words and actions, “The time is not come, the time the Lord's house should be built.” (Haggai i: 2.) The Lord inquires of such persons, “Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?” Still you say, you are too poor to assist in this work, but if you are indeed so poor, how do you have such good, and such fine houses for yourselves,—painted without, and within, and furnished in good style? And how do you manage to buy so much land and pay out your hundreds and thousands for it? If you are too poor to give four or five dollars for repairing houses of worship, how do you get all these things? You certainly must rob God of some of his gold and silver to build your houses, and buy your land. Have you not read the scripture where it saith, “The silver is mine, and the gold is mine saith the Lord of Hosts.” “Every beast of the forest is mine, and the cattle on a thousand hills.” Should

you not strive to have as good, if not a better house for the Lord than for yourselves! “Consider your ways” ye Baptists, and no longer say the time is not come to repair and build the Lord's house, but say by your words, and your acts that now is the time to collect materials and funds to commence this important work. “Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and will be glorified, saith the Lord.” *Haggai* i: 8. The Lord will indeed take pleasure in the house that you build for him, and bless you with his rich grace, and cause you to feast on the joys of his salvation. And he will bless and prosper you in your earthly affairs “for there is no want to them that fear” God.

DIXON.

December 4th, 1846.

## Religious Intelligence.

*For The Baptist.*

SHELBYVILLE, Dec. 15, 1846.

NOTICE.—The first Quarterly Meeting of the Board of the Baptist Foreign Mission Society of Middle Tennessee, will be held with the Baptist Church in Shelbyville, on Saturday before the second Lord's day in January, 1847. Preaching at 10 A. M. on Saturday, and at lamplighting.

Missionary sermon on Lord's day by Rev. J. H. Eaton; after which a collection will be taken in aid of Foreign Missions.

## OFFICERS AND BOARD.

B. Kimbrough, *President*.  
 J. Leftwich, *Vice President*.  
 J. C. Holt, *Secretary*.  
 J. G. Barksdale,  
 A. W. Meacham,  
 Lodowick Holt,  
 F. C. Furguson,  
 E. A. Moseley,  
 T. G. Moseley,  
 Matt. Hillsman,  
 A. H. Coffee,  
 J. J. Whitaker,  
 R. M. Whitman.

A punctual attendance of the members is expected. And the brethren and sisters of the surrounding churches are earnestly invited to attend. Let us, brethren and sisters, one and all, endeavor to awake to the importance, and to the support of our Foreign Missions.

J. C. HOLT, *Cor. Sec.**For The Baptist.*

BENTON, Ky., Nov. 27, 1846.

## BROTHER HOWELL:

Having seen a copy of your valuable paper, and reading therein many very interesting accounts of the revival of God's work in different sections of the country, I have thought, that

perhaps, an account of the rise and progress of a reformation in this section of country would not be uninteresting to the numerous readers of *The Baptist*.

When I removed to this county, the settlement in which we reside had nearly been given up to "*Diabolus*," the great prince of darkness. The Methodists, to be sure, had a church, and preaching twice a month; but the going to meeting seemed to be more like the turning of a door upon its hinges than the going up to the house of God to engage in His solemn worship. Some few Baptists residing here were members of a church some eight miles distant. In the month of April last we were seriously impressed with the necessity of making an effort to arouse the people from the state of supineness into which they had fallen by reason of their neglect and carelessness.

We first called the people together, delivered a lecture upon the subject of temperance, and organized a society upon the total abstinence principle. We next proposed the establishing a Sunday School upon the Union system. This proposition met with considerable opposition; and, "tell it not in Gath, publish it not in the streets of Askelon," that some of our strong opposition came from those professing to be the true and humble followers of the meek and lowly Jesus. But as our bump of go-a-head-a-tiveness is somewhat prominent, we resolved to make the effort, resting the event with Him whose promise is sure to those who do not faint by the way, or become weary in well doing. We called a meeting for organization; and although we commenced our school under very unfavorable circumstances, the Lord was evidently with and that to bless us in our feeble effort to instruct the young and rising generation in the things that pertain to their present and eternal good. The School continued to increase in interest and attention, until its benefits were felt and acknowledged throughout the surrounding settlements.

Shortly after establishing the Sunday School, we obtained the extension of an arm from Bethlehem Baptist Church to Liberty School-house, (the place where the school is held.) We held a protracted meeting; the Lord poured out his spirit; sinners were pricked to the heart, and cried mightily unto the Lord for mercy; and many of our neighbors and children have been made the happy recipients of the Holy Spirit. Some twenty-five or thirty have been added to the Methodist and Baptist churches as the result of this blessed work; ten of whom are Sunday School scholars.

Saturday before the third Lord's day in next month is set apart by the brethren to constitute a church at the School-house, at which time it is expected some eight or ten more will be baptised and added to the church; the work is still going on. A brother remarked, (when speaking of the benefits of the Sunday School,) that the Bible had been read more during three months of the school, than it had during the three previous years. An eminent brother in the ministry, who has traveled through the principal Western States, says, "that in a moral point of view, he has never known so

great a revolution in the same length of time, as has been effected in this settlement since the establishment of the Sunday School."

I desire to inform the friends in Western Kentucky and Tennessee, among whom I have labored in the cause of Sunday Schools, that unavoidable circumstances will prevent my visiting them again before spring.

Very respectfully, &c.

S. W. KING.

For *The Baptist*.

#### "TO DIE IS GAIN."

"Say ye to the righteous, it shall be well with him!" For after their bodies shall have decayed, and mouldered, and mingled with the dust of the earth, yet in the general resurrection, "this mortal shall put on immortality.— This corruptible shall put on incorruption"— And at that great day, "those who sleep with Jesus, will God bring with him." We say then, let the monster death approach; let him close our eyes and ears; let him stop our throbbing hearts, and separate us from those we love; but it shall not be forever. Blessed be the name of our God, it will not be forever. The Saviour conquered death, and those who believe in Him, shall conquer too. Their eyes shall behold the King in his beauty; their ears shall hear the voice of the Son of God; for when the archangel's trump shall sound, neither the grave, nor death, shall hold the ascending saint, but clothed in the glorious righteousness of the Redeemer, he shall once more be united to those endeared to him in the bonds of christian affection, and forever freed from sin, he shall dwell with his Saviour throughout the endless ages of eternity!

With this glorious prospect before him, the christian is willing to live; but he knows it would be far better to depart and be with Christ. Thus he is not only reconciled to the approach of death, but in many instances he is enabled to trample over all its terrors, and even to welcome it as a desired friend. It is the hope of immortality that sustains our mortal spirits in their present warfare, speaking to the heart in whispers of mercy, saying the time draws near when all our struggles will be over, and the troubled waves of this life, give place to the deep calm ocean of eternity. It is believed, that a common feeling of dissatisfaction with this world, pervades every bosom, but it should be remembered, there is a vast distinction between the sighs of disappointed worldlings, and the humble breathing of a contrite soul. The worldling longs to be rid of trouble. The christian desires to depart and be with Christ. The worldling sighs for some undefined good. The christian that he may sin no more. Christ makes no part of the worldling's heaven, but He is the centre of the christian's.

"Unto you, therefore, which believe, He is precious." But to the wicked; what shall we say to those who are unprepared for death? No promises belong to the impenitent; nothing but condemnation. What more can be said than this? The day is far spent, repent, be-

lieve, and obey the gospel; so shall you, too, enjoy the sweet hopes, imparted only to the practical believers in the Lord Jesus Christ.

M. W. M.

Courtland, Ala.

*For The Baptist.*

### THE AMERICAN TRACT SOCIETY, TO ITS PATRONS.

The new Tract House is completed. It has been erected by means of a loan, which, it is expected, will be paid from the annual rents of parts of the building not occupied at present by the Society. Thus, without using any portion of the contributions for the general purposes of the Society, facilities are afforded for the commodious and economical transaction of its business, including its printing and binding, on its own premises.

This may be a suitable occasion for a brief review of the work already accomplished by the Society; and for a rapid survey of its relations and responsibilities, as it enters on a new era of its history.

In twenty-one years, more than 1200 different publications, including 200 books, have been prepared and stereotyped, in the various languages spoken on this continent, of which more than 85,000,000 copies, or more than 1,700,000,000 pages, have been circulated. At the same time, more than 2,000 publications have been prepared and issued abroad, under the sanction of the Committee, in nearly one hundred different languages and dialects; and \$292,000 have been remitted to various Foreign Missionary Stations, and to Societies and individuals on the continent of Europe, to multiply these "leaves of the tree of life for the healing of the nations." Plans for co-operating with missionary and other benevolent institutions throughout the world, in the work of God; for prosecuting systematic Tract visitation; for the volume circulation; and for reaching the destitute masses of every class by colportage, have been matured, and brought into successful operation. Great principles of benevolent action, such as those which relate to Christian union, and the responsibility of laboring personally for the conversion of souls, have been developed and illustrated. Tens of thousands of Christians have been stimulated to voluntary effort in behalf of the unevangelized; and agents and colporteurs have performed hundreds of years of self-denying toil in the wastes of the land. Thousands of redeemed souls, who have been instructed, quickened or converted by the blessing of the Holy Spirit on the truths thus diffused, in this and other lands, will unite with the Committee in praising God for the being and usefulness of the American Tract Society, while they sing, "Not unto us, but unto thy name be glory."

Our limits forbid more than a glance at a single department of our work. *American Colportage* has become an established means of evangelization. It had its origin in a compassionate desire for reaching with evangelical truth the destitute masses of our population. As it has advanced, family by family, and county by county, in every State and Territory, until more than half a million of households have been visited, and twice that number of standard books have been placed in the hands of the people, the appalling fact has been revealed, that an average of not more than about one half of the population are habitual attendants at the sanctuary of God; that nearly one-third of the population, especially in the newly settled States, are destitute of all religious books, except the Bible, while tens of thousands of families have not the Book of books.

The same motive led to the application of the system to the *Foreign immigrant population*: German, Irish, French, Welsh, Norwegian, and others, Papal and Protestant, among whom a much more general destitution of preaching, and of books and Bibles, has been found to exist. A prey to every error, victims of party intrigue and of individual wrong, deprived of most of the ordinary means of grace, we see not how but for some such agency as colportage, the mass of the 4,000,000 immigrants in America can be effectively brought under the influence of the Gospel—especially the Papal portion, who, notwithstanding long-cherished prejudices and priestly influence, may yet be savingly benefited by kind exhibitions of the truth at their firesides. The Committee would gladly add tenfold to their labors for this most interesting class.

Other fields for colportage are opening on every hand. Besides, our 20,000,000 population will speedily become 40,000,000, by natural increase, immigration, and other causes. To neglect the diffusion of oral and printed truth among all these millions, involves not only the hazard of eternal perdition to countless immortals, but the destruction of our happy framework of Government. *Evangelization or ruin* must be our motto and our watchword.

*One hundred and fifty-six colporteurs* are now in commission, occupying parts of all the States and Territories, and every month is adding to the number. More than forty students, from sixteen Theological and Collegiate Institutions, have been employed as colporteurs during the summer vacations, and have performed much valuable labor.

While the Committee rejoice in the numbers and fitness to do good of the colporteurs already in the field, and in the cheering results of their labors as they are reported from month to month, they have the painful conviction that vastly more ought to be done in this depart-

ment of effort. Does not every county or district requiring a year's toil to reach its destitute inhabitants, demand the labors of a self-sacrificing colporteur, as much as the districts now occupied!

In order to this, there must be a very large increase of donations to the Society's Treasury. It should be known, that the Committee are entirely dependent, under God, on the voluntary contributions of the Society's supporters and friends, from week to week, and from year to year—not having any available funds from other sources. And it should be stated, that thus far the present year, the ordinary expenditures have considerably exceeded the receipts; so that with several thousands due for paper and printing, and a very inadequate stock of publications in the Depository, there is also an exhausted Treasury.

The amount of contributions necessary to meet the expenses for the year ending April 1, for Colportage, Grants of Publications, Foreign Distribution, and the indispensable increase of publications in the General Depository, cannot be less than \$90,000; of which sum less than \$30,000 has been received; leaving upwards of \$60,000 to be raised during the next four months. This estimate does not include the amount needed for the extraordinary expenditure of this year, in presses and machinery for doing the Society's printing and binding.

It will be apparent to the friends and patrons of the Society from this statement, that prompt and liberal support must be given to this cause, if it is to be saved from embarrassment, and enabled efficiently to pursue its work of mercy. The Committee would earnestly appeal to all whose eye may rest on this communication, not to wait for an application in another form—which may never be made—but to forward without delay that portion of their worldly goods which they think the Lord would have them. If each donor of \$5 the last year, would "sit down quickly and write" \$10; if each church contributing \$100 would enlarge their liberality to \$200; if each pastor who has hitherto omitted to plead this cause would promptly present it to his people—all offering their prayers with their alms; then not a press would be stopped in its work of light: not a missionary would be heart-sick from disappointment of expected and necessary appropriations for the press; not a colporteur would be recalled, nor a family be passed by without some Gospel book; but new animation would be given to every branch of that work which enjoys the smiles of the Redeemer, and now solicits the aid of the redeemed.

W. A. HALLOCK, }  
O. EASTMAN, } Secretaries.  
R. S. COOK, }

New York, Dec. 1846. ■

## Poetry.

### THE POOR—GOD HELP THEM.

BY MRS. MARY E. HEWITT.

Old Winter hath come with a stealthy tread,  
O'er the fallen Autumn leaves,  
And shrilly he whistleth overhead,  
And pipeth beneath the eaves.  
Let him come! We care not amid our mirth  
For the driving snow or rain;  
For little we reck of the cold, dull hearth,  
Or the broken window pane.

'Tis a stormy night, but our glee shall mock  
At the winds that loudly prate,  
As they echo the moan of the poor that knock  
With their cold hands at our gate.  
The poor! We give them the half-picked bone,  
And the dry and mildewed bread;  
Ah! they never, God help them! know the pain  
Of being over fed.

Fill round again with the cheering wine,  
While the fire grows warm and bright;  
And sing me a song, sweet-heart of mine,  
Ere you whisper the words "Good night!"  
You never will dream, 'neath the covering warm  
Of your soft and curtained bed,  
Of the scanty rug and the shivering form,  
And the yawning roof o'erhead.

The poor! God pity them in their need!  
We've a prayer for their every groan;  
They ask us with outstretched hands for bread,  
And we give unto them a stone.  
God help them! God help us! for much we lack,  
Though lofty and rich we be,  
And open our hearts unto all that knock  
With the cry of CHARITY!

### Obituary Notices.

For The Baptist.

PLEASANT GROVE, Gibson Co., T.,  
December 7th, 1846. }

DEJED—At her residence in this county, Nov. 16th, of a complicated disease, sister MARY A. GOODWIN, consort of G. B. Goodwin, aged 28 years, leaving behind her a disconsolate husband and three little daughters, as well as many other friends to grieve for her loss.

Sister Goodwin was the daughter of George Goodwin, Deacon of Mill Creek Church, Davidson county. She was born Oct. 15th, 1818; was married to her surviving husband May 22d, 1834; was baptised into the fellowship of Mill Creek Church by bro. P. S. Gayle in 1833, of which she remained a member until her removal to this county in November, 1844.

She united with the Spring Hill Baptist Church, of which she remained a member until her death. She had been on a visit to her friends in Middle Tennessee, where she was

attacked with the disease that preyed so rapidly on her robust constitution, that she expired in five days after her return home.

As a neighbor she was beloved, as a mother she was tender, and as a companion affectionate to that extreme, that her loss has planted a thorn in her husband's breast, that nothing but the destroying hand of time or death can ever remove.

As a christian she studied not the forward formalities of many professed christians, that would present her prominently before the world and the Church, but that secret devotion to God that enabled her to welcome death as a bright angel of mercy.

When she knew she was dying, she conversed as familiarly about her domestic affairs as if she had been going to leave but for a few days. She called her friends around her and told them she was dying. She then called upon her fond husband to prepare to meet her in Heaven. (May God grant it.) She then shouted victory! victory! I have gained the victory over death, and calmly no doubt fell asleep in the arms Jesus.

Let me say to her surviving friends she is gone, but our loss is her infinite gain, and weep not as those who have no hope. Envy not the happiness she now enjoys in the bosom of Jesus.

"O sorrowful pilgrim in life's troubled way,  
Why mournest thou in anguish o'er nature's decay?  
Why weep that the spirit, unfettered and free,  
From regions of glory looks down upon thee.  
How sweet were the accents which rose on her breath,  
When passing the valley and shadow of death,  
When to God her Redeemer, her hope and her stay,  
Her glorified spirit passed swiftly away."

J. W. H. MAYS.

*For The Baptist.*

DIED—In Wilson county, Oct. 7th, JONATHAN TIPTON, a Revolutionary Soldier. He was born April 15th, 1753; was near 94 years old.

Served as a Lieutenant under Capt. John Murray, commanded by Brig. Gen. Ridgley, of the Maryland line.

The scene of his military services lay in that State. Of his particular achievements I am not prepared to speak; they were such as to entitle him to a pension for life.

Married Elizabeth Ford, in Baltimore county, Maryland, in 1774; had 14 children; raised all but one; moved to East Tennessee in 1802, and to the place of his death in 1811.

Was of Baptist faith, and died as he lived, a friend to his country.

A few more such announcements, and the last soldier of the "Maryland line" will have left. Can we fill their places?

*For The Baptist.*

DIED—At her residence, Desoto county, Miss., October 24th, 1846, Mrs. EMILY G. LOGAN, consort of John S. Logan. She was born in Halifax county Virginia. She was married 1840, and emigrated the same year to the west. In October, 1844, she joined the Baptist church, of which she remained a consistent and worthy member till her death; which was truly a triumphant one.

Sister Logan was the subject of much affliction for a long period before her death; which she bore with much christian fortitude. But her last hours were indeed glorious, and enough to convince any one, witnessing the power of that religion, "which is sweeter than life, and stronger than death." "Oh! let me die the death of the righteous."

The morning previous to her death, her physician, with that candor that becomes his profession, approached her, informing her that the last hope of her recovery had expired; which intelligence she received with great composure; expressing herself willing to go, although there were many endearing objects to hold her to the earth; yet she was resigned to the will of Him that has a right to place his jewels where he pleases. She sent her rings to her several sisters, with the injunction to meet her in heaven. She called her husband to her bedside; resigning her two little boys to him, requesting that he should raise them up in the nurture and admonition of the Lord; exhorting him (her husband) to prepare to meet her in glory.

Thus died a worthy christian, a kind and obedient wife, and a most tender mother. We may indeed say, the righteous hath hope in his death. May this affliction be sanctified of God to the good of the neighborhood, church, and family, and make us prize religion higher, seeing what it will do for us, not only in life, but in the trying hour of death.

The Religious Herald, Richmond, Va., will please copy.

Miscellaneous.

*From the Knoxville Register.*

DEAF AND DUMB ASYLUM AT KNOXVILLE.

At a meeting of the friends of this Institution, held on the 24th of September last, among other things, it was resolved, "that a committee of two persons be appointed in each of the counties of the State, for the purpose of soliciting further donations to complete the buildings of the Tennessee Institution for the Deaf and Dumb, and also for the support of Deaf Mutes at the Institution, until further assistance can be obtained from the Legislature."

It was further resolved, "that the Chairman

appoint a Committee of gentlemen from Knoxville to nominate and appoint the Committee of the several counties," &c.

The undersigned having been appointed by the Chairman, under the second of the above resolutions, have made the following appointments in the several counties, so far as their personal acquaintance has enabled them to make the designation:

## EAST TENNESSEE.

*Anderson*—James Ross and John Waitson, Esqrs.  
*Bledsoe*—John Bridgman and — Carnes, Esqrs.  
*Bradley*—Hon. Luke Lea, Hon. G. W. Rowles.  
*Blount*—Rev. Isaac Anderson, D. D., Gen. William Wallace.  
*Claiborne*—Col. Wm. Houston, Hugh Graham, Esq.  
*Cocke*—Gen. Alex. E. Smith, Col. Abram Fine.  
*Campbell*—Robert Morrow and Thos. Wear, Esqrs.  
*Carter*—David Nelson, Esq., Rev. N. G. Taylor.  
*Crainger*—Hon. Wm. M. Cocke, Col. Martin Cleveland.  
*Greene*—Rev. Samuel W. Doak, Samuel Miligan, Esq.  
*Hawkins*—Dix Alexander and S. D. Mitchell, Esqrs.  
*Hamilton*—Col. James A. Whitesides, R. M. Hook, Esq.  
*Jefferson*—Dr. J. B. M. Reese, Hon. Jacob Peck.  
*Johnson*—Alexander D. Smith and Green Moore, Esqrs.  
*Knox*—James R. Smart, Esq., Col. James Anderson.  
*Meigs*—Joseph McCorkle and John McCallan, Esqrs.  
*McMinn*—Rev. — Morrison, Gen. J. H. Reagan.  
*Monroe*—James A. Coffin and I. T. Lenoir, Esqrs.  
*Morgan*—James Bennett and Wm. Staples, Esqrs.  
*Marion*—Josiah M. Anderson and William Rankin, Esqrs.  
*Polk*—John Kennedy and John Shamlin, Esqrs.  
*Roane*—W. S. McEwen, Esq., Dr. Lewis W. Jordan.  
*Rhea*—Robt. N. Gillespie and Orville Paine, Esqrs.  
*Sevier*—John Cannon, Esq., Dr. R. H. Hodsdon.  
*Sullivan*—Rev. Fred. A. Ross, Saml. Rhea, Esq.  
*Washington*—Dr. Saml. B. Cunningham, T. A. R. Nelson, Esq.

## MIDDLE TENNESSEE.

*Bedford*—E. J. Frierson, Esq., Rev. — Dashields.  
*Coffee*—William P. Hickerson, Esq., Gen. A. Patton.  
*Cannon*—Maj. Henry Maney, Thomas C. Wood, Esq.  
*Dickson*— — Eubank.  
*DeKalb*—John Savage, Esq., Dr. Fuson.  
*Davidson*—Dr. T. R. Jennings, Rev. R. B. C. Howell, D. D.  
*Fentress*—C. G. Crozier.  
*Franklin*—Hon. Nathan Greene, Dr. Estell.  
*Giles*—Rev. — Caldwell, Dr. Rufus White.  
*Hickman*—Bowling Gordon, Esq.  
*Hardin*—Rev. Robert Hardin, Mr. Boyles.  
*Humphreys*—Dr. Marable, Sublett Allen, Esq.  
*Jackson*—T. L. Bransford and James Smith, Esqrs.  
*Lincoln*—Rev. Ebenezer McEwen, Wm. S. Ross, Esq.  
*Lawrence*— — Buchanan.  
*Marshall*— — Cooper and — Black, Esqrs.  
*Maury*—Rev. William Mack, Lucius J. Polk, Esq.  
*Montgomery*—Gen. G. A. Henry, John D. Tyler, Esq.  
*Overton*—Edward Cullom and C. T. Huddleston, Esqrs.  
*Rutherford*—Rev. Wm. Eagleton, Wilson L. Watkins, Esq.  
*Robertson*—Gen. Pepper.  
*Sumner*—John J. White and Jos. C. Guild, Esqrs.  
*Smith*—Wm. Cullom, Esq., Hon. A. S. Caruthers.  
*Stewart*—  
*Van Buren*—Dr. Archibald Rodgers.  
*White*—Gen. J. B. Rodgers, Gen. Simpson.  
*Warren*—Alex. Black, Esq., Hon. A. J. Marchbanks.  
*Wilson*—Hon. James C. Jones, N. L. Lindsay, Esq.  
*Wayne*—Rev. Wm. Kendrick, — Brown.  
*Williamson*—Hon. A. P. Maury, Wm. Park, Esq.

## WEST TENNESSEE.

*Benton*—Dr. Pavatt.  
*Carroll*—V. Sevier, Rev. M. Woods.  
*Dyer*—  
*Fayette*—Nicholas Long and James M. Williamson, Esqrs.  
*Gibson*—Dr. Wilson W. Lea, John A. Taliaferro, Esq.  
*Henry*—Hon. A. McCampbell, James T. Dunlap, Esq.  
*Henderson*—H. Bradbury, Esq., Col. John Howell.

*Haywood*—Rev. John Bright, Gen. Wm. H. Loring.

*Hardeman*—Col. John H. Bills, Montezuma Jones, Esq.

*Lauderdale*—Robert Cussin and — Perkins, Esqrs.

*Madison*—Hon. W. B. Turley, Hon. Milton Brown.

*McNairy*—Maclin Cross and — Wisdom, Esqrs.

*Obion and Perry*—

*Shelby*—Dr. Frank A. Ramsey, Col. Saml. R. Brown.

*Tipton*—Rev. M. Cummings, John H. Harris, Esq.

*Weakley*—Dr. Fonville, John A. Gardner, Esq.

The undersigned trust with confidence that the above named gentlemen will do what they can to aid this infant Institution, and more particularly that they will let it be known as extensively as possible in their respective counties, that there is an Asylum in their own State, now in successful operation, for the instruction of the *Deaf and Dumb*.

W. B. REESE,  
THOMAS L. WILLIAMS,  
EBENEZER ALEXANDER,  
WILLIAM H. SNEED,  
WM. B. A. RAMSEY,

Committee.

P. S. Papers friendly to the Institution and its objects, will please copy.

NOTIONS OF PREACHING.

The readers of Gilfillan's Literary Portraits, have not failed to notice, in the chapter on "Edward Irving and the preachers of the day," the humorous and apt paragraphs which we give below. Surely it is no easy matter, if one were disposed to undertake the task, to please all the different tastes which prevail in a congregation. Thus says Gilfillan:

"One man thinks that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. Another imagines preaching to be exposition of a particular passage of scripture, bringing out from it all that is in it, and nothing more. This is the textural idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks; one burst from

beginning to end; the clouds returning after the rain, and no cotton so thick and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declaration, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamation; he is not pleased unless every sentence begins with O; the interjection Ah, has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his *Magnus Apollo*, who should say, "O we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery; no minister is a favorite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only the half of the time. This is the arithmetical idea of preaching. One man abuses a sermon because he does not understand it; another admires it, because he does not understand it; and a third admires it, because he does understand it. One man constantly asks ere giving his verdict, What do the best judges say? Another, with some favorite model in his eye, says—What is this to Hall, or Chalmers, or Thomson! One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin, that it trembles before the zephyr. A third likes one great general idea to prelude a sermon, and to gather around it, by the force of attraction, a host of illustrations. One likes a discourse endlessly subdivided; all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with scripture and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hem a sermon in within very straightlaced limitations. Another would allow it a wide and varied range; to draw illustrations from the meanest and loftiest objects; from the flower and the star; from the ant and the leviathan; from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in the billows of fire. And so on *ad infinitum*.

This is no caricature, as all will admit. Perhaps it does not even include every variety of opinion that actually exists. But it is enough to show that neither Noah or Isaiah, nor Paul nor Peter, no, nor an angel from heaven, could so preach as to meet all these demands. We should say, he who requires this of a minister, and he who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, What is preaching!—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in the language applied to an excellent Scotch minister, of whom it is said—“He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical,—

‘And fools who came to laugh, remained to pray.’”

### Army News.

From the N. O. Picayune, Dec. 10.

#### LATER FROM MEXICO.

We received yesterday papers from the City of Mexico to the 17th of November—fully two weeks later than our previous advices from the capital.

One of the first things we notice in the papers is a correspondence between Gen. Taylor and Santa Anna in relation to the termination of the armistice. Out of this correspondence proceeded the release of seven American prisoners who were with the Mexican army at San Luis. This correspondence is interesting and important. It will be found below, together with the names of the prisoners released. Santa Anna's letter breathes war so long as the Mexican soil shall be polluted by the foot of a single American in arms. Such, too, is the tone of the papers before us, though we think their denunciations are somewhat less violent than they were a short while ago.

Attention is very much engrossed by the preparations for the meeting of the Congress which has ere this assembled in the capital. About forty deputies were in the city on the 17th ult., and we note a request from the Secretary of State that they should enrol their names &c., that they might be summoned for the preparatory meetings so soon as a quorum should be present.

The papers are filled with amendments to the constitution of 1824, proposed by the assemblies of the different States, and these subjects form prominent topics of discussion for the press. The official journal says the Executive is anxious for the assembling of Congress even before the day fixed by law, in consequence of the urgent nature of the subjects to be brought before it.

As first in importance are enumerated “the events of the war with the United States of the North; the necessity of great resources to sustain it, and to some other points relative

to this important business.” This is the nearest allusion which we see to the offers of our government to negotiate for peace. In the same *Diario del Gobierno* in which we see this is inserted the article from the Vera Cruz *Indicador*, which mentioned the receipt of despatches from our Government early in November. The *Indicador's* article is copied without comment, from which it may be presumed that such despatches were received.

We find in the Mexican papers official communications from the authorities of the different States assuring the Government that the dissensions and threats of dissensions which appeared in the capital in October last have not availed to disturb tranquility in the States.

We see no indications that Gen. Almonte will leave the War Department, as reported at the North. We find a great variety of orders emanating from him. One reestablishes the active battalion of Celaya, its ranks to be filled from the auxiliaries of Allende; another provides for the organization of the Lancers of Puebla, as a squadron of active militia to operate in that State; and another, more important, is to the following effect: That in consequence of the necessity of strengthening the permanent artillery at certain points which may be attacked by the United States, or at points contiguous to those threatened, the President decrees that while the war lasts, two additional companies of artillery shall be raised—one for the State of Tabasco, the other for the fortress of Perote. There are other military provisions of Almonte, all indicating the utmost activity in the discharge of the duties of his office.

A letter is published from Gen. Santa Anna communicating the offer of a retired officer of militia, Col. Rafael Aguirre, to raise and support ten foot soldiers at his own expense during the continuance of the war. The General accepted the offer, with his thanks in the name of the nation.

In an urgent appeal to the new Congress, made from San Luis, the deputies are entreated to entrust Santa Anna with dictatorial powers for the prosecution of the war. Above all they are solicited not to barter away the rights of their posterity to secure present relief, but the rather—if succumb they must, “like ancient Rome, to the power of the invasion of the barbarians of the North”—to bequeath their inalienable rights to another generation, which, “like the handiul of heroes who took refuge in the mountains of the Asturias, may some day succeed in exterminating their unjust invaders.”

We see nothing definite in relation to the army concentrated at San Luis; nor do we find any mention whatever of the dissensions which are reported by way of Tampico to exist in Santa Anna's ranks. But we find the following paragraph in general terms in regard to their troops:

MEXICAN ARMY.—From every part of the Republic are arriving, to incorporate themselves with our army, bodies of troops of all arms, and we believe that within a few days we shall be able to see a considerable number of troops, which will serve for the

defence of this city. In truth, also, the general-in-chief has directed that it be fortified with energy, and at this day the defensive works are in an advanced state in the town of Tlascala, as an advanced point towards the north of this capital.

From the position of this paragraph in the *Diario*, we supposed it had reference to the city of San Luis; but from the context, and the situation of Tlascala, it may possibly have reference to the defence of the city of Mexico itself from any invasion by the route of Vera Cruz. We know of but one town of Tlascala—once an important town within the limits of the territory of Puebla. Possibly there is some village of the same name north of San Luis, which would resolve our difficulty.

We find a paragraph indicating that the American army under Gen. Taylor might be expected from the North by way of Saltillo about the 21st of November, threatening San Luis. It will receive a terrible thrashing, says the editor, as the reward of its temerity.

Gen. Othon, Governor of the State of San Luis, in view of the immediate approach of our Army, and in order that when the Mexicans leave that city to meet us the city may not be undefended, calls upon the alcaldies of the different neighboring towns that they bring with them the villagers to assist in strengthening the fortifications of the city. This call is dated the 24th October, and only demands a week's work of them with shovel, pick-axe, &c. It is to be presumed, we think, that the defences of the town have been very much strengthened by this time.

It may not be out of place to suggest here that were these dissensions among Santa Anna's troops, the official journals, which are all we have, are not very likely to record them.

Of the advance of our troops upon Tampico the Mexicans entertained no doubt as far back as the 1st of November, nor are any measures suggested for retaking it.

We find several notices of vessels of our squadron in the Gulf, but the facts alleged are often erroneous, and our advices direct from the squadron are much later. A letter from Mazatlan dated October 28th, says that the Cyane was still blockading that port. We have no other news from the Pacific squadron by this arrival.

Senor Villamail has been appointed Minister of Finance, and took the oath of office on the 17th ult.

The project of lighting the city of Mexico with gas is still entertained, and a committee is engaged in investigations of the subject.

One of the measures urged upon the new Congress in the official journal is a new territorial division of Mexico, more just than that which existed upon the overthrow of Spanish domination. This appears to us like a radical measure, tending to centralism.

Deplorable accounts are again received from Durango, of the ravages of the Indians in that State and Chihuahua. In one paper we find a list of killed, wounded and prisoners made by the savages in a fight near the end of October. The miserable country appears quite unable to protect itself from those Indians.

The *Diario* of the 14th is authorized to contradict an impression created by the *Monitor Republicano* of the 12th, that Senor Echeverria had proposed a loan

to the Government—half in cash and half in old bonds—and this not being accepted, had suggested that a forced loan should be decreed.

On the 10th of November Gen. Santa Anna transmitted to the Secretary of War, from San Luis Potosi, his correspondence with Gen. Taylor relating to the termination of the armistice. The first letter is from the Governor of Coahuila, covering Gen. Taylor's letter forwarded by the hands of Major Graham. We should not do such injustice to Gen. Taylor's letter as to translate it from the Spanish, in which we find it rendered, were it not necessary to render intelligible and more pointed the reply of Santa Anna.

HEAD-QUARTERS OF THE ARMY OF OCCUPATION, }  
Monterey, Nov. 5, 1846. }

SIR:—In the Convention agreed upon on the 24th of September, it was conceded that the American forces should not pass a stipulated line before the expiration of eight weeks, or until they should receive orders or instructions from their Government. In conformity therewith I have the honor of apprising you that my Government has directed me to terminate the suspension of hostilities, and accordingly I consider myself at liberty to pass the designated line after the 13th inst., by which date I presume this communication will have reached your hands at San Luis Potosi.

I have been informed that several Americans, who were taken prisoners at China and other points, are now at San Luis, detained as such. I trust you will deem it an act of justice to release these men and allow them to rejoin the forces under my command.

When the convention was entered into to which I have referred, I entertained the hope that the terms in which it was conceived would open the way for the two Republics to agree upon an honorable peace; and, acting upon this conviction, I at once released the prisoners of war who were in my power, among whom were three officers. At that time I did not know that there were any American prisoners who had been sent to the interior. I trust that my conduct will be deemed sufficient ground to justify you in yielding to this request and to the dictates of humanity towards the American prisoners who I am told are at San Luis.

In case Major Graham, the bearer of this communication, reaches your head quarters, I take the liberty to commend him to your courtesy, and I shall be pleased to receive by him your reply to this communication, whatever it may be. I have the honor to be, with the greatest respect,

Your obedient servant, } Z. TAYLOR,  
Major General of the Army of the United States,  
To GEN. D. ANTONIO LOPEZ DE SANTA ANNA,  
Commander-in-Chief. }

LIBERATING REPUBLICAN ARMY, }  
San Luis Potosi, Nov. 10, 1846. }

Senor General.—At 10 this morning, by an official communication of the Governor of Coahuila of the 8th inst., I received your letter of the 5th, apprising me of your intention, by order of your Government, of breaking the convention agreed upon at Monterey, on the 24th of September last, and passing on the 13th of the present month the line therein designated, by which date you supposed I should receive your communication.

Believing that the terms stipulated in said convention should be religiously observed by both parties, I had taken no step which should tend to vacate it; but in view of the obligation you deem imposed upon you by the orders of your Government, I confine myself by replying, that you can, when it pleases you, commence hostilities, to which I shall correspond accordingly.

In regard to the American prisoners, let me say that there are only seven of them at this post, a list of

whom is annexed; and, relying upon your representation in regard to the release of several Mexicans, I have determined to respond to your generosity by doing the same to the seven referred to, whom the Commissary of this Army will supply with \$70 for their sustenance upon the road.

You remark that when the convention was entered into at Monterey you entertained the hope that the terms in which it was conceived would open the way for the two Republics to agree upon an honorable peace. Laying out of the question whether that convention was the result of necessity or of the noble views now disclosed by you, I content myself with saying, that from the spirit and decision manifested by all Mexicans, you should banish all idea of peace while a single North American *in arms* treads upon the territory of this Republic, and there remains in front of its ports the squadrons which make war upon them. Nevertheless, the extraordinary Congress will assemble in the capital towards the end of the present year, and this august body will determine what it shall judge most suitable for the honor and the interests of the nation.

Major Graham has not arrived at my quarters. Had he done so, he would have been received in the manner due to his rank and employment, and in conformity with the wishes expressed to me in his behalf by you.

I have the honor of offering you the assurances of my distinguished consideration. God and Liberty.

ANTONIO LOPEZ DE SANTA ANNA.  
SEÑOR MAJOR GEN. TAYLOR, General-in-Chief of the Army of the United States of the North.

The following is a list of the prisoners whom Sergeant Muriano Hernandez conducted to San Luis Potosi, and who have been set at liberty by Gen. Santa Anna.

Charles W. Taft,	Henry P. Lyon,
John Harrisman,	James Q. Read,
Edward F. Feeny,	Elisha Puett,

Thomas Gillespie.

It is probable that there may be some slight inaccuracy in the above names. Two of the men thus saved were Texans, who it was supposed at Monterey, among their comrades, were dead.

The readers of the above correspondence may be curious to know how the Mexicans regard the resumption of hostilities. We translate the leader of the official journal of the 14th ult., which is by no means so arrogant and self-confident as is usual with Mexican editors:

By the communications which we this day insert our readers will learn that Gen. Taylor has declared that he is about to recommence hostilities upon the Republic. The moment has arrived—the result is close at hand of a terrible conflict which is to decide the future lot of the nation.

The enthusiasm of our army is great; it is determined to fall or triumph, and we trust it will know how to avenge with honor the Mexican blood which flowed at Matamoros and Monterey.

The whole world is contemplating this struggle; its eyes are fixed upon our Republic, whose rights and prerogatives as an independent and sovereign nation have been as audaciously as perfidiously trampled upon by the U. S. of the North. If the Republic rises with the emergency; if by the elastic impulse of all its citizens it shall chastise its enemies, and if by force of arms it makes its international rights respected, from that day forth the fate of Mexico will be eternally fixed, since it assures its independence, its respectability abroad and its liberty at home.

Mexicans! this is not a question of party—it concerns our political existence. Let us, then, assist by every means in our power in the national defence; let us sacrifice ourselves, if it be necessary; but in suc-

cumbing, let our last words be "Independence and Liberty!"

## COMMERCIAL.

REPUBLICAN BANNER OFFICE,  
Nashville, Dec. 23, 1846.

The weather is clear, and pleasant. The River is in fine navigable order—but is at present on a stand.

COTTON—Comes in slowly. We quote extremes 7 50 to 8 30—the latter is only given for a very superior quality, and is a slight advance upon previous quotations.

TOBACCO—Is received principally on storage. Sales continue to be made at Johnson & Smith's, Hamilton's and Yeatman and Armistead's at 1 90 to 4 50.

NEW ORLEANS, Dec. 14, 2 P. M.

Sales of Cotton 2000 bales—quite an animated enquiry.

## 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 1089 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 coarseness, 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 our judgment and taste, to present to us the production of some gifted mind, mangled and brushed by the dull knife of some pedantic pruner. The Baptist Hymn Book, we say, is free from this sin against all fairness, propriety, and good taste. We have the hymns as they were written by their authors. The hymns in this edition, also, have been set to music by the celebrated author of Mason's Hymn, another great advantage to all scientific singers.

"Although the Baptist Hymn Book has such a large collection of hymns, yet the edition before us is a small volume, capable of being carried without the least trouble. In the paper and workmanship, it cannot be excelled; and is the neatest book we have ever seen from the western press. We hope the Baptist Hymn Book will be adopted at least by our Western Churches—it is worthy of being received by all our churches."

Extract of a letter from Rev. S. W. LYND, of Cincinnati, O. addressed to the publisher:

"I thank you for your kindness in sending me a copy of



**THE PSALMIST:**

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

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

Assisted by

WILLIAM R. WILLIAMS, *New York,*  
 GEORGE B. IDE, *Philadelphia, Pa.,*  
 RUFUS W. GRISWOLD, *Philadelphia, Pa.,*  
 STEPHEN P. HILL, *Baltimore, Md.,*  
 JAMES B. TAYLOR, *Richmond, Va.,*  
 JOHN L. DAGG, *Penfield, Ga.,*  
 W. T. BRANTLEY, *Charleston, S. C.,*  
 R. B. C. HOWELL, *Nashville, Tenn.,*  
 S. W. LIND, *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. Cone, 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; Huron, (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. 13mo. 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.