

THE BAPTIST.

R. B. C. HOWELL, D. D.
REV. J. R. GRAVES,
EDITORS.

"One Lord, one Faith, one Baptism."

GRAVES & SHANKLAND.
W. F. BANG & CO.
Publishers & Printers.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, INVARIABLY IN ADVANCE.

Vol. 3.

NASHVILLE, NOVEMBER 21, 1846.

No. 13.

MINUTES OF ASSOCIATIONS,

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

AN ASSISTANT.

We have the pleasure of announcing to our readers that the Committee of Publication have, at length, succeeded in procuring the services of an Assistant Editor for this paper, whom we here introduce in the person of our beloved brother J. R. GRAVES, the indefatigable and successful pastor of the Second Church in this city. Bro. Graves is already favorably known to many of you as an eloquent speaker, and a very handsome writer. We shall still retain our supervision of *The Baptist*, and see that nothing finds its way into its columns that ought not to be there, and that what ought to be shall be published. And, since we do not desire to have credit for any thing we do not write, all articles of any importance hereafter written by us, will bear the signature of H. For the remainder our readers will look to our Assistant. By this arrangement we hope to render this paper still more acceptable to our patrons.

NASHVILLE SECOND CHURCH.

Bro. J. R. Graves accepted the pastorship of the second Church but for a year, which expired on Sabbath last, on which day he preached a closing sermon. The members met and addressed to him the following communication which we are requested to publish.

NASHVILLE, NOV. 15, 1846.

Dear Brother:—The termination of your pastorship of the 2d Baptist Church has brought with it to us feelings of the most profound regret; and did we not entertain the pleasing hope that, on your return from the journey you are about to undertake, to promote the objects and ends of the Publication Society of Tennessee, you would again resume the pastoral charge of the Church, the language we have used, would be weak to express our sorrow and disappointment. We feel it a great pleasure to us, to

offer you, at a time like this, some expression of our high regard for you, and of our lasting gratitude for the able services you have rendered us in building up the Church here. One year since, when you entered upon your pastoral duties, our Church was in a very low and despairing condition, numbering 25 members, (8 males and 17 females,) with hardly life enough to exist. But through your instrumentality, and the great kindness and blessing of God, we number 76, (34 or 5 males,) active and zealous members. You have gained for yourself, in so short a time, the love of the whole church and a large congregation, and the personal esteem and friendship of all that have had the pleasure of your acquaintance. We regret this separation, which we trust will be short, and we unite in invoking the preserving care of Heaven to be extended to you throughout your long and perilous journey, and that you may be speedily returned to the bosom of your family and church in safety and health.

WM. C. STITES, *Mod.*

Done by order of the Church.

J. B. CONNELLY, *Ch. Clerk.*

We have the pleasure of saying that brother G. was unanimously re-elected, accepted, and will re-enter upon the duties of pastor immediately on his return from the eastern cities, whither he is about to make a rapid excursion on business.

APOLOGY.

A large amount of important matter prepared for this paper has been crowded out. It shall appear next week.

A NEW PERIODICAL IN TENNESSEE

We have received, and take pleasure in publishing, the following prospectus for a Monthly, to be published in Knoxville. We are well acquainted with the proposed Editor, bro. H. Sears, the Pastor of the Church in K., and know him to be possessed of rare talents as a writer, and superior qualifications in other respects. The brethren of East Tennessee will be greatly benefited by such a work, and since this is to be a Monthly, and ours is a weekly,

we do not suppose that the interests of the two papers will at all come in conflict. The enterprise has our very best wishes for its complete success.

PROSPECTUS
OF

The Christian Magazine.

It is proposed, in accordance with arrangements made by ministers and brethren, convened at the late session of the General Association of Baptists of East Tennessee, to publish at Knoxville, under the above title, a monthly periodical devoted primarily to the interests of the denomination in this division of the State.

The labors of the Rev. H. Sears, pastor of the Church in Knoxville, have been secured as Editor, assisted by the Rev. Wm. Cate, of Jonesboro', and Rev. J. Scruggs, of Madisonville, as Corresponding Editors.

The want of such a medium of communication among the Churches of East Tennessee has been long felt; while the importance of a more general diffusion of religious knowledge, thus secured, cannot fail to recommend itself to the judgment of every one.

In advocating the cause of a pure, Bible Christianity, as presented to the world in a spiritual church, with Gospel ordinances, and an enlightened evangelical ministry, an endeavor will constantly be made to exemplify the loveliness of its spirit by *speaking the truth in love*.

The interests of Sabbath Schools, Education, and other kindred objects, will not be overlooked; and while, to a certain extent, it will be the advocate of distinctive principles in religion, we trust that the general character of the work will be such as to render it instructive and entertaining to the common reader, and to Christians of every name.

The work will be published monthly, in octavo form, and each number will contain 24 pages of reading matter, enveloped in a colored cover. It will be printed in a neat style, on paper of good quality; and will in its typographical appearance be in all respects a periodical creditable to the denomination and we trust satisfactory to its subscribers.

The subscription price will be \$1 a year, payable invariably in advance, or before the publication of the second number of each volume. All subscriptions to commence with the volume, and none received for a less term than one year. These conditions must be scrupulously complied with, in order that the work may be afforded at the low rate specified.

All letters in relation to the "Magazine," or on business connected with it, should be *post paid*.

It is desirable that the friends of the enterprise should exert themselves in obtaining subscribers, and send their names at once. The work will be commenced as soon as 1,600 subscribers are secured, and it is believed that by proper efforts these may be had by or before the 1st of January, 1847.

All Ministers of the denomination and Clerks of its Associations are requested to act as Agents.

Letters may be addressed to Rev. H. Sears, Knoxville, Tenn.

A DISCOVERY.

We have discovered another Association in Tennessee, never before heard of—by us. We fished it out of the Florence Enquire, a country newspaper, a copy of which fell by accident into our hands. The title page reads thus—"Minutes of the THIRD SESSION of the BETHLEHEM ASSOCIATION of Free Will Baptists." What they mean by Free Will Baptists we do not know. This body has seven Churches, one hundred and fourteen members, how many ministers we are not informed—baptised 20, received by letter, and by examination, 12, restored 2, making an increase of 32; dismissed by letter 4, excluded 2, dead 1, making a diminution of 7: and a nett addition of 24 members. That our readers may see how the Bethlehem Association does things, we will present the whole of the minutes. Here they are:

The Association convened at Deep Spring Meeting-house, and the Delegates unanimously took their seats. After praise and prayer, they proceeded to the transaction of business.

1. Letters from seven Churches were read and the names of their Messengers enrolled.

2. Carlisle C. Vandivere was chosen Moderator, and John Minton, Clerk.

3. Called for Partitionary Letters—received one.

4. Chose a Select Committee, viz: Nicholas Welch, John Turnedy, James Rose, Elisha Vandivere, G. H. Vandivere, John Kyle, with the Moderator and Clerk, to arrange the unfinished business, and to report on Monday at 9 o'clock.

Met on Monday Morning according to adjournment.

The Committee and Delegates convened and took their seats, and after praise and prayer—

1. The Committee was called on to make their report, which was read, received, and the Committee discharged.

2. Called for corresponding letters and received none.

3. The system of union was called for, read and received.

4. Resolved, That the correspondence with the Mount Mariah Association be deferred until further information.

5. This Association advises the different Churches in her union to use their utmost influence to promote the young gifts.

6. Resolved, That the Churches be requested to send a contribution by their respective Delegates to get the Minutes printed for 1847.

7. Resolved, That the next Association be held at Brush Creek Church, Lawrence county, Tenn., commencing on Friday before the second Lord's day in September 1847.

8. Resolved, That brothers J. Minton and Nicholas Welch superintend the arrangement of the Minutes for 1846.

9. *Resolved*, That this Association commemorate the death and suffering of our Lord and Saviour Jesus Christ, at their next Association.

10. *Resolved*, That there be a Protracted Meeting held at Silent Grove meeting-house, Wayne county, Tennessee, commencing on Friday before the third Lord's day in July 1847, and that the ministers and brethren be invited.

11. *Resolved*, That any brother be at liberty to prepare a circular letter, and bring up to the next Association for examination.

12. Adjourned until the time of our next meeting.

Signed by the Moderator and tested by the Clerk.

CARLISLE VANDIVERE, *Mod.*

JOHN MINTON, *Clerk.*

We wish they had published that "System of Union." We should like to see it.

INDIAN MISSIONS.

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

It will be seen, by reference to the minutes of the General Association, that a resolution was passed, to unite with the Convention of East Tennessee, in supporting one mission family in the Indian Territory. In carrying out this resolution the subject of Indian Missions, will be brought more directly home to the active benevolence of the christians of Tennessee. I say *active*, for a great many profess to have much, that is always kept on hand as a sort of capital stock, never to be drawn upon.

Let there be no murmuring, because a new channel of benevolence is opened, to call for and convey your alms to water and fertilize the moral wastes of our land, and country. No; "Let us rejoice rather, and bless God" as Bro. Kimbrough said upon this subject in the Association, that "he has opened new channels for us to *bless ourselves*, in filling to the overflow, if required." This is the genuine spirit of the gospel: the feeling that animated the Lamb of God, and caused him to sacrifice all things, and give himself for us and a lost world.

He who gives, is *thrice* blessed; he who receives but once: He is blessed of God, blessed by the receiver, and approved of by his own conscience, and every feeling of his humanity. Let us then, brethren, come up to this work with cheerful hearts, and liberal hands, and secure to ourselves and our churches the blessings of Almighty God. If you wish to become deeply interested in the mission, pledge yourself to support one of the native Preachers in

the field, requiring the sum of \$100, or if you do not feel able to do so much, that you will supply him with plain clothes, to wear out in preaching the good news of salvation to his dying race. And who could not do this? If *this* seems too much; pledge yourself to find him in socks and shoes, these are needed as much as so many dollars. I say do *any of these*, and you will be *immediately interested*, and if interested you will be anxious to hear.

Now I believe, hundreds and thousands of Tennessee Baptists are coming up to this great and glorious work of Indian amelioration and reform, and they will be looking to the pages of the Baptist for information upon this subject, and to learn the blessed results attending their alms and donations. We have concluded to devote one or two columns of the "Baptist" to the department of Indian Missions. Brethren write upon this subject. Speak out your feelings, and christian sympathies. The expression of your sentiments, may cause a hundred bosoms to open, and a hundred hearts to expand towards the poor Indian:

J. R. G.

HENRY SKIGGETT.

The Indian bearing this name is a converted Stockbridge; and is doubly useful as a missionary, from the fact that he can preach to the Stockbridges and Delawares.

When the Agent of the I. M. A. visited Nashville last winter, the first and second Churches united in the formation of an auxiliary society, which has already contributed something like \$75 to the funds of the parent society. He remarked in the course of his address at the 2nd Church that there was an Indian preacher, by the name of Skiggett, one of the most useful missionaries in the field, who was so destitute of clothes, that he was entirely unfitted for the discharge of his duties. The Brethren and Sisters consulted together and resolved to furnish him in clothes, in part at least for the coming year. That our people may become better acquainted with Bro. S. we subjoin the following letter from his own pen, which informs us that he is again in the field.

From the Indian Advocate.

NEAR FT. LEAVENWORTH, Indian Ter. }

February 3d, 1846. }

Dear Brother:—It has been a long time since I wrote to you, and the reason that I now write is only for the purpose of letting you know that I am in the field, trying to labor to promote the Kingdom of my Redeemer among my red people.

I just returned yesterday from Kickapoo. I went up there last Saturday, and on the Lord's day I preached to the friends above mentioned, from the words of my Master, found in St. John, the 8th chapter, and the 56th verse; and I think I am safe in saying to you that we had a really good meeting among them. It seemed as if the Lord was with us, and that he has not left us alone. I had to speak through an interpreter, who is a methodist brother, stationed among those people as an assistant of that Society. I stop at his station, and I am treated by him and his family with much kindness, and as a brother, for which I ought to be thankful to God.

I only wish to let you know that I am at work in my Lord's field. I have not much that I can say. I hope these few lines will find you in good spirits, and with much courage to trust in the Lord for all things. I am trying to do all I can to finish the great work the Lord has given me to do. I want to spend all my time in his cause, and don't want any thing to hinder me. This is my sincere desire. I expect to leave my family again this Thursday coming, and to be gone some time before I can return to them. I am enjoying pretty good health at this time. My wife's health is not very good. She wishes to remember her respects and love to you and wife, and says that she is still trying to go in the good way; so that if she should never see you again in life, she may see you where you shall never part. So I come to a close. May the Lord be with you and help you, is my prayer.

Your affectionate brother, farewell,

HENRY SKIGGETT.

P. S. Please to write to me, for I should like very much to hear from you.

REMARKS.

Often on reading a letter from a native, curiosity is aroused to know something further concerning him. Some who would feel a pleasure in putting a suit of clothes upon a native preacher, would be gratified to learn something of the size of his person, &c.

Henry Skiggett is a dark skinned Indian about six feet high, and somewhat slender. He suffers much with rheumatism in his feet, in consequence of which he is somewhat lame. His education in English may be inferred from his letter, which has been but slightly corrected in transcribing. He preaches to the Stockbridges and Delawares in their respective dialects. He has been a worthy member of the Baptist church ten or twelve years, and is regularly licensed to preach. He is related to Capt. Hendricks, the principal Chief of the Stockbridges, and is a kind of assistant of his. He has a wife and two or three little children. He is very poor; which is greatly owing to his bodily afflictions. His labors in the ministry have not been in vain, but he never has had that encouragement to labor which his good sense, genuine piety, sound doctrinal views of christianity, and devotion to the interests of religion, merited. Since the organization of the American Indian Mission Association, its treasury has not allowed it to send that amount of relief to him that was desirable.

From his letter, and other sources of information, it is believed that his impulses to work as a minister, have recently received strength, and the Board are resolved if possible, to feed and clothe him and his family, (they ask nothing more) and afford him an opportunity of realizing the ardent desire of his pious soul, to employ all his time in "promoting the Kingdom of his Redeemer among his people."

Now brethren of the Churches near us, how many will aid us in this enterprise? The inclement winter is approaching, who should be warmer clad to meet its blasts than the poor Missionary on the prairies? Who will give the materials for an overcoat? Who flannel and domestic for shirts? Who will give jeans for coats and pants? Who shoes? And there is many a warm hearted sister who would knit the socks if she knew any way to get them to him. Direct them to the Treasurer of the Indian Mission Association, Nashville, and leave them with Bro. Thomas, or Bro. Shankland, or at the Office of The Baptist, and they shall be forwarded immediately. Come Brethren and Sisters will you help in this object? We can do a great deal and scarcely feel it. Let us try.

J. R. G.

FUNDS.

Our worthy and persevering bro. G. B. Davis, succeeded during the few weeks he spent in our State in realizing for the Indian Missions in cash and pledges \$572 42. This was a good answer to the first call for this mission in Tennessee. But she has louder answers in store for the Board than this. Tennessee has *Christians* as well as *Soldiers*.

Youth's and Sabbath School Department.

My dear young friends, I have long been thinking about trying to write something, or to find something written by some one else that would be interesting for you to read, and would render our paper interesting to you, so that you would wait with impatience for the day to come which should bring The Baptist. I think you will read with pleasure the Story of a poor little New England boy—here it is:

STORY OF GEORGE WILSON.

A few years since as the Rev. Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first sight appearance, but whose intelligent eye fixed the gentleman's attention, as the boy enquired, "Sir, can you tell me of a man who would like a boy to work for him and learn to read?" "Whose boy are you, and where do you live?" "I have no parents," was the reply, and have just runaway from the work-

house because they will not teach me to read. The reverend gentleman made arrangements with the authorities of the town and took the boy into his own family. There he learned to read.

Nor was this all. He soon acquired the confidence of his new associates by his faithfulness and honesty. He was allowed the use of his friend's library and made rapid progress in the acquisition of knowledge. It became necessary after a while that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet-maker in the neighborhood. There the same integrity won him the favor of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of his shop, where he devoted his leisure time to his favorite pursuits. Here he made large attainments in the mathematics, in the French language, and other branches.

After being in this situation a few years, as he sat at tea with the family, he all at once remarked that he wanted to go to France. "Go to France," said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation, "for what?" "Ask Mr. Gallaudet to tea tomorrow evening," continued George, "and I will explain." His reverend friend was invited accordingly, and at tea time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France.

"In the time of Napoleon," he said, "a prize was offered by the French Government for the simplest rule of measuring plain surfaces of what ever outline. The prize has never been awarded, and that method I have discovered." He then demonstrated his problem to the surprise and gratification of his friends, who immediately furnished him with the means of defraying his expenses and with letters of introduction to the Hon. Lewis Cass, then our Minister at the court of France.

He was introduced to Louis Phillippe, and in the presence of the King, nobles and plenipotentiaries, the American youth demonstrated his problem and received the plaudits of the court. He received the prize, which he had clearly won, besides valuable presents from the King.

He then took letters of introduction and proceeded to the court of St. James, where he took up a similar prize offered by the Royal Society, and returned to the United States. Here he was preparing to secure the benefits of his discovery, by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had attended his demonstrations at St. James, inviting him to make his residence at the Russian court, and furnishing him with ample means for his outfit.

He complied with the invitation, and repaired to St. Petersburg, and is now Professor of Mathematics, in the Royal College, under the special protection of the Autocrat of all the Russias.

Now my little readers, every one of you may become a Geo. Wilson. I do not mean by this,

that every one of you can win a prize in France, or be a Professor of College in Russia. But in this you can resemble him. George, by patient study and application, stored his mind with useful information, and gained that knowledge which enabled him to become a useful and distinguished man. Do you think George would ever have been sent for by the Emperor, if he had never cared for books, or reading, or study? No; he would have still been a poor boy, or a poor man, and nobody would have known that such a person existed. Now, by imitating the examples of George, my readers can make themselves useful intelligent, and even distinguished men. By neglecting your books, and study, you will be ignorant illiterate men, unqualified to fill any office that your good behaviour and character might otherwise win for you. Will you think of this?
J. R. G.

ORIGINAL ARTICLES.

For The Baptist.

THINGS I HAVE SEEN AND DO NOT LIKE.

I have seen church members go to meeting and stay out and talk about almost every thing, except religion, until time for the services of the House of God to commence, and when the minister began to read or pray, rush heedlessly in with loud tramping and confusion, and thus interrupt the meeting.

I have seen church members, who would not unite in singing the praises of God in the sanctuary, but would sing almost any carnal song in circles of amusement.

I have seen church members, who would participate in all the innocent plays and amusements (falsely so called) because they feared they might be thought odd, unsocial and unfashionable.

I have seen church members, who would select the Sabbath to pay idle visits, and thus neglect the House of God and prevent others, who would attend.

I have seen church members, who seemed to take more interest in a novel, than in reading the Bible.

I have seen church members, (heads of families,) who did not pray in their families, except Sabbath morning, and some not even then.

I have seen church members, who were very religious once a year, (camp-meeting time we suppose)—Eds.) and not very circumspect in their general deportment.

I have seen church members, who were very religious, just after their devotions at the shrine of — Bacchus. (i. e. the lower end of a whisky barrel.—Eds.)

I have seen church members, who would

not give two dollars a year for a religious newspaper for the benefit of themselves or their families, pay four times that amount for the good *c-r-e-a-t-u-r-e*.

I once knew a minister to fall out with a member, for joining a Temperance Society. I suppose he could not preach well without a *little drop*, just before going into the pulpit!

A WEST TENNESSEE BAPTIST.

Minister's Retreat, Nov. 6, 1846.

MINISTER'S DEPARTMENT.

From the Christian Watchman, improved by the Editor of the Baptist.

THEME—SERMONS ARE LIKE GUNS.

I. *In respect to size, and qualities, and condition.*—Some are large, others are small; some are long, others are short; some are new, others are old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed.

II. *In respect to kind, calibre and power.*—Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal; that does execution. Some discharge chain shot, mowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb-shells. Some are duelling pistols, used only at controversy:—vile things!

III. *In respect to their discharge and execution.*—Some go off half bent. Some flash in the pan. Some make a terrible fiz, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aiming at nothing, and hit it. Some scatter, prodigiously; some kick their owners over. Some are unerring; others always hit the wrong object. Some have too much wadding, and vice versa.

IV. *In respect to their being dangerous, useful or hurtful.*—Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory.

APPLICATION.

Very much depends upon the manner in which they are made and managed.

POETRY.

SABBATH EVENING.

BY GEORGE D. PRENTISS.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
It slumbers on the hill.

Earth sleeps with all her glorious things,
Beneath the Holy Spirit's wings,
And rendering back the hues above,
Seems resting back in a trance of love.

Round yonder rock the forest trees,
In shadowy groups recline,
Like nuns at evening, bowed in prayer,
Around their holy shrine.
And through their leaves the night winds blow,
So calm and still—their music low,
Seems the mysterious voice of prayer
Soft echoed on the evening air.

And yonder western throng of clouds,
Retiring from the sky,
So calmly move, so softly glow,
They seem to fancy's eye,
Bright creatures of a better sphere,
Come down at noon to worship here,
And from their sacrifice of love,
Returning to their home above.

The blue isles of golden sea,
The night arch floating high,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with religion—deep
On earth and sea its glories sleep
And mingle with the star light rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring, and wakes
A gush of music there!
And the fair depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
The open paths of trackless blue!

Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shine
Of glory undefiled!
And holy aspirations start
Like blessed Angels from the heart,
And bind—for earth's dark ties are riven—
Our spirits to the gates of Heaven.

RELIGIOUS INTELLIGENCE.

For The Baptist.

MURFREESBORO', Nov. 2, 1846.

BROTHER HOWELL:

Knowing that the lovers of Jesus are always encouraged to hear of the prosperity of his cause, I send you for publication, a short account of two camp-meetings, at which I was present a part of the time.

The first was held with the Church on the East Fork of Goose creek, Macon county, (of which brother Bransford is pastor,) and included the second Sabbath in October. It was truly an interesting time, and during the meeting, which continued until Thursday, there

were about forty persons who professed faith in Christ; besides whom there were a number of professions among the colored people. There were nine who obeyed their Lord in the ordinance of baptism on the occasion; others will no doubt follow their example shortly.

On Tuesday night there was a distressing scene took place. Sister Johnson, an elderly lady, who was a worthy member of the church, and the mother of a promising young minister, who died some two years ago, was by accident so severely burnt, that she died in a few days. Though the circumstances connected with her death were appalling, yet her friends and children grieve not as those who have no hope.

The second meeting referred to, was with Siloam Church, same county, served by the same minister as the other. It embraced the third Lord's day in October.

At the commencement of the meeting the weather was rainy, cold and disagreeable, but the brethren had made good arrangements for the accommodation of the congregation, so that we done very well until it cleared off, and the meeting increased in interest. Before I left (on Tuesday morning) there had been eight or ten professions, and it was truly a time of rejoicing with Christians. I have not learned what was the final result.

At the two meetings I sold some twelve or fifteen dollars worth of good books, such as Dr. Howell's work on the Deaconship and Communion; Pengilly on Baptism; brother Cates' Hymn Book, &c.

We have great encouragement to put our trust in God, and labor together with him. May he help us all to live and die at our post, and continue to revive his work.

S. L. SUMMAR.

For The Baptist.

DALLAS COUNTY, Ark., Oct. 28, 1846.

DEAR BROTHER HOWELL:

Believing that you will be pleased to hear of the prosperity of Zion in this destitute portion of our common country, I propose to give you a hasty sketch of my labors and success since I removed to Arkansas.

I came to this part of the State about eighteen months ago, and located where I am now living. This country, or at least this part of it, was new and sparsely settled, but the tide of emigration has continued to flow in rapidly, until now we have a tolerably dense population, and vastly more than tolerable, as to quality and character. And in fact, I doubt very much if the choice portions of Tennessee or any other State can boast of more excellent society, than that by which (under the kind providence of God,) I am now surrounded.

I began, immediately on my arrival here, to proclaim the gospel of salvation to dying sinners; some of whom informed me that they had not heard a sermon before, during their residence in the State. My congregations, though at first small, continued to increase; and were always polite and attentive. About twelve months past, I was enabled to gather

together nine Baptists, including myself and wife, and constituted into a church of Jesus Christ.

Our number continued to increase gradually, as did our congregation; and perceiving an anxious interest manifested among my congregations generally, I proposed to my immediate neighbors that we should hold a camp meeting; they cordially responded to my wishes, and a most worthy and warm-hearted Methodist brother, four of the Baptist brethren and two high-minded and liberal gentlemen, who were then non-professors, united and erected excellent tents and a spacious shed for the accommodation of the meeting. The meeting commenced on Friday, the 2d day of this inst., and continued until Tuesday following. Methodists, Baptists and Presbyterians laboring together with the deepest interest, and the most kindly and christian feelings. Heaven smiled upon the effort. The mighty chariot of the gospel, flashing and burning with Divine light and power, moved forward. Hell and Satan gave way—sinners prostrated themselves upon the right and left, and cried out, "Men and brethren what shall we do to be saved?" And whilst the penitential mourners were continually bursting (in melancholy accents) from the lacerated bosoms, ever and anon, the loud, happy shout of the newly-born soul was heard in hallelujahs. And indeed, my dear brother, I scarcely ever witnessed a more glorious display of Divine power and goodness.

About fifty professed the religion of our blessed Saviour during the meeting; some have done so since, and the good effects are still apparent in the community, among whom are many anxious inquirers.

I had the pleasure of leading nine of the happy converts into the water at our last monthly meeting, and expect at our next, to bury several others with Christ in baptism.

Our church at Brownsville, the neighborhood where I live, now numbers about forty five whites, with the expectation of soon adding many to the number. So you see, Bro. H. "God has done great things for us, whereof we are glad."

Affectionately yours, &c.

WM. H. BAYLESS.

For The Baptist.

CARTHAGE, Smith County, T.,

November 5th, 1846.

BROTHER HOWELL:

Believing as I do, that revival intelligence is interesting to the readers of your valuable paper, I, therefore, send you the result, in short, of what we are doing here.

It has been a long time since any thing has been written for your paper in relation to what is doing in this country in a religious point of view, in consequence of which, one of my brethren, a few days ago, complained, and said he thought it was a duty that devolved upon me. Having been engaged for some time in protracted meetings, I determined so soon as convenient, to write a short communication. This country, during this fall, has been greatly

blessed, perhaps no one small circle of country has been more distinguished for revivals of religion than this.

Peyton's Creek Church, in five miles of this place, of which I am a member, and its humble pastor, has enjoyed revivals, for something like eight years in succession, during which time I have baptised about two hundred persons. The people have become so generally religious we have not got the materials upon which to operate, so that the number of our conversions are comparatively small, but we still, however, have happy revivals. We have just closed a meeting of eight days, and truly the refreshings from the presence of the Lord were realized. Some several persons professed faith in Christ.

Hogan's Creek Church, located in one mile from this place, is also a lovely church. She is now enjoying a happy revival. The meeting is now in session, and this is the sixth day. Seven persons have professed religion, and there are still more who occupy the anxious seat. When this meeting will close, I cannot tell; though I am compelled to leave, and then there will be no person to preach for them. We have had no help, only Sabbath, a Presbyterian minister was with us. I have been preaching to this church about ten years, during which time there has been, I suppose, two hundred accessions by baptism.

The Mount Taber Church, ten miles from this place, under the care of Elder D. Smith, has enjoyed lately a happy revival.

The Goose Creek Church, under the care of Elder Wm. C. Bransford, has also enjoyed a great revival. Indeed, nearly all the churches that have regular preaching, have enjoyed revivals. Anti-ism is now lying in the dust, while the cause of effort is onward, and I am constrained to believe, that the time is at hand, when all christians will be effort christians.

Yours in love,

E. B. HAYNIE.

For The Baptist.

ANOTHER PÆDO-BAPTIST ADDED TO ENON CHURCH, ALABAMA.

DEAR BR. HOWELL:—

I wish to give you and your readers an account of an interesting conversion of a young sister to Baptist principles, who was formerly a member of the Episcopal Church. I have received the account from herself, and consequently shall introduce her as narrator.

Yours in Christ,

P. T. HENDERSON.

I was raised from the age of two years in Carlisle, Pennsylvania. My father had me sprinkled when a child, and when at the age of eleven I was received and sprinkled again by the Lutheran Church in that town; for they knew not that I had ever been sprinkled. But, as yet, I knew nothing of a change of heart, without which no one can see the kingdom of God. Some time after I was convicted of sin under the preaching of a Methodist minister; I sought and found peace, as I trust, in

believing in the Son of God. I then attached myself to the Methodists, because I thought them more devoted, with whom I happily lived until a few months since. During all this time I never once doubted the validity of my baptism, there being no baptist preacher in Carlisle to agitate the subject, and, indeed, I never saw but one baptist, a sister, who chanced to visit the place, with the exception of my father, until my removal to Huntsville, Ala. My father was formerly a Lutheran, but on being converted he embraced Baptist sentiments, and acted accordingly.

When it was determined that I should remove to Huntsville, some of my friends remarked, that my father would make a Baptist of me, upon which I said, in a lively manner, that he would never see me plunged into the water. Alas! I knew not what a sacred rite I was sporting with. My father being a thorough Baptist, not ashamed of his sentiments, and exceedingly anxious that every one should follow the example of our Saviour, soon endeavored to convince me of the propriety of following the Lord in all his commandments, but I found no impression made upon my mind until he read to me while sick the 10th chap. of Acts. I there saw that Cornelius and those who heard the words of Peter, believed, received the Holy Ghost, and rejoiced before Peter commanded them to be baptised. Not knowing any Scripture sanctioning infant baptism, I was compelled to give it up, but satisfied my conscience, by reflecting that I had been sprinkled at the age of eleven, and was old enough to act for myself.

My father determined to place me under the instruction of brother and sister Henderson; on doing which he put into my hands a copy of Pengilly on Baptism, and made me promise to read it and compare it with the Bible, which I was reluctant to do, but consented, only to satisfy him; for prior to this time, when I found my mind somewhat agitated upon the subject, I prayed the Lord to banish such thoughts, and let me enjoy the quiet conscience that I formerly had. I had promised to read Pengilly, and I must comply. A portion of the first Lord's day I spent with my teachers, was devoted to reading the tract, together with the Scriptures it referred to, but not prayerfully. No. I had sinned in resisting what light had been afforded, and felt as though I could not pray. But truth is powerful and will prevail; for it soon swept away the traditions of mere sprinkling and pouring, and forced me, against my will, to believe that immersion, and that only, was the Apostolic baptism. I had previous to this time read my Bible, at least the passages relative to baptism, with so little attention, that I remarked, that if I had not brought my Bible with me from Carlisle, I should almost have thought that the Baptists had a different version. I now found the subject so much in mind, that I could not rid myself of it sleeping or waking. In my dreams I saw persons baptised, and was to be myself. I was surprised to find my mind so much upon the subject, so unwelcome as it was. In vain I endeavored to think my sprinkling valid; it

would not, it could not satisfy a scripture enlightened conscience. What must I do? I thought of getting a Methodist to immerse me; but then he would not believe in it himself, and whatsoever is not of faith is sin; so this I saw to be invalid, and could not satisfy my conscience. I had not as yet commenced praying earnestly, and one of my excuses for not submitting to the ordinance was, that I was not a fit subject; but this would not satisfy me. But must I leave the Methodists? all my dear associates, sisters and brethren, with whom I have spent so many happy hours? These thoughts wrung my heart with anguish, and I knew not what to do. One evening I happened to express my doubts concerning my being a subject of divine grace. So bro. Henderson, who asked me several questions, by which I might ascertain whether I was in love with God or the world; one of which was to this import; whether I was willing to give up all for Christ? This question came with power, and brought the subject of baptism to my mind with such force, that I found it impossible to control my feeling, and so retired to my room, and for the first time since I have been troubled upon this subject I cried earnestly to the Lord to direct me in the right way, even if that way should lead me into the Baptist Church. I then felt resigned to do the will of God, but my troubles were not at an end, for when my feelings had somewhat subsided, I found myself still so much attached to the Methodists, that I began to search for a compromise, and at length thought of getting a Baptist preacher to immerse me, and let me still remain in the Methodist Church; but when I thought of asking bro. Henderson whether the Baptists would do it, I remembered reading a piece written by brother Howell, in answer to a similar interrogative, and so I was led to give up this idea. During my distress I eagerly read *The Baptist*, and in almost every number, found an account of some one's conversion from Pædoism to Baptist sentiments, and to crown the whole, there was the notes of a sermon on the subject by Dr. Howell. These I regarded as providentially thrown in my way. With so many convictions, I was again compelled, as I thought, to yield, and accordingly addressed my father, inviting him to witness my baptism; but the struggle was not yet over; the subject of close communion had been often spoken of during my exercise of mind, but I did not know that the Baptists generally held to it; I thought if they did I could not find it in my heart to join them. What! Not be allowed to commune with my dear brethren of other denominations, for whom I have such tender regard, and especially the Methodists, it seemed to me, as the essence of selfishness, and I thought I could not possibly submit to it. But the word of God is powerful and sharper than any two edged sword; for when I saw that He had commanded baptism first, and that in every case it was administered immediately after faith in Christ, allowing no time for communion between faith and baptism, I could but believe that the Lord had joined them together in the order observed by the Baptists, viz: Baptism first, and afterwards

the Lord's Supper, and what God has joined together, let no man put asunder. My heart melted before the Lord, and I now entirely yielded. The next day being church day, I repaired to the house of God, offered as a candidate for baptism, and was accepted, and on Lord's day following, being the first Nov. 1846, followed my Lord and Master into the baptismal stream, and was, by bro. Talliaferro, buried with him and raised from the liquid grave, as I humbly trust, to walk in newness of life. May His holy Spirit assist me to do so, and help me to honor the public profession I made before many witnesses.

There is one thing which bears with considerable weight upon my mind, and was for a while a considerable stumbling block in my way; and that is, why is it that the Methodists and Pædo-baptist preachers in general (many of whom are learned) do not see and practice this ordinance as delivered by the Lord? They profess to be Bible students and teachers, why do they not examine prayerfully this subject, and teach the ordinance as first delivered, knowing that they must give an account of their stewardship to the Lord?

My brethren and sisters, I still love you; I believe you to be pious and zealous; but I have been compelled to leave you, in order to follow my blessed Redeemer. But we need not be separated; it is not only your privilege, but your imperative duty to follow the Saviour. He says, "If ye love me keep my commandments, and where I am, even there also shall my servant be." Before I yielded to the cross, there were many difficulties in my way, but when I took it up, they all vanished, and I found His "yoke easy, and his burthen light." I now have the answer of a good conscience, and am assured, that I have performed what our Lord called a righteous act. For the benefit of any who may wish to examine the Scriptures on the subject of believers baptism, I will here point out the passages in the New Testament, or at least some of them, which bear directly on this subject, hoping that every one who desires to follow the blessed Redeemer, will read them prayerfully. Matt. iii; Mark xvi: 15, 16; Luke iii; John ii: 23; John vi: 1, 2; Acts ii: 41; Acts viii: 12, 38; Acts x: 47, 48; Rom. vi: 2, 3; 1st Cor. xv: 29; Col. ii: 12.

ELIZABETH F. LEHR,

For The Baptist.

ROCK SPRING, Ill., Nov. 1, 1846.

DEAR BROTHER HOWELL:

During the past summer, I have been so much occupied as to neglect, not to forget, my correspondence with you.

The religious condition and prospects of this part of our country, are not as encouraging as desirable, or as has been customary in by-gone years. There are few, or rather no revivals in our churches. In some cases a falling back in numbers and religious influence; in other cases, an improvement in providing houses of worship, obtaining regular pastors, and obey-

ing the command of Jesus Christ in sustaining them.

In the Southern counties of Illinois, towards the Ohio river, is a growing Association of about 30 Churches, called *Franklin*, which has been raised up within half a dozen years past from a very small beginning, chiefly by the labors of several zealous, working brethren from your State. The names of the Ferrels, Williams, Vice, Vance and others will be recognized by some of your readers along the Cumberland river.

The *Nine Mile* Association, so called from a prairie and a church of that name, was formed last year. Its churches are in the counties of Perry, Randolph and Washington; small in numbers, and but few preachers, but laborious, self-denying and active brethren. It was with the *Nine Mile* Church, we held a sort of preliminary convention last June, as a step towards the organization of a missionary body in Southern Illinois. The *Clear Creek* Association lies in the tract of country between the *Franklin* Association and the *Mississippi* river, in the counties of Jackson, Union, Alexander and Pulaski. I have not seen the Minutes for two years, and cannot give statistics for a later period. There are some valuable and hard working brethren in the Churches, but the ministerial influence has much diminished by the decrease of two efficient brethren, Brown and Howard, which took place in the early part of the year.

The Churches of the *South District* Association are spread over the region where I reside, though the little church to which my membership has long been attached (*Rock Spring*) belongs to the *Edwardsville* Association. The *South District* is the oldest effort body in the State. Some of its churches were formed nearly forty years since, and its twenty-sixth anniversary was recently held. I was not present, though it was but fifteen miles from my dwelling, as I was absent in Missouri at the time, but I learn the meeting was harmonious and efficient. *Belleville* Church reported a revival to some extent last winter. The churches, generally, are progressing in order. Several have erected substantial and respectable houses of worship, and obtained pastors. The church called *Silver Creek*, the oldest in the body, where the Association was held, has put up and finished a substantial brick edifice, and sustains preaching regularly, and has a Sabbath School and Bible class.

The Church in *Belleville*, the seat of justice of *St. Clair* county, and eight miles from my residence, built a neat, tasteful brick house last year, which is nearly paid for. They have Elder *W. F. Boyakin* for their pastor, and support him. *Bethel* Church, which is 8 miles North-west from my residence, erected a large framed house in 1840, and finished it complete. Two ministers, brothers in the flesh, had supplied them. A debt of a few hundred dollars on the house, in the embarrassment of pecuniary matters, caused them much trouble, as did adjusting and settling the question who should be pastor. The principle adopted by the Church at first, was to raise what they could

by subscription, and the balance of the expense to be met by an assessment on the members according to property and circumstances. As money became scarce, some demurred at payment, and seemed disposed to leave the debt to be paid by the Trustees, but the Church as a body have sustained and carried out the principle, to the exclusion of two or three refractory members. They now support a pastor, and each member has to pay his proportion. This is fair and equitable, and the sooner religious folks learn it, the better. Other churches in this body are also making progress.

When churches build comfortable houses of worship, they ought to provide pastors, and obey the gospel in sustaining them. I teach and preach that it is wretched economy to spend several hundred dollars, to build and fit up a house, to meet in but *once a month*. Churches that only hold *monthly* meetings need no house specially for the purpose. They can meet any where twelve times in a year—a tobacco-house—a gin-house—or a large corn-crib would do well enough. If a church is at the pains and expense to put up a comfortable house of worship let them make arrangements at once to have a pastor and pay him, as the word of God requires.

We talk these matters out **LOUD** in this part of Illinois, so that all can hear and understand,—and it produces good effect. People have common sense, and can soon find out, if they have a useful pastor, they *must have* all his time and talents. Then he is worth something. A preacher's *time and talents are his own*, for the benefit of his family, as much as any other man's, and no church or people have any more *right* to the time and talents of a minister, for their benefit and that of their families, without a fair compensation, than they have to the time and talents of any other person.

But if a preacher employs no time but the Lord's day, and cultivates no talents, by habitual study; and only preaches just what he happens to think about when speaking, why, surely, he ought not to be paid. He ought to consider it a great privilege to be permitted to preach the gospel in that manner.

We have a Ministerial Conference held in this region once in three months, when these, and many other subjects, are fully and freely discussed, and essays are read on various topics. It is well attended and produces excellent effects. At the last Conference I read an essay at some length, showing it to be the duty of each member of the Church, from Scriptural authority, to pay his proportion of the expenses of the Church; including the support of the pastor.

Yours fraternally,

J. M. PECK.

PRONUNCIATION OF MEXICAN NAMES.—Chihuahua is pronounced *Che-waw-waw*, equal accent on the two last syllables. Monterey, *Mon-te-ray*, accent on the last syllable. Saltillo, *Saul-teel-yo*, accent on the second syllable. San Luis Potosi, *Sann Luis Po-to-see*, accent on the second syllable of Potosi. Guanajuato, *Gwan-a-wat-o*, half accent on the first, and full accent on the third syllable.

ARMY NEWS.

From the New Orleans Picayune, Nov. 3.

VERY LATE FROM MEXICO.

Through the same channel by which we received the intelligence given in another column from the Gulf squadron, we also received papers from Vera Cruz as late as the 22d of October. The intelligence is interesting and important.

In the first place we may say in general terms that in no paper which we have opened do we find any token of submission on the part of the Mexicans in their conflict with this country. Every paragraph breathes threats of vengeance. Their losses are enumerated in detail, to found thereupon more urgent appeals to the patriotism of their citizens to give up every thing for the support of the war. It is not too much to say that there is the warmest enthusiasm apparent in all that we read—whether in editorial remarks or the military addresses with which the papers are crowded. The spirit of all is, "War to the knife."—But this shows the surface of affairs only. We shall have occasion to note incidents, which lead us to suspect the country is by no means so united as the crisis in her affairs would seem to demand.

We enter into the details of the news without much attempt at arrangement or time for revision; but this will be excused. And first of Santa Anna.

The news of his arrival at San Luis Potosi, which we gave the other day, was at least premature. He did not reach there till the 8th of October. As every thing in regard to his movements is sought after, we annex his letter announcing his arrival:

LIBERATING ARMY OF THE REPUBLIC,
Headquarters, San Luis, Oct. 10, 1846. }

Most Excellent Sir:—On the evening of the 8th inst. I arrived at this capital, accompanied by my staff, and established therein the Headquarters of the Army of Operations, destined to repel the unjust invasion made upon the Republic by the Army of the United States of the North.

I have the pleasure of saying to your Excellency that my entrance into this State was made amidst the congratulations of a magnanimous people who have not ceased to bestow upon me profuse marks of consideration, and the same remark will apply to the authorities and public functionaries of all classes.

Oblige me by communicating these facts to his Excellency, the General charged with the supreme executive power, and accept assurances of my consideration and esteem. God and Liberty.

ANTONIO LOPEZ DE SANTA ANNA.

To the Secretary of War.

One of the first acts of the wily generalissimo was to supply himself with funds. This he did very effectually by seizing upon a *conducta* of specie, thereby getting hold of two millions of dollars. His pretext was that it was unsafe to forward this large amount of money to the sea coast in the present state of affairs. He gave receipts for the money and his individual bonds for its restoration. It must be confessed that this mode of supplying his coffers is infinitely more expeditious than advertizing for a loan, and more acceptable to the people at large than a forced loan from the clergy. The accounts we give of this great financial stroke, we do not derive from Mexican papers, but we have entire faith in the facts. We trust they will be satisfactory to English merchants, and be accepted as an earnest of the security of the money they loaned Mexico on the mortgage of the Californias.—We find Santa Anna's letter, of the 10th ult., in the latest paper before us. We regret to say that the papers give us no clue to his plan of operations.

But while Santa Anna was on his way to San Luis, he wrote back from Queretaro, on the 3d of October,

as follows: "The disaster which we encountered at Monterey is not so great as I at first thought. Our troops have left for Saltillo and have already occupied the principal points of the Sierra. So far from the troops having become demoralized, I am assured that great enthusiasm prevails among them. Their success has cost the enemy, according to incontestible evidence, more than fifteen hundred men. Our artillery was well managed, and it is said that the enemy believe it was served by French officers. * * * *"

I am now about to unfold all my character, with the energy which is habitual to me, and the Americans will very soon succumb, or I shall cease to exist." Upon copying this effusion of Santa Anna, the *Diario* breaks forth: "May Heaven crown with the most brilliant results the patriotism of this illustrious child of his country, whom we ardently desire to see return to the capital covered with glory."

We now for the first time learn what fruits the Mexicans derived from the seizure of our mails near Marin, intended for Gen. Taylor at Monterey. Among the multitude of papers forwarded by Ampudia to Santa Anna and the Government, we find a letter from our Secretary of War Mr. Marcy to Gen. Taylor, revealing the design upon Tampico and San Luis Potosi. The letter is dated Washington, Sept. 2d, and though our account of the contents of the letter will be an old story at Washington, we may say here that the design of the Secretary's letter is to obtain Gen. Taylor's opinion, rather than to dictate a line of proceedings for him. He is told what the Government has thought of doing, and asked what he thinks about it. The Government refers to him for information upon various points—as to the difficulties of his own advance—whether he deems it advisable to continue his march upon San Luis Potosi, and various kindred topics. The letter pursues its inquiries in the most respectful terms, deferring it to the better judgment of Gen. Taylor; but it of course discloses our plans, the number of troops intended to be used against Tampico, and some other general particulars. The letter of Gen. Ampudia covering Mr. Marcy's despatch, contains a singular paragraph, if, in our haste we rightly apprehend it. It is to the following effect: "Every moment which passes, confirms my idea of the immense advantages we have gained from fighting four consecutive days at Monterey, since now the enemy entertains great respect for the Mexican soldier, and American blood flowed with such profusion that from the Generals of the enemy came the suggestion of an armistice of eight weeks, which disarms, as it were, a great part of his regular troops."

Since writing the above we have seen another positive assertion made on the authority of Ampudia that the idea of the armistice was suggested by American officers, and the Mexicans are led to presume it was suggested by them because the greater part of our regulars were cut to pieces at Monterey.

The Mexican accounts of the battles of Monterey are more numerous than have been published in the United States. As a matter of necessity, they praise very highly the valor of our troops, and they insist upon the obstinacy and gallantry of the defence. The movements of Gen. Worth on the west side of the town are described as very brilliant. One fort taken by Gen. Worth is said to have been taken and re-taken three several times—once by Gen. Mejia at the point of the bayonet, capturing at the same time 300 Americans and eight pieces of artillery. Some of their first accounts declared that Gen. Worth was killed. From Saltillo Gen. Ampudia wrote to his government demanding an investigation of his conduct, both before and after Gen. Taylor presented himself at Monterey. He courts scrutiny, alleging that "as the laws of honor and the good of his country are the only elements of his existence, his mind cannot be tranquil until the Secretary of War, the supreme government, and the Republic are satisfied with his conduct, considered un-

der every aspect." This humble letter does not save him from the letter writers. They charge him with the grossest cowardice and incompetency. But we have neither time nor space to-day to enter further into the Mexican accounts of the battles. One thing we must note, however. Almost all their accounts say that they refused to capitulate until we agreed to salute their flag, and then they boast ostentatiously that the Americans did in fact salute their flag. Before the two months' armistice expires, the Mexicans count confidently that Santa Anna will have an army around him which will prevent any further advance of General Taylor.

The Mexican papers are full of the orders of Gen. Salas, made through his secretaries, providing resources for the war. We have various circulars of Almonte, one of which is in the nature of a manifesto and written with marked ability, but we cannot give it to-day.

On the morning of the 14th of October a rumor was circulated in the City of Mexico that some battalions of the National Guard designed to issue a *pronunciamento*, the object of which was to wrest the reins of government from Gen. Salas, on the ground that he was aiming to perpetuate his power and intended to seize upon the property of the commercial classes. This rumor was followed by another of dissensions in the Cabinet, threatening the stability of the Government. The multitude assembled in crowds about the palace, and at last Gen. Salas, accompanied by Senor Gomez Farias, appeared and addressed the people, endeavoring to soothe and quiet them. The General was received, says the Government organ, with enthusiasm of the liveliest kind.

The excitement subsequently took a new turn.—Senor Cartina, the Governor of the Federal District of Mexico, was said to have given notice to the merchants that he could no longer guarantee the security of their property. The warehouses of the merchants were in fact closed in some quarters, and the owners, it was said, were arming themselves in order to protect their property. This led again to the assemblage of throngs of people deeply anxious to learn the facts, and Gen. Salas and Senor Farias again sallied forth and addressed the people, and succeeded in dispersing them quietly. All this commotion is attributed by the papers in favor of the Government to the intrigues of the monarchists. The Church is roundly berated for favoring the designs of the monarchists. The motives of the clergy were of course their dread lest the Government should seize upon their revenues to carry on the war against the United States. We find unequivocal indications in the papers that such a seizure would be a very natural and justifiable measure on the part of the Government.

An express arrived at Vera Cruz on the 21st ult., which announced that during the night of the 18th there was another alarm in the capital, *similar to that of the 14th*, which was quieted; however, like that of the 14th after some moments of convulsion. We bitterly regret these commotions, says *El Indicador*, because if they are continued, they will infallibly produce our ruin. Our enemy is already in the heart of the country, and nothing but the union of our entire strength can save us. The Government is unable to discharge its weighty obligations toward a foreign enemy, when confidence is thus shaken by unfounded alarms and the time of the Government is wasted in preventing and dispelling them. We annex a circular from the State Department in regard to the last attempt made in the capital. It is the best mode of giving an insight into the internal affairs of the Republic:

CIRCULAR.

MINISTRY OF INTERNAL AND FOREIGN RELATIONS.

Str.—The enemies of the existing order of affairs, who are equally enemies of public repose, have aimed

this day to disturb the peaceable inhabitants of this city, by circulating alarming reports, pretending that private property was threatened and that the citizens composing the National Guard were divided in opinion—all this being done with the corrupt purpose of perpetuating discord and preventing the assembling of that Congress which is to reorganize the Republic. Conduct so perfidious at a moment of extreme peril for the independence of the country, is calculated to effect most deeply every true patriot and the people who eagerly sought to learn the origin of the alarm, and to place themselves around the Supreme Government. But the Government, supported by public opinion, dictated the most efficacious precautionary measures, thanks to which, calm was re-established, without the necessity of a resort to force or any other arms than those of persuasion; and this people, which has been so atrociously calumniated, afforded one more proof of the prudence, good sense and moderation which it has so often given.

In the supplement to the *Diario* of this day of which I send you copies, you will find the proclamation, issued in the circumstances by his Excellency charged with the supreme executive power. Firm in his principles, he is determined to carry out the *programme* of the revolution commenced at Jalisco, and seconded in the Citadel of this capital. Standing upon this basis, he directs me to recommend to your Excellency that you provide, with the most solicitous zeal, that in your State no foothold is found for the suggestions of the enemies of the Plan of the Citadel, who aim at nothing less than the destruction of the Government. But on the contrary, you are directed assiduously to provide for the security of public order and liberty, as well as for rendering the assistance indispensable for the prosecution of the war in which the country is compromised.

I reiterate to you assurances of my regard. God and Liberty.

Mexico, 14th October, 1846. REJON.
Circular to the Governors of the States, and the political Chiefs of Territories.

Subsequently to this latter difficulty Senor Cortina sent in his resignation of his post. His letter is dated the 17th of October. He says that his services can be no longer useful to the Government, as his views and wishes have been misrepresented; and he takes advantage of the order and tranquility which prevails in the capital to lay down his authority. The newspapers promise that he will follow up his resignation with an *exposé* of his motives for taking a step which was regarded as very critical in the then existing state of affairs. The subject of these commotions in the capital is touched upon by the papers as a very grave one, and we cannot doubt it is so considered by the Government, or the above circular would not have been issued. We have, however, the papers upon one side only, and are therefore unable to fathom the secret causes of the difficulty. The promoters of it are stigmatized in general terms as disorganizers, monarchists and enemies of their country.

We may as well mention in this connection that Rejon, the author of the above circular, subsequently resigned his portfolio. We do not know his motives, but it indicates farther disaffection.

The Mexicans appear to be perfectly apprised of the state of things in Matamoros. Their accounts of the sickness which prevails there are quite minute.

The Mexicans have received intelligence that our Government was about to send vessels of a larger class against Vera Cruz. This led to an immediate call upon the troops in the interior to move to the defence of the city and fortress.

From Jalapa we have the address of Col. Sayago to his battalion of National Guards. It is full of enthusiasm and alludes to the success obtained by the inhabitants of Alvarado over our forces, as but the prelude to other victories which await them. We find

numerous military addresses of this kind, all alluding to Alvarado. In Jalapa volunteers are urged to come forward and be organized as light troops somewhat on the plan of "minute men"—to be ready at any moment to march to any point which may be assailed. The enemy evidently are dreading descents upon the coast, and are organizing their forces with the specific view of repelling them.

Domingo Ibarra writes to the Secretary from Puebla on the 13th October that a battalion of troops styled "Libres de Puebla," a part of the National Guard, would leave that city on the following morning, on their way to Vera Cruz, in conformity with the orders of the War Department. From other points, too, troops have gone forward to the same destination.

El Indicador of the 23d October has an article eulogizing Gen. Basadre for his skill, tact and judgment in bringing about the reincorporation of Yucatan into the confederacy, notwithstanding the formidable obstacles which he encountered.

LATE AND IMPORTANT FROM THE SQUADRON.

Abortive attempt on Alvarado—Projected expedition against Tobasco.

On Saturday we published a small slip, in the shape of an extra, announcing the receipt of intelligence from the Squadron in the Gulf, which stated that another attempt had been made on Alvarado, with the same want of success as before. It appears that on the 15th ult., a regularly concerted attack was made on Alvarado, which was kept up in a gallant manner for some time, but in consequence of the grounding of one of the vessels, the *McLane*, which was towing three other into action, Commodore CONNOR thought it better, for the good of the service, to withdraw, without effecting anything. In the *Picayune* of yesterday, are abundant details of the affair, which we somewhat condense for the benefit of our readers.

The Commodore led the attack in the steamer *Vixen*, which crossed the bar in safety, and came abreast of the Mexican battery of twelve guns, where she continued exposed to its fire for a considerable time; but after the accident to the *McLane*, finding that no success could attend persisting in the attempt, the whole of the flotilla again put to sea. It appears that after arrangements were made for the attack, the following vessels—the *Mississippi*, *Vixen*, and *McLane*, steamers; revenue cutter *Forward*, and schooners *Reefer*, *Petrel*, *Bonita* and *Nonata*; set sail for the mouth of the river on the banks of which Alvarado stands. The *Nonata* was the prize recently taken from New Orleans, formerly called the *Belle*, sailing from New Orleans. As we had previously stated in our last advices from the squadron, she had been fitted up with a heavy armament of 42-pound carronades. At daylight on the 15th, the flotilla was about ten miles in the offing, there being a dead calm at the time. They stood in, the sailing vessels in tow of the steamers. There were a number of small merchantmen, a brig-of-war, and two gun boats in the harbor of Alvarado, and great expectations were raised in the minds of the sailors, in respect of prize money. There was a ten-gun battery at the mouth of the river, and as the flotilla passed, each vessel delivered her broadside, but without much effect, in consequence of the distance. A couple of shots from a long-eighteen in the *Forward* fell right into the fort, no doubt astonishing the natives. The *Mississippi* anchored at long-shot distance and discharged her Paixhans in beautiful style. One shot from her dismounted a heavy gun in a stockade on shore. When the flotilla reached the bar, they found the swell of the sea so heavy that the pilots declined hazarding the attempt to take the vessels over.

Several of our boats were then dispatched to sound, and were exposed to the fire of the Mexican batteries for a considerable time, but happily no harm was done. At 1 p. m. on the 15th, the swell having lessened, the line of attack was formed, and the vessels stood for inside the bar. The steamer *Vixen*, flag ship, led, towing gun-boats *Reefer* and *Bonita*; steamer *McLane* followed, towing the *Nonata*, cutter *Forward* and gun-boat *Petrel*; then two launches, three cutters and a barge, which had on board a force destined to attack the vessels of war, brought up the rear. The *Vixen*, with her tow, passed the bar and anchored within point blank range, but the *McLane* grounded. The Commodore finding himself deprived of the support of two thirds, of his force, and being unable to sustain the fire of a twelve gun battery, with but four light guns to return it, was reluctantly obliged to retire. The men in the boats were terribly exposed to the fire of the Mexicans, but as the latter only used round shot, no grape, the sailors escaped all injury. The flotilla accordingly returned to their former anchorage, thus a second time having effected nothing.

Com. CONNOR is stated to have displayed all the qualities of a brave man on this occasion; standing on the wheelhouse of the *Vixen*, he gave his orders with coolness and precision, and but for the unfortunate accident happening to the *McLane*, he would undoubtedly have achieved something that would have redounded to the honor of our gallant navy. The crews of the different vessels composing the flotilla are represented as being almost mad, when the order to retreat was given; they would have engaged in any enterprise, however rash, in order to retrieve their fortune. The whole fault is attributed to the steamer *McLane*, which is stated to be a miserable craft of her kind. She draws too much water to be of any use, and cannot steam more than three and a half knots an hour. Captain HOWARD, her commander, was much chagrined by the mishap, and when he got her afloat again, testified the greatest anxiety to make another attempt. The present failure should be fairly attributed, viz: to the inefficient means at the disposal of the Commodore. Besides, the natural defences of Alvarado are very powerful. The officers of the foreign vessels near the scene of action, commenting on the want of success, were of opinion that it involves no disgrace to the service.

Don Thomas Marin, a very efficient officer in the Mexican navy, commanded the fortification of Alvarado. In his account of the attack, he boasts of the manner in which he defeated us, and says he is ready again to repel us, should it be renewed. One Mexican in the town, a Captain in the army, half-a-mile in the rear of the fort, was killed by a shell from the *Mississippi*. The colors on the fort were destroyed by another of her missiles, but they were quickly replaced. Half-a-mile up the river from the spot on which the fort is built, there was a three-gun battery, near which were the brig-of-war and two gun-boats. By a singular coincidence, the pilot who was on board the *McLane* when she grounded, is the same that was on the *Truxton* when the latter was lost. No blame is, however, attributable to him, as he gave due warning, and the vessel grounded as she was going about. He seemed to be under the impression that he would fall by the first shot. He is a Scotchman, named JIM McNEIL.

We are very glad to record that no casualty occurred, either in the vessels or boats; it is indeed a circumstance of extraordinary character, that not one man was killed or wounded, when we consider the quantity of shot fired. The water was dashed over the crews in abundance by these missiles as they ricocheted. The old Commodore on one occasion had quite a bath, but he calmly wiped his face and continued giving his orders, as if he had been in the plain offing, a thousand miles from a foe. We regret sincerely this

untoward affair, but something else will no doubt be soon done to wipe out the recollection of it from the mind of the public.—*N. O. Times, of the 9th.*

From the N. O. Picayune, Nov. 8.
FROM OUR PACIFIC SQUADRON.

In our Mexican papers we find accounts from Tepic, a city within a few miles of San Blas, to the 5th of September. After announcing Com. Stockton's declaration of blockade, it states that the Cyane was blockading the port of San Blas. The Cyane captured there two small Mexican national vessels both from Mazatlan, one called the *Solita*, the other the *Susana*. Two boats had gone ashore from the Cyane and spiked several pieces of artillery in the town. They offered no offence to the inhabitants, but warned them against any intermeddling or hostile proceeding. It was believed at Tepic that Com. Stockton had despatched a vessel to each of the ports of Acapulco, Mazatlan and Guaymas.

By this arrival, too, we were so fortunate as to receive our correspondence from California. Many of the details are entirely new to us, but we presume must have been received at Washington at the same time Com. Sloat's despatches went on. At any rate, we have no room to-day to make use of our letters.

From the Rep. Banner.

DEATH OF A GOOD MAN!

Colonel WILLIAM MARTIN died at his residence in Smith county, on Wednesday, the 4th instant, after an illness of four weeks, in the 81st year of his age.

It has rarely been our lot to record the death of a man so universally respected and honored, or for whom, individually, we entertained a higher esteem and admiration.

WILLIAM MARTIN was born in Virginia on the 26th of November, 1765, and when yet hardly fifteen years of age—towards the close of the revolutionary war—he took part in a campaign against the Indians. About the year 1786 he first came to Tennessee, as the commander of a company of men sent by the State of North Carolina to protect the frontiers, and he may be considered, therefore, as one of the PIONEERS OF THE WEST. After peace had been secured to the early settlers of the wilderness, he returned to Virginia, and, having married, removed to South Carolina. Here he was soon elected to the Legislature; but he could not repress his desire to look again upon the beautiful valleys and hills of Tennessee, and accordingly, in 1798, he removed to this State and settled upon the spot where he breathed his last.

During his residence in Tennessee he filled many important public stations. He was, if we are not mistaken, twice a Presidential Elector, and, more than once, a member of the Legislature. In 1812 and '13 he commanded the 2d Regiment of "old volunteers," and was with Gen. Jackson in the Creek campaign and participated in the battle of Taledoga and other engagements. He was one of the commissioners appointed by the Legislature to adjudicate the Land Warrants located in the Western District.

In every public station in which Col. Martin was placed, he discharged its duties with conscientiousness and ability. He always man-

ifested more care and attention in the management of delegated interests than be bestowed—punctual and thrifty as he was—upon his own private affairs, and neither his constituents nor others, who confided their business to him, ever had cause to complain of neglect or remissness.

But however great the credit which should be awarded to him for his fidelity in the performance of his duties as a public man, it was as a CHRISTIAN that his character was exhibited in its most brilliant point of view. He was for fifty-five years a member of the Baptist Church, and, during that long period, he was most active and efficient in aiding to build it up in Middle Tennessee. He not only professed but practised the precepts of religion—feeding the hungry—clothing the naked, and visiting the sick—while no man, we have reason to know, in this or any other State, has contributed a greater proportion of his worldly means to the support and spread of the Gospel or the relief of the poor and needy. In connection with this part of our subject, we may mention that, in a letter now before us, these words are used: "His death was most triumphant, and occurred in the midst of expressions of his trust and confidence in that Redeemer whom he had served so long, and to whose merits and sufferings he looked for acceptance into everlasting happiness."

Col. Martin was a man of great strength of intellect, which, though it had not received the culture afforded by thorough education in early life, was greatly improved by constant observation and reading, and the ready power of gathering wisdom and experience from the occurrences of an active and busy life. He was bold and decided in his opinions—warm and confiding in his friendships—tenacious of his purposes—and brave as a lion. His form, even in his old age, was manly and erect, and he possessed an uncommon share of personal vigor and strength. He was fond of riding on horse-back, and not longer ago than November last—when we were leaving his hospitable roof, where we had listened with so much pleasure to his graphic descriptions of the trials and difficulties of the early settlement of Tennessee, and the lively anecdotes of men and things which a ready and vigorous memory afforded—he mounted his horse without any assistance, and accompanied us for several miles on our way, telling us, at parting, that, old as he was, he rarely suffered from fatigue or sickness. When we last heard from him, it was his intention to make a visit, on horse-back, to the home of a portion of his family in Mississippi, a distance of four hundred miles! But, alas! his contemplated journey has been prevented by death, and he has been called to enter upon a voyage to "the undiscovered country from whose bourn no traveler returns." His numerous friends and his large family, however, may gather consolation from the reflection that he has not been taken unawares, but that he has descended to the grave full of years and of honor, and prepared to render up a willing account of "the deeds done in the body."

THE PSALMIST:

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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 hymnbook extant.

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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.

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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. Mallory, 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.

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Nov. 21, 1846.

COMMERCIAL.

Nashville, November 21, 1846.

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