

Ch. C. K.

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, FEBRUARY 13, 1847.

No. 25.

MINUTES OF ASSOCIATIONS,

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

TO BAPTIST MINISTERS.

We offer the following premiums, for subscribers to *The Baptist*, for six months from January 1st, 1847.

FOR ONE HUNDRED SUBSCRIBERS AT \$2, the magnificent VICTORIA LIBRARY.

This Library consists of a complete set of Sears' Pictorial works, thirteen beautiful volumes, superbly bound, and ornamented with fine designs. The following invaluable works are in the set:—

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One copy of Sears' splendid Pictorial Family Magazine for one year!

We offer the above not only to ministers, but to any brother in the State of Tennessee or Arkansas. Will the friends of *The Baptist* exert themselves in its behalf?

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

GOOD NEWS.

We learn from Bro. J. M. D. Cates, that he has, during the winter, baptised six into the fellowship of Brawley's Fork Church, and that the church is in a prosperous condition, having nearly completed a new and commodious house of worship.

SUPPORT YOUR MINISTER.

If there is a brother in the land who is not convinced that it is his duty to support *fully* his pastor, let him read Bro. Hillyer's admirable Sermon, part of which we publish to-day. It is decidedly the best thing we have seen for many years upon Ministerial support. Read it brethren, and if you know of a brother who is backward in supporting his pastor, ask him to read it.

BRO. DEAN'S LETTER

Our readers will find in the Missionary Department. It will be read with great interest by all. Bro. D. embarked from the port of New York about the middle of June last, with A-Bak, a converted Chinaman, and a fine reinforcement of Missionaries. When they had sighted Java. they had met with no sickness or accident.

THE DEAF HEAR, AND THE DUMB SPEAK!!

What are we not prepared to hear and witness next? Improvement hurries on improvement, invention treads hard on the heel of discovery. Almost every paper from abroad, and gazette at home, comes to us laden with some new discovery in the arts and sciences, which tend to ameliorate and elevate the great family of man—by annihilating space—adding the wing of the lightning to the important news of the day—banishing pain from the operating rooms of the surgeon, and what do we hear now? That Nature has been summoned to yield her secret and testify, how that the *Deaf*

can be made to *understand*, and the *Dumb* to *speak!* True indeed,

"*Nil mortalibus arduum est.*"

The following circular has been handed us by a medical friend of this city, who is acquainted with the distinguished teacher of this Institution, and has himself conversed with those who were *once* mutes. And he assures us that there is *no mistake about it*. All that is claimed in the circular below, he himself has witnessed. The mutes are *taught* to understand all that is addressed to them, and to converse and read *audibly*, and *distinctly!* The discoverer of this system of mute instruction challenges the investigation of the public, and has the living witnesses to testify to the fact that the *Dumb* can be taught to *speak!* If by our means this should chance meet the eye of an afflicted family, in the land, that might desire to avail themselves of an opportunity to bestow the greatest of earthly blessing upon an unfortunate child, we shall feel that we have rendered an important, but just service to suffering humanity.

• EDUCATION OF THE DEAF AND DUMB:

By R. T. ANDERSON & SON.

We teach them to *talk* as other children do: First, to sound all the letters of the Alphabet, and then to *Spell* and *Read*, pronouncing clearly. If any doubt this; let them come and see and hear.

We go on to teach them Writing, Arithematic, Grammar, Geography, &c. &c.,—and to read the Bible.

TERMS.—Per Session of five months, for board and Tuition, \$50 in advance. Our Post Office is Garritsburg, Christian County, Ky.
ROBERT T. ANDERSON.

Nov. 10, 1846.

P. S. Our School is not confined to the *Deaf and Dumb*; we instruct others also, in the Latin Language, English Grammar, Geography with the use of the Globes, Mathematics, including Surveying, Algebra, Mensuration of heights, distances, &c., Belles Lettres, Rhetoric, &c.

Our situation is healthy and retired. For the next year, the Term will commence on the 15th January, 1847."

Will our brethren of the Press, in the South and West aid in giving this Institution a deserved publicity?

Tennessee, Kentucky and Alabama papers?

NEW PAPER.

The following is the prospectus of a new Baptist paper, to be published in New Orleans. We do most heartily wish that the desire of our brethren in the crescent city, may be speedily consummated. It will aid materially in build-

ing up, and strengthening the cause in the city, and it must prove a valuable paper for our brethren in the South and West.

PROSPECTUS OF THE
SOUTH-WESTERN BAPTIST CHRONICLE,
A weekly periodical, devoted to Religion, Science, Literature, Commercial and General Intelligence; to be published in New Orleans, under the Editorial care of
WM. C. DUNCAN, A. M.

The editor of the "*Chronicle*" is now in N. Orleans, making arrangements for the speedy issue of the first number of that projected periodical. It has long been his belief, as well as the conviction of all our south-western Baptists, that the cause of religion would receive more efficient support from the publication of a denominational newspaper in New Orleans, than from almost any other agency that can be employed. Many have expressed a desire to see one located there, and have avowed their willingness to contribute, both by money and by personal exertions, to its support; but no person has, hitherto, been found ready to undertake the responsibility and the arduous labor of publication. The time for its establishment has, at length arrived; and the Baptist denomination, especially in the south-west, is now called on to sustain a paper whose grand object is, the promotion and the maintenance of true religion in the Valley of the Mississippi.

Nothing, surely, need be said, to show the importance, nay, the absolute necessity, in a religious point of view, of having a denominational paper published in this the emporium city of the South-western country.—Independently of the benefits which would result to the city itself, whose need of all the moral and religious influence which can be brought to bear upon it, none will deny, the advantages accruing to the Baptist cause from the establishment of a denominational paper in a city where intelligence of every kind is so readily obtained, and from which it can be disseminated more easily than from any other city in the South, would be incalculable. With the Mississippi on the one side, and the Gulf of Mexico on the other, New Orleans possesses far greater facilities for communicating with every large city in the United States, and for obtaining an early knowledge of every important movement which may take place within its boundaries, than, perhaps, any other city in the Union. Situated in the centre of the south-western country, of which it is the commercial metropolis, and throughout which its periodicals are freely circulated, it must impart to that portion of the United States more or less of its own tone and character. How necessary it is, then, that some salutary influence should proceed from this great city, to correct, as far as possible, the evil which it disseminates!

The Baptists, it is hoped, are convinced of the necessity of obtaining a firm foothold in New Orleans, in order to oppose a barrier to the progress of Romanism, which is making rapid strides to supremacy in many of our western cities. Once established on a sure

basis here, moreover, the denomination can the more easily supply the destitution of Texas, which, in the providence of God, has been lately thrown open, and which invites us, with cries and supplications, to her assistance.—Come forward, then, brethren, and assist, by your liberality, in extending and strengthening the boundaries of the Redeemer's kingdom.

It is the intention of the editor to pay special attention to the department of *Science and Literature*, admitting in his paper no article of a scientific or literary character, which does not tend to the cultivation and improvement of the mental and moral faculties; by which means it will prove a valuable medium of instruction to any family into which it may be introduced.

A table of New Orleans *Prices Current*, corrected weekly, will be found in each number, from which the planter and any that are interested in the state of the New Orleans market, may obtain all the desired information.

The price of subscription to the "Chronicle," is \$3 per annum, in advance; \$3 50 at the end of six months; \$4, at the expiration of the year. Any time within a month after the reception of the first number, will be considered in advance.

Any minister, or other person, obtaining five subscribers, and sending the money, shall be entitled to a sixth copy of the paper for one year, *gratis*.

Editors of Baptist and of other papers interested in the cause of religion, are requested to give this prospectus a few insertions.

It is hoped that every *layman*, as well as every minister, in the denomination in the South-west, will feel himself personally interested, and use active exertions to procure subscribers to the "South-Western Baptist Chronicle." All letters, or communications of any kind, are to be addressed to the editor, and must be **POST PAID**, to secure attention.

The "Chronicle" will be published at the "South-Western Baptist Book Depository," No. 59, Poydras St., at which may be obtained all the Baptist Publications, as well as other Theological and Classical Works, School Books, Biographical and Historical Books; also, Blank Books, Stationary, Music, &c. All orders promptly executed.

N. B. JOB PRINTING executed on the most reasonable terms.

New Orleans, January 11, 1847.

THE BAPTIST COTTAGE LIBRARY.

The first and second Nos. of the Library have just reached us. We are delighted with its form, paper and superior typographical execution. It is the most elegant octavo that has been laid on our table. It possesses one great advantage, in our opinion over every other republication of the standard Baptist authors, specially for those who wish to *read* and study those authors.

The writings of those writers, are to most readers, dry and uninteresting, owing to their

antiquated style, and when 70 or 80 pages are presented at once, they will not be read—but in the Baptist Cottage Library only 16 pages are presented, twice each month, and this amount will almost invariably be perused with great profit.

It is a gem, and should find a place in the Library of every Baptist.

Copies of this work can be seen at the Baptist Depository, where subscriptions will be received, and the Library procured.

THE BAPTIST COTTAGE LIBRARY:

A republication of the works of standard Baptist Authors, will be published semi-monthly, it was commenced on the first of October last.

The design of the work, as its title imports, will be to present, in a convenient form and at a low price, the productions of standard Baptist writers; the mass of whose works, from their rarity, or the expensive forms in which they have appeared, are comparatively unknown in the denomination and to the public generally. Biographies and anecdotes of distinguished members of the denomination will also be given, the whole forming a *complete*, though a cheap library of standard literature. In making his selection, the subscriber proposes to give the preference to those works which, from their rarity or expense, are least known; yet at the same time, those with which the public are better acquainted, will not be refused a place in the collection. The works of the following authors (among others) will be used; from which the contents of the Library will be selected, viz:

Gill, Milton, Booth, De Laune, Hall, Carson, Robinson, Williams, Fuller, Hart, Gale, Keach, Gregory, Stillman, Jones, Mrs. Steele; Stennett, Pengilly, Backus, Grantham, Foster, Pearce, Ivimey, Ryland, Staughton, Maxcy, Butterworth, Westlake, Bunyan, and Cox; a list of authors, which in itself is sufficient guarantee for the character of the work.

In carrying out his plans, the subscriber promises that no pains or expense will be spared in selecting the best editions of the several works, and that in no instance will he knowingly allow himself to be made a party to the modern practice of *altering* or *abridging* the language used by the author.

PLAN OF THE WORK.

The Library will be issued promptly on the 1st and 15th of every month, in numbers of 16 pages each. It will be printed from new type, smoothly pressed, and stitched in a handsome cover, presenting, in all respects, one of the best specimens of modern typography. A brief synopsis of passing events, notices of new publications, and other matters of general interest will be regularly given on the inside pages of the cover. A title page, frontispiece, and table of contents will be furnished with the last number of each volume; and should the number of subscribers warrant the expense,

other embellishments will be presented as the volume progresses.

TERMS.

1. Payments will be expected in advance in all cases, except when otherwise provided for by special agreement. A want of capital and inclination to make experiments, renders this rule imperative.

2. For One Dollar and Fifty Cents the Library will be sent per mail for one year, or eight months for One Dollar. City subscribers may have it delivered at their places of residence for twenty-five cents per annum extra. Any person forwarding the amount of five subscriptions, shall be entitled to a sixth copy gratis.

3. When the amount of remittance exceeds seven dollars, it may be sent at the expense of the subscriber; but in all other cases the postage must be pre-paid, or it will be deducted from the amount received.

4. Bills of solvent, specie-paying banks will in all cases be expected; any other will be useless.

Clergymen, students, and the members of the denomination generally, are respectfully invited to co-operate in the circulation of the work, retaining 25 cents from the amount of each yearly subscription received and remitted, when the number of subscriptions forwarded exceeds five.

HENRY B. DAWSON, PUBLISHER,
192 Fulton Street, New York.

Original Articles.

For The Baptist.

PROFIT BY THE GOOD EXAMPLES
OF GOOD MEN.

In reading a sketch of the life and death of Col. Wm. Martin, written by C. L. D., and published in the 20th No. of *The Baptist*, I was peculiarly impressed with the following sentence: "His servants were cared for, and instructed in the GREAT TRUTHS OF THE BIBLE, and he often left them for months together, to manage his affairs in his absence. It is almost needless to add, that they loved and revered such a master." What! leave his servants for months together, to manage his affairs! Yes. Why not! But we hear many persons who own servants say, that they will do no good, unless they are with them all the time, or have an overseer to drive them—that there is no dependence at all to be put in a negro, but Col. Martin could depend upon his servants.

You may ask what is the cause of the difference. Let me ask you good brother, do you instruct your servants in the great truths of the Bible?

If the answer to this question, which many Baptists would be compelled to give, were drawn out into a connected form, I imagine that it would be about the following:—

I scarcely ever have time to read the Bible myself, except upon the Sabbath, and then I

generally go to preaching, or visit some of my friends, or I have company at my house. The servants on Sabbath morning have to attend to feeding the stock, and to preparing horses and other things for the white family to go to church, or to make a visit. And then you know, the poor creatures must have a little time to make something, and as they have no other time, I permit them to go and sell their brooms, chickens, horse-collars, &c. upon the Sabbath, or if they prefer it, I suffer them to take a few cakes, a barrel of cider, or perhaps a jug of the good *critter* itself to the meeting ground to sell; knowing that there is always a class of persons who will not attend to the preaching, but who will buy their cakes, cider, or other articles. So that I have no opportunity of reading the Bible to my servants, or of instructing them in the things of religion, and it never will do to allow them to learn to read the Bible for themselves, for then they would soon get above their business. It is true that some of my children can read, but they never read the Bible—they would much prefer to read novels; and they never think of confining themselves to their books upon the Sabbath. They go to school all the week, and you know that they must have some time to visit their friends, therefore, they never read the word of God to the servants.

But can they not at least be permitted to attend family worship?

I never have prayers in my family, except, some times at night, when the preacher stays with us, and then I never call in the servants, for they are generally scattered about, one attending to this thing, and another to that, and if I were to tell them that I wished them to attend prayer, they would not care to be present. Morning prayer we never think of having, even when the preacher is with us upon Sabbath morning, for by the time the servants chop the wood, make fires, feed the stock, black the shoes, and make other necessary arrangements, it is time to go to church. All things considered, I believe it to be much better policy to teach them with the whip, than to attempt to instruct them from the Bible, they are such dull beings.

The effect of such treatment upon servants, cannot be otherwise, than to make them eye servants. My heart has often been pained when I have thought of the utter neglect of the religious instruction of servants by masters professing to be christians.

The proposition requires no proof from us, that servants have immortal souls, which will be either saved, or lost. Surely if God employs instruments in the salvation of souls, there is an awful responsibility upon masters in relation to the eternal interests of their servants.

How long until we shall learn from the examples of good men, and the teachings of the word of God, that the secret of good government is to administer it in love!

The example before us admonishes us, that if we would have good servants, we must instruct them in the great truths of the Bible, and treat them in such a manner as to convince

them that we have some confidence in them. The good example left us by the good and great man, Wm. Martin, is worthy of imitation. If these friendly suggestions shall be of service to masters, in the science of government, and the means of securing more religious instruction to servants, the object of the author will have been gained.

LEGGET.

Missionary Department.

HOME MISSION.

For The Baptist.

NEW ORLEANS—*Rev. I. T. Hinton's Report.*—During the quarter which closed the "old year" brother Hinton has prosecuted his labors with encouraging success. Nineteen have been added by letter. The prayer meetings and Sabbath schools are kept up with increasing interest.

He says:—"In sending you my official report for the last quarter of the year, I cannot avoid adding a few words of gratitude to God and to my brethren. The protecting hand of God has been over us all, during the course of another year. Not one of the members of our little church has been removed by death; but upwards of forty have been added to our number since the commencement of the year.

It is very encouraging to me to witness the promptness and zeal which the brethren, who arrive this fall, generally manifest, both with respect to speedily uniting with the church, and fulfilling their duties as members.

At this season, of course, both our Congregation and Sabbath School are on the increase.

Our prayer meetings are better attended, and I hope the spirit of prayer is increasing among us.

I think also our brethren throughout the South are beginning to pray more for the little flock in this *Canton of the United States.*

Our brethren (you know them well,) who have long resided here, and who were engaged with you in laying the foundation, on which I have been called to build, feel greatly encouraged at the increase with which the Lord has blessed us, though it has been chiefly from other churches as yet.

When we contrast our circumstances with what they were a year ago, we cannot but exclaim, "What hath God wrought." Our constant prayer is, "Oh that the Lord would pour out his converting grace among us"—and is he not a prayer-hearing and a prayer-answering God?

I feel an increasing assurance that the time is not far distant when we shall enjoy a season of refreshing from the God of all grace.

We begin fully to realize the delight of affording a spiritual home to our brethren and sisters who come from almost all the States of the Union to reside in this city. It affords us the pleasure also to cheer many of the Lord's chosen ones on their way to the vast region South-west of us. Among others I would

mention Elder Creath and his wife from Virginia.

To promote the comfort of such devoted and amiable servants of Christ, is its own reward."

In a Post-script brother Hinton adds, "do pray send a missionary to Shreveport." He makes the earnest enquiry; "why should so many be looking out for posts in Texas when here are churches already prepared for a missionary?"

FOREIGN MISSION.

From the *Michigan Christian Herald.*

SHIP "COHOTA," June 26, 1846.

My Dear Brother:—Here I am, with my music box on one side, and a living rose bush and a strawberry vine on the other, and my little home, six feet square, (measure it which way you will,) ornamented by a line of books and pamphlets, and baskets of fruit, tins of ginger-bread, biscuit, etc., filling up the vacancies. I have a window six inches by four, opening to the "winward," when I don't happen to be on the "lee side," and a line of ventilators opening into the cabin. My plants and flowers are daily watered with great care, and I have a little of land, with much more of sea life—more of the latter than is agreeable, but no more than is necessary for the present emergency. Yesterday and this morning, I spent my time on my couch, being unable to hold my head up in consequence of sea sickness. Since 4 o'clock, I have been on deck, and feel quite refreshed. The party all are recovering from sea sickness, still the ladies are not out except one.

July 9th, lat. 14° N.—What a variety of changes have occurred, even in our little floating world since I last wrote you. In reading over the previous lines, I find that the flowers of which I then wrote are going to decay, one of the strawberry vines is dead—the other an invalid—and the rose bush looks sickly, and my hopes for their surviving the voyage now falter. I find on examination, and I fear it is too late to remedy the evil, that in my own anxiety for success in my marine botanical experiment, I had deluged my plants with showers, but had too much neglected the sunshine, and like all man-made Providence, being out of proportion, was destructive. The fear of an exposure to the salt air had induced me to give them a home in my little cabin, where I daily gave them an abundance of water, but seldom ventured to expose them to the open air. If they had been placed in boxes, with a cover to open for the sun in fair weather, and to close against the salt water during the washing of the decks, they might have prospered.

The "stock" on board appears to be doing well. Pigs generally are quite at home at sea, as well as elsewhere, when they have enough to eat. The sheep, some fourteen or sixteen in number, have suffered slightly, and one or two, one night during a smart breeze, were thrown down and trampled upon by their companions till they died. The geese, ducks and chickens,

some scores in number, have suffered less than they may hereafter, since our stores of fresh meat preserved in ice, (of which we have twenty or thirty tons on board,) are nearly exhausted. Next comes the cow, no inconsiderable personage on board, since by her bounty we have hitherto been luxuriating in bread and milk—a rare dish at sea—especially on a China voyage. She has her bucket of water, morning, noon and evening, and some wheat bran and hay twice a day.

Among the sailors, we have a good number of boys who are making their first voyage to sea, and have much to learn in relation to the duties, as well as the sorrows of their profession. Should they reach the point of their ambition, and become commanders of ships, they have a life of self-denial in anticipation. If they are blest with friends and kindred, they are separated from them most of their time, and that too, under circumstances calculated to awaken the most painful solicitude.

Our carpenter, proving himself to be incapable of performing the duties of his office, has been sent to pick oakum, or is down in the hold "sorting potatoes," and if we carry away our masts, we must trust to the officers and crew to carpenter in a new one. The passengers are all able to meet at the dinner table in pleasant weather, and afterward take a walk on deck, but a strong breeze will lessen our number at table considerably, and unfit most of us for much mental effort. We have preaching on the Sabbath, a Bible class on Sabbath evening, prayers in the cabin daily, and a historical lecture once a week, when the weather will admit, from Mr. Everett. In music, we have occasional performances on the flute, violin and accordian, and sometimes, as this evening for instance, we have sweeter music from the living choir, as the ladies and gentlemen are seated on the quarter deck, while the full moon is riding majestically through the heavens, and the gentle breeze makes music with the rippling wave, and the blending of human voices thus in open air is melodious, like the harmonies of heaven.

Wishing an affectionate salutation to all my Michigan friends, in which A-Bak unites, I remain,
Yours, affectionately,

W. DEAN,

P. S.—We sighted Java this morning, and all well. 14th Sept., 1846, and 12 weeks from New York.

A Washington letter in the New York Courier says: Advices from reliable sources convey the intelligence that a demonstration will be made upon Vera Cruz and the castle of San Juan, about the close of February, if the nine volunteer regiments can be got into the field in season to co-operate with the other forces. Under the direction of General Scott, there is everything to hope for the result, if he is properly seconded by the administration in reinforcements, which were promised before he was ordered to the command. Everything depends upon the vigor and power of the blow. If weakened for want of sufficient resources of men and munitions, the responsibility of a failure must devolve upon the administration. The Commanding General can only make the requisitions—it is the part of the Executive to supply them, with the aid of Congress.

Minister's Department.

A SERMON

On the Support of the Ministry, Preached by
Rev. S. G. Hillyer, Pastor of the Baptist
Church at Madison, Ga., Sept. 26, 1846.

THE MINISTER OF THE GOSPEL ENTITLED TO
HIS SUPPORT.

"Even so, hath the Lord ordained that they who preach the Gospel should live of the Gospel."—1st Cor. ix. 14.

It is often necessary, that even admitted duties should be pressed upon our attention, and that the reasons on which they rest, should be unfolded to our view, in order that we may be strengthened to meet with cheerfulness, the sacrifices which they demand. It is in accordance with this sentiment that the text has been selected. That the minister should be supported, is a principle which this Church has fully recognized; and it is but just to say, that, in carrying it out, she has not been behind her sister Churches. Yet the duty involved is one which, as much as any other, requires "patient continuance in well-doing," not for a season; or for a year, but as long as the Church may continue to exist. Suffer me then, my brethren, to call your attention to it, and to encourage your hearts to bear the burdens which it may impose, by patting you in remembrance of some of the important considerations, that serve to justify and to enforce this ordinance of Christ.

I. That the Minister is entitled to his support will appear, first, from the nature of his work. Under this head I remark,

1st. That the minister's work is exceedingly responsible; for his commission is derived from the highest Authority in the Church. It bears the signature of the Lord himself. The business, which that commission enjoins, actually concerns the most important interest of mankind. And in the last day, when the world shall stand before the throne of judgment, the minister must appear, and give an account of the manner in which he may have fulfilled the duties of his high vocation. Here are three facts, sufficient of themselves, without enlargement or comment, to impose a sense of the greatest responsibility. The Apostle felt it, when he said: "We are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one, we are the savour of death unto death, and to the other, we are the savour of life unto life." No wonder, in view of the tremendous consequences attending his ministrations, that he should immediately exclaim, "Who is sufficient for these things?" To meet this responsibility successfully, will demand the best powers that God has bestowed upon his servants. Their talents, their strength, their time, and their most humble prayers; and these unfettered by aught else save the one great object to which they are devoted.

2dly. The minister's work is very laborious. He must preach. This constitutes the leading duty that draws all others in its train. To

preach is to proclaim the truths of Christianity. But to do this as it ought to be done, requires an amount of labor, of which, without experience, it is difficult to form a proper conception. A part of this labor is indicated by the Apostle, when he says to Timothy: "Study to show thyself approved." The minister then must become a diligent student. The subjects of which he treats are often "hard to be understood," yet he must explain and teach them to others—to some who are ignorant, and who, therefore, need a full, intelligible exposition—to others who are learned, and who, therefore, look for higher instruction. If he would benefit either class, he must himself understand that whereof he speaks. Now, to understand other sciences, requires deep research. The student of law is obliged to accomplish much laborious study, before he is considered competent to advocate the claims of justice even in the smallest matters. Surely the man of God should not approach his sublime and awful theme with less carefulness, when that theme involves an infinite and an eternal interest. The physician, too, devotes much time to expensive and tedious preparation, before he is allowed to enjoy the privileges of his profession—and yet that profession has respect only to the health of the body. Surely we should expect no less at the hands of him who undertakes the treatment of the immortal soul. Hence, the minister must study. And that we may be able to see something of the extent of this duty, allow me to suggest only a few of those topics which demand his attention.

1st. He must study language—that wonderful vehicle of thought—that channel through which the passions, hopes, and fears, that swell the speaker's bosom, are poured into the hearts of those who hear. Language is the preacher's engine of argument, with which he demolishes the strong holds of infidelity. It is his power of persuasion, with which he moves the listlessness of apathy into action, and dispels the doubts and fears that gather round the spirits of the timid; and it is the silver cord with which he draws reluctant souls to heaven. But, to be thus efficient, language must be understood, words must be used in their appropriate senses, and placed in their proper positions, in order that every sentence may be plain and perspicuous, expressing that only which the speaker designed. This cannot be, without a knowledge of words. But words are not all of language. It includes the subtle principles of Rhetoric, and the stern forms of Logic. Without some acquaintance with these, we are not prepared to appreciate fully the power of language, nor are we able to wield it with its full effect over the minds of men. If so, behold how much study is necessary to acquire a proper knowledge of this one branch of learning. These reflections, I think, are forcibly sustained by the history of the day of Pentecost. Let those, who may feel inclined to underrate the views just presented, remember, that one of the qualifications which the Holy Spirit bestowed upon the Apostles, was the *gift of tongues*. Hence it was that

untaught Galileans were able to declare to Parthians, and Medes, and Elamites, and to the dwellers in Mesopotamia, and to many others, in their own tongues, the wonderful works of God. This mysterious qualification was, therefore, treasured up in the "promise of the Father," for which these ministers were commanded to tarry at Jerusalem. And the knowledge of language proved to be a part—and a very important part of that "power from on high," with which the Apostles were endowed. Notice, too, the accuracy of the knowledge thus communicated. It was indeed so perfect, that the speakers were able to express the most refined distinctions in relation to the great truths they taught, so clearly, as to make them intelligible to all whom they addressed. The plan of salvation was not distorted, and misstated, by unmeaning forms of words, but in whatever tongue it was promulgated, it shone out, like the sun in the firmament, and proved itself the power of God, and the wisdom of God. We see in this astonishing fact; what the Lord's judgment is, touching the importance of learning. He would not send forth those humble fishermen to proclaim his gospel, till he had gathered them first into that sacred College, in yonder upper room, and there conferred upon them the preparation which they needed. But in the present day, the knowledge of language is still desirable; and will continue to be so, as long as God shall continue to employ the "foolishness of preaching to save them that believe." But now, it must be attained unto, not by revelation or by miracle, but by the diligent use of those facilities which a gracious Providence has placed within our reach. This will require much study—so much, indeed, as will consume, when faithfully performed, no trifling portion of the preacher's time.

2ndly. The minister must study the Bible. This is his treasury, out of which he brings forth things new and old. It is his store-house from whose supplies he gives to each his portion of meat in due season. But to make its precious things available, it is necessary to know them. The Bible embraces a system of facts, commencing at the creation, and extending through a succession of many ages. These facts are exceedingly important. They may be considered the "towers" "round about Zion" within, and behind which, lie entrenched the sublime doctrines of our religion. While these facts remain uncontradicted, christianity cannot be assailed. It is then of immense importance to guard, and to vindicate them. But some of them are involved in the obscurity of remote antiquity; others are connected with the almost forgotten customs of past generations; and not a few depend for their explanation upon the geographical position of cities, and the territorial boundaries of nations, that have perished from the earth. Hence, we may well suppose, that the student of the Bible must look far beyond its own pages, for that information, which can fully qualify him to maintain its statements. He must search the records of profane history; he must follow the antiquary amidst crumbling monuments and dilapidated ruins, whose silent indications may

serve to intimate the character and the habits of those who reared them; he must delve, with the philologist, into the almost obliterated inscriptions that preserve to us the traces of a perished literature; in one word, he must explore the realms of nature, and of learning, that he may find corresponding and corroborating facts, and striking analogies, that may illustrate, explain, and confirm the sacred text, and thus "put to silence the ignorance of foolish men."

Again, the Bible embraces a body of divinity. It affords the only right knowledge of God, and teaches the most interesting truths concerning his nature, his mode of existence, his purposes, and his plans. It asserts his claim to the adoration of all hearts, and displays, at once the pervading extent of his providence, and the boundless riches of his grace. But these principles have been obscured by ignorance, mutilated and perverted by priestcraft, and sometimes wholly denied by daring infidelity. In some form, they have met unceasing opposition, from the day of Pentecost till now. Wit, and talent, and power, and licentiousness, have conspired to explode them. To defend them has employed the pious learning of every age. Our libraries abound with volumes of sacred literature, the aim of which is, to maintain the Bible against its open adversaries, and its pretended friends. These should not be neglected by him, who would master the word of God. Verily then, it must be studied, not by reading a chapter here and a portion there—nor yet *exclusively*—but with patient and persevering labor, aided by all the light that language, literature, and science, can throw upon its pages. He who thus studies it, "approves himself unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

Such is an imperfect sketch of the amount of study devolving upon the minister of the gospel. This part of his work would indeed seem to be laborious. It cannot be accomplished, without an unencumbered appropriation of time. It cannot be done by one, whose days and nights are spent in the prosecution of an earthly employment. Therefore, "hath the Lord ordained, that they who preach the gospel should live of the gospel."

2. There is another item of labor which deserves a moment's consideration. When the preacher has learned all that he can from books, the knowledge thus acquired must be reduced to practice. It must be brought to bear upon the minds and hearts, and consciences of his fellow-men. In order to this, he must himself be imbued with the lessons which his researches afford. That he should become so, requires much *meditation*. I know there are those who seem to regard the exercise of thinking as of little importance. That no time need be devoted to it, and of course, no provision made for it—no mistake can be greater. The value of patient thought is inestimable. When Sir Isaac Newton was asked, how he had been able to excel all others, in the extent and value of his discoveries, he replied, "by *thinking*." Fulton doubtless had elaborated in his own

mind, the idea of a steam boat, long before it appeared upon the stocks, or floated upon the Hudson. In like manner, Calvin, Edwards, Dwight, and Fuller—and our own-gifted Mercer—with a host of others, were men habituated to profound meditation. And it is conceded, that the sermon is the best, which abounds most with thought. Nay, it is an essential element, without which all is flat and powerless. The preacher then must think. He must ponder deeply the various subjects that come before him in the course of his labors. It is thus, his mind becomes fully imbued with truth. By abstracting himself from ordinary cares, and fixing his attention upon its teachings, he imbibes its spirit. Then it is that the power of its faith glows in his heart, warms upon his tongue, and beams from his eye; then it is that truth finds utterance in "thoughts that breathe and words that burn;" and then it is that, under the blessing of God, the sinner becomes the willing captive to redeeming love.

3. Perhaps enough has been said of study, and of its kindred exercise, meditation. The minister's work includes other duties which add no little to the amount of his labor. I allude to those which are more particularly pastoral. It is the pastor's duty to know those over whom he is the appointed overseer. He must know them intimately—in the private relations of life, as husbands and wives, as parents and children, as masters and servants, as citizens and as church members. Moreover, he must know them in their christian experience—in the varied emotions of hope and fear, of joy and sadness, to which they may be subject. He should know them also in their moral habits, and even in the character and degree of their amusements. All this is necessary, that he may successfully "watch for their souls." Whatever is wrong in principle, or in practice, or in any way contrary to sound doctrine, he should be prepared to meet, with the appropriate counsel, admonition, or rebuke, as the case may demand.

Again, where any are distressed by adverse or afflictive dispensations of Providence, as by loss, by sickness, by bereavement, or by the temptations and besetments of sin, the pastor should be ready to comfort and encourage such, with the consolations of religion. But thus to know the people of his charge, and thus to watch over them, will require much time to be devoted to *pastoral* visiting. The minister must see his people in their homes, and break to them, around the fire-side, the bread of life. He will thus be able to draw his flock nearer to the Shepherd's tent; and peradventure he will thus be able to entice into the fold many an erring spirit, whom the ministrations of the pulpit alone would hardly reach. The time necessary for such visits is not a little increased, when the members of the church are scattered over the surrounding country. Then many hours are spent in the mere going from house to house. But under the most favorable circumstances, the time devoted to visiting, added to that which is appropriated to study, and to meditation, leaves very little to be divided a-

mong the remaining objects, that must claim a share of the minister's attention. He must superintend the evening exercises of the week. The prayer meeting may be called the right arm of his strength. He cannot neglect it. The Sabbath school should not be allowed to droop for the want of his encouragement, for it is the nursery of the Church. He must also attend occasionally protracted meetings, in his own and neighboring Churches, and consult the general interests of religion, beyond the circuit of his own congregation, by waiting on the various deliberative bodies to which he is sure to be attached.

Such are some of those duties which are embraced in the business of preaching. Doubtless there are others, but it is time to close upon this part of the subject. It will be noticed that I have not referred specially to the services of the pulpit. I have omitted to do so, not because those services are deemed light or inconsiderable, but because they are implied in much that has been said, and, especially because they are performed in the view of the public eye. They are seen and known of all men. Hence it seemed unnecessary to enlarge upon them. Surely, enough has been set forth, to show the extent of that great work which devolves upon the gospel minister. I think you will admit with me, that it is exceedingly laborious—that it is sufficient to fill up completely the full measure of one's whole time. Who would wish to throw upon the minister's hands the additional task of providing for his own? Which of the learned professions, which of the mechanical arts, or what branch of trade, more completely occupies the time of him engaged in it, than does the gospel ministry, the time of him who faithfully meets all its numerous and its onerous duties? Or which of these secular pursuits can be properly united in the same person with the responsible obligations of the ministry? All must answer, none. Then the conclusion just stated is placed beyond all controversy. Allow me for the sake of emphasis to repeat it. *The work of the gospel minister is sufficient to employ his whole time.* I have been thus particular in placing this conclusion distinctly in view, because it is the basis upon which I shall claim for the minister his support as a matter of right. For whatever occupies a man's time, owes him a support. Time is the most valuable possession we hold on earth. It is emphatically our all. When one gives you his time, then he gives all that he can give you. He gives you his estate in this life, and if he be entitled to live at all, it must yield him his subsistence. This principle is recognized in every branch of secular employment. It is the reason why salaries are given to public officers, and why compensation is due to private agents. One man's time may be more valuable than another's, and, therefore, may require a higher price to purchase it. But whether valuable or not does not affect the argument. Even the slave gets the benefit of the principle. For the master feels bound to furnish him his support, because he controls his time. Shall the minister of Jesus Christ be the only exception to a rule so just, and so

universal? I rejoice to believe that you, my brethren, do not think so. There is a sentiment prevailing to some extent, that the money given to a preacher is a charitable donation. Away with such a thought. It is unworthy of the heart that entertains it, and unjust to the subject of it. The minister has a right to his pay, upon the same principle, and for the same reason, that your lawyer, or your physician, or your mechanic, is entitled to his—because he gives you an equivalent for the money which he receives. The moment you make the preacher of the gospel an object of charity, you degrade him in the eyes of the world. His fellow men will look upon him as only a mendicant, and as such, many will despise him. You degrade him also in his own feelings, and rob him of that sense of independence which every noble mind delights to indulge, and which is as valuable in the pulpit as in any other position in life. A man, possessed of ordinary sensibilities, will spurn the insinuation that his compensation is an alms, especially when he reflects how easily an independent subsistence may be earned in other pursuits. No! the minister is not an object of charity. He asks at the hands of the Church nothing but his due. For such is the nature of his work, that to perform it, he must devote to it his whole time. He thus gives you his all, and in return, he has a right, just and holy, to his support. Therefore, "hath the Lord ordained that they, who preach the gospel, should live of the gospel."

To be Continued.

Youth's and Sabbath School Department.

We are pleased to see that Bro. Inglis of the Michigan Herald has begun to write entertaining and improving stories for the children of Michigan. His first, which he calls his *Little Gold Gatherers*, we transfer to The Baptist's columns for our little folk. We are confident that they will be interesting, coming from Bro. Inglis.

OUR LITTLE GOLD GATHERERS.

No. I.

BY REV. JAMES INGLIS.

You all know what is the most precious metal, and what it is that men use as the best sign of riches. But do you know how men obtain their bright and beautiful gold, of which the shining eagle and the splendid crown on king's heads are made. You must not suppose that it is dug out of the earth or quarried from rocks like blocks of marble, already fit for use. What is so valuable is not so easily come by; gold is contained in some mountains scattered in very small particles throughout the substance of rocks—the little streams that flow down from the mountains wash it out of the rocks and bring it along with the sand and gravel which they leave in their channel.—The particles are so small and so few that you might probably look at that sand and never

discover that it was anything more than common sand. Yet the gold is there, and from that sand it is to be got in the form of gold dust before it can form riches to man. And how do you think it is to be got at? It would seem a tedious business to go to work and pick it out, particle by particle, between your finger and thumb. Yet that is the way it is to be done—all collected by human hands. A number of people make a living by gathering it. Each of them has hanging from his neck a little leathern bag or pocket, without any other instrument he goes into one of these streams; he takes up a handful of the sand, and with the forefinger of the other hand he turns it over carefully. You could not at first see anything but sand; but practice makes the gold gatherer sharp-sighted, and whenever he turns up the smallest atom of gold he picks it out carefully from the sand and puts it into the leathern pocket. It appears so very trifling that even if you found it you would not think it worth preserving, but by adding another and another and another to it there comes by and by to be quite a little heap of gold dust, which is sold to the merchant; and it may be forms part of some rich and costly crown. Now, suppose a man leading out a large party of hired hands to work at this employment of gathering gold—it is very early in the morning, and he assembles them all on the bank of the stream to give them directions about their work. He shows them how very watchful and diligent, and persevering they must be in order to collect any great quantity of it. And in order to encourage them to labor he explains to them how very valuable the gold is and how many important uses it may serve. That man with his gold gatherers on the bank of the stream, early on the morning, telling them about the value of gold and the way to find it, is in many respects like the Herald addressing his young readers, in the commencement of the year. You are a company of gold gatherers. But this article is getting too long and we must leave you for the present to try and think out wherein it is that you resemble them. We shall continue it in the next Herald. Meanwhile we say again "a happy new year;" but remember, it will not make you less happy to mix sober thought with your joy, and to commence the new year by asking God's blessing upon it.—*Story next week.*

BAD SPELLING—WRONG PRONUNCIATION.

My Young Friends:—You have heard some bad spelling in school, if you have not read in letters, advertisements, accounts, &c. There are some who seem to become "good spellers," as they are called, more easily than some others. Perhaps it might be a little difficult for us fully to decide why it is so. I have read a little in Phrenology, but do not recollect having seen any *bump* or organ described for good spelling; though I have occasionally seen an idle boy get a small bump on the head for not getting a spelling-lesson. This was for supposed inattention. I am inclined to think that

inattention has as much to do with bad spelling as does the crooked or blind way in which very many words in our language are pronounced. Some of you may have read some of the famous letters of Major Jack Downing. If you have, you remember what queer spelling he had in them. But he spelt as men pronounce. If you would spell correctly, you must learn by attention to the words themselves, and remember how many letters compose them, what they are, and how they are placed. It will not do to go by the *sound* of the words when pronounced. I remember looking over accounts with a man who was first-rate in his judgment for business, but was very careless about spelling. Among many charges for goods, he had one against Mrs. Eunice —, which he had written *Unis*. I asked him what that name was. "That! that is *Eunice*; if it don't spell Eunice, what does it spell?" To be sure, it sounded right when pronounced, but was not spelt correctly. It was something like the other man's spelling coffee. He charged it in his book as *kawphy*; not one right letter in it, yet pronounced rightly.

You have probably read of the mistake which a certain hearer made, upon his minister's saying that *commentators* did not agree with him; meaning that certain men who had written upon the Bible did not agree in opinion with him on some particular passage. The next day this kind-hearted hearer went over to his minister's with a basket of potatoes, saying, "I understood you, sir, to say, yesterday, that *common taters* did not agree with you, so I have brought you a few of the real mango (Chenango.) Now this mistake arose from the farmer's habit of calling potatoes, *taters*, which is the practice with many children and others now. *Bad pronunciation*, then, sometimes makes poor spellers.

There are many that leave off *g* where they should not. Thus they pronounce learning, reading, writing, hoping, as learnin, readin, writin, hopin. Sometimes we hear persons try to correct this error, who go as far the other way. For want of good judgment, or a good memory, they will put on *g* where it does not belong. Thus Boston, buttons, mittens, certainly, are pronounced Bostings, buttings, mittings, certainly. Baldwin apples are Balding apples.

I have thrown out a few hints here on spelling and pronunciation leaving you to supply what is wanting. If I write any more, I shall not confine my remarks to what belongs to the school-house, but may give a few stories about something else. What say you for a temperance story?

UNCLE JESSE.

FIRE IN PHILADELPHIA.

PHILADELPHIA, Jan. 31, 10½ o'clock P. M.
A fire broke out this evening in Chesnut street, corner of Strawberry Alley. It commenced in the large Leather establishment of Messrs. Keen's, and extended through the block of five stories, all very large and filled with valuable goods of various kinds. The destruction of property is great. A wall on Chesnut street fell out into the street, injuring Engine No. 2; and several of its members severely.

Obituary Notices.

For The Baptist.

Departed this life, in Cannon county, Tenn., on the 25th day of October, 1846, WILLIAM HOLLIS, aged about 80 years.

He was born in the year 1766—professed religion in Rowan county, N. C., during a great revival of religion, which prevailed in that section in 1803, and attached himself to a church by the name of Jersey Settlement, and was immersed by Elder Thomas Durham.

In 1805 he removed to Kentucky, where he remained three years, and then removed to Tennessee and united with the Church at Brawley's Fork. In 1809 he was ordained deacon in the Church by Elder Joshua Lester and others. He faithfully fulfilled the duties connected with the office of deacon, and thus purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus."

Bro. Hollis was indeed a faithful Christian; always, when not providentially hindered, found filling his place at his Church meetings, and all other meetings of the Church. He informed me some time before his death that, until he became old and infirm he always could find time to attend meeting every Saturday and Sunday.

It may be truly said of him, he lived the life of the righteous, and died in the triumphs of the faith of Christ. He left a companion, children, and numerous friends and acquaintances to mourn his loss.

J. M. D. CATES.

February 3, 1847.

The following is an obituary notice of one LYCURGUS D. READ, son of the late Major Sion S. Read, of McMinnville, formerly of Rutherford county.

The deceased was raised in this county, and has resided here, principally, until 1844, at which time he emigrated to Mississippi; prior to which he had lived in Nashville a year or two as a clerk, where he has many friends and acquaintances.

We unite our sympathies with the bereaved family.

From the Yazoo Democrat.

THE LATE LYCURGUS D. READ.

"Gone in the flush of youth!

Gone ere' thy heart had felt earth's withering care;
Ere' the stern world had soil'd thy spirit's truth,

Or sown dark sorrow there."

If it be sad to behold the aged and infirm glide calmly from the busy theatre of life to be garnered in the tomb, how unspeakably sad it is to mark the final exit of the loved and of the young who had just entered the threshold of manhood—who were in the springtime of life! But such is too often our melancholy lot.

We are forced to heave the unbidden sigh to the memory of the aged and of the youthful; the relentless Destroyer, with unsparing hand, summons them alike to the spirit-land.

LYCURGUS D. READ, to whose memory we would offer this brief tribute, died in Monterey, Mexico, on the 13th Nov. 1846, in the 25th year of his age. He was a native of Rutherford county, Tennessee, and resided in the middle portion of that State until September, 1844, when he became a citizen of this place. He came bearing a character, for stern, unbending integrity, talents, and business habits and qualifications, seldom, if ever, attained by one of his age. In his intercourse with his fellow-man such was the genuine dignity and courtesy of his deportment, prompted by the unaffected goodness of his noble heart, that he never failed to win the kind wishes—the warmest friendship of all. Aply may the language of the poet be quoted with reference to him.

"None knew him but to LOVE,
Nor named him but to PRAISE."

In him was embodied every trait that ennobles human nature.

The fair name which he had won in his native State he fully sustained in that of his adoption. Friends clustered thickly around him, and among strangers he soon formed ties which, 'tis sad to say, have been so prematurely severed.

When the call for volunteers was made in May last, the subject of this notice, obedient to the promptings of his brave and patriotic spirit, was among the very first to enlist in the service of his country. He was a member of the Yazoo Company, shared with them their hardships, bore his part with the manly fortitude of a SOLDIER, and passed with them, through the vicissitudes of the camp, hovering around the beds of his sick or dying comrades and alleviating their sorrows and ministering to their wants, until they reached Seralvo, when ascertaining that they would be left to garrison that place, he was transferred at his earnest request to Capt. Downing's Company, that he might meet the foe, and if need be, offer up his life at the shrine of his country. His wishes were accomplished. With a cheerful and an undaunted spirit he marched forth and at the memorable battle of Monterey proved himself worthy of the land he loved and the banner under which he fought. On the first, on the second and on the third days of that glorious battle he was on duty. Though nearly worn down with fatigue and with weakness, occasioned by sickness, he rested not until the victory was won. But the messengers of death which flying thickly around him on the battle plain, permitted him to escape unhurt, only to become the victim of a slow, lingering but fatal disease. A comrade in arms, thus conveys the melancholy intelligence of his death. "I regret to announce the death of L. D. Read, a noble and gallant soldier. He was one of the most talented and gentlemanly young man in our Regiment. He fought bravely during the three days of the battle, and died a week ago from sickness caused by fatigue and exposure

during the THREE DAYS AND NIGHTS." Unmindful of his own safety he overtaxed his fragile frame, and alas! was overcome by the sleep that knows no waking. He bore his painful illness without a murmur or complaint, as one who felt 'twas "sweet for his country, to die"—and calmly resigned his body to the dust—his soul to his God.

Thus died far from his native home, far from the dearly loved ones who have wafted on every passing breeze so many heart felt prayers for his safe return, this amiable, this estimable young man. Although he sleeps beneath the shadow of the Sierra Madre, and his death-dirge is the blast that sweeps from its brow, deaf to the shrill voice of the bugle and the deep roll of the drum, yet remembrance, true to its trust, will preserve the many virtues, from oblivion.

We are among those who have tasted, deeply tasted the bitterness of his death. He was our school-mate—the companion of our earlier days; and even now, when memory lifts the veil from the past and its joyous scenes are presented to our view, we can scarcely realize the truth of the melancholy event which we have recorded, that *he is no more!*

"Friend of my youth farewell:
To thee, I trust a happier life is given,
One tie to earth for us hath loosed its spell,
Another formed for heaven."

Congressional.

Abridged from the correspondence of the Balt. Pat.
WASHINGTON, Friday, Feb. 5, 1847.

IN SENATE.

Mr. Speight reported back the West Point Academy bill from the House with an amendment proposed by the Military Committee.

Mr. Dix reported the ten regiment bill from the same Committee, insisting upon the Senate's amendments and disagreeing to those of the House, and asking a committee of conference upon the disagreement of the two houses, which was ordered.

The special order, being the three million bill, was then taken up.

Mr. Berrien took the floor and spoke at great length and with great ability, insisting that Congress should understand what was to be done with this money, and repudiating the idea that it should be placed at the discretion and control of the President. He said the policy of our Government had been heretofore, "millions for defence—not a cent for tribute!" But now the proposition is entertained to buy a peace with Mexico! In reference to the purchase of California and New Mexico, he asked how we were to dispose of those countries? Could they be governed as provinces? This would not be at all conforming to the letter and spirit of the Constitution. Should we incorporate the mongrel races of those States into our birth-right? For one he said 'non hac in fadera.' He reminded Southern Senators that slavery would be excluded from this new territory, and therefore the South would be excluded from the benefit, if any, arising from its possession by the United States. He called upon Congress to put itself right before Mexico and the world, and give up the lust of territory while affecting to desire an honorable peace and the speedy termination of the war.

He had not concluded his speech when, at near 4 o'clock, on motion, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Henry, of Illinois, the new member in place

of Mr. Baker, resigned, was introduced, sworn in, and took his seat.

The House went into committee of the whole, and took up the Civil and Diplomatic Appropriation bill.

Mr. Root, who had not finished his speech last night, resumed and concluded it, against the war and slavery.

The amendments offered were numerous. Among those adopted was one of \$5000 as an outfit for a special Minister to Mexico, in case there should be need of sending one. The committee then rose and the bill was passed, yeas 173, nays 5. Private bills were for a while considered, and then the House adjourned.

Army News.

From the New Orleans Picayune, Feb. 2.

Later from the Army.

Arrival of the Steamship McKim—Gen. Worth, with his Command, at the Brazos—Gen. Wool left near Saltillo—Mexican Marauders, &c. &c.

By the arrival last evening of the steamship M'Kim, Capt. Pillsbury, from Brazos via Galveston, we have dates from the former place up to the 24th of January and from the latter up to the 29th. The McKim remained at Galveston long enough for the editors there to make up the intelligence, and from the News we make up the following summary.

By far the most important news is the arrival at the Brazos of Gen. Worth with his command. He arrived there on the 23d ult. by way of Camargo.—The News says that Gens. Scott and Worth are to have command of the main and regular army which is now concentrating at Tampico or at some place in the neighborhood. The new recruits have their place of rendezvous at the new island of Lobos, about sixty miles to the south of Tampico. The opinion is almost universal that a movement is now to be made against Vera Cruz. It is understood that that place is to be invested both by land and water. Col. Harney, with five companies of the 2d Dragoons, was expected in Matamoros on the 21st ult., on which day Col. Duncan arrived there, and his battery was hourly expected. Lieut. Kearney had arrived with his company the day before.

From the News we also learn that Gen. Taylor has returned from Victoria to Monterey with a small escort. He is to remain at the latter place in command of the volunteers. His orders to this effect proceed from General Scott, who now holds the chief command.

Gen. Wool was in command at Saltillo or in the neighborhood, retaining his original force, 3000 men. He was encamped on an elevated and commanding position ten miles to the south of Saltillo on the road to San Luis Potosi. The place is called Buena Vista, and gives Gen. Wool, with a battery of twelve pieces of ordnance, command of the only passable route to and from San Luis. His orders are to maintain this position.

Col. Hardin and his regiment from Illinois—a part of Gen. Wool's command—are spoken of in the highest terms. The discipline of this regiment is said to have been carried to an almost incredible degree of perfection. In fact, the whole of Gen. Wool's army is represented as composed of excellent troops, in whose valor and good conduct every confidence may be placed.

The country from Reynosa to Camargo and Mier, and through to Monterey, is filled with marauding Mexicans, robbing and murdering wherever they can do so with impunity.

The kindness and hospitality of the Mexican ladies at Parras are highly eulogized. At the time of Gen. Wool's departure from that place there were thirteen invalid soldiers too much worn by sickness to accom-

pany the army. On this occasion some fifty or sixty Mexican ladies, favorable to the American cause, visited the hospital, every one of whom sought it as a favor that she might be permitted to take home one of those suffering soldiers, where she might be able to nurse and restore him to health. All, of course, could not be gratified in this benevolent desire, and great was the disappointment of those who had to return without an American soldier. Another similar case is given of the two daughters of Don Lorenzo Yarto, a citizen of Parras, who took a sick soldier in their charge, and for several days in succession they kept a constant watch over him, the one sitting by his bedside by day, and the other performing the same service by night. These instances of kindness and humanity are related by Dr. Woodworth, who is direct from Parras, and should be recorded. They will certainly not soon be forgotten by those who have thus had their sufferings alleviated.

A Mr. Laing, who has been engaged in the wine trade between Parras and Chihuahua, recently returned from the latter city, and reports that Gen. Cuilly, late Governor of Chihuahua, was posted at San Rosalia as early as the 10th of December, with a force of 2000 citizen soldiers or rancheros, with a view to intercept Gen. Wool, who was expected to march upon Chihuahua from Monclova.

The above is all the intelligence of importance we can find. The arrival of Gen. Worth, with his division, at the Brazos, is of moment, as it would prove almost conclusively that an immediate attack upon Vera Cruz, by land, is contemplated. We shall soon hear of stirring events.

POSTSCRIPT—STILL LATER.

At 1 o'clock this morning the U. S. steamship Alabama, Capt. Windle, arrived from Brazos Santiago, which place she left on Saturday evening last, the 31st ult., making the run to the Balice in forty-eight and to the city in fifty-six hours—the quickest trip ever made.

We have received several letters from Mr. Lumsden, who sailed for Tampico on the 30th ult. in the schooner Eliza S. Leper. We have not room for them to-day, but can state that they mention the arrival of the ships Sharon, Archilaus and Ondiaka, with Louisiana volunteers, and their departure for either Lobos Island or Tampico; also that the regiment of "Rifles" have been dismantled; and further that Col. Harney has been arrested by Gen. Scott for disobedience of orders, and was to be tried immediately by court martial. More full particulars to-morrow.

We have also received letters from Mr. Haile, who is with Gen. Worth's division, but which the lateness of the hour prevented our giving this morning. His last letter is dated "On the Rio Grande, near Palo A. to," on the 27th ult., in which he states that Gen. Worth is quite unwell, but still able to give orders. He has between two and three thousand men with him—the pick of the army.

Gen. Scott and staff still remained at Brazos, but it was thought would sail in a few days for Tampico.—The news brought by the McKim that Gen. Taylor had returned to Monterey is confirmed.

The vessels with the 1st Regiment Pennsylvania volunteers on board had arrived off the Brazos—all well. They have been ordered, it is said, to Lobos.

From Tampico we have dates to the 26th ult., brought by Maj. Morris. He informs us that Gen. Patterson arrived there on the 23d with 4500 men.—Gens. Twiggs, Quitman and Pillow were along—troops all in good health.

The steamer Cincinnati was lost on the night of the 22d ult., about 25 miles to the northward of Tampico. She had on board two companies of troops and two 9 pounders, and was bound on an expedition against Soto la Marina. Two soldiers and the two

pieces of cannon were lost. The vessel was sold as she lay high and dry for \$50.

Trade at Tampico was described as dull, and the market overstocked with most kinds of merchandise

From the Picayune of 3d instant.

Late and important from Mexico. Arrival of the Mitis—Rumored Assassination of Santa Anna—Important proceedings of the Mexican Congress—Capture of more Despatches from Gen. Taylor.

By the arrival yesterday of the schooner Mitis, Capt. Thompson, from Anton Lizardo, we have late intelligence of a very exciting nature from Mexico. We have a letter from our attentive correspondent, dated on the 20th ult., containing news of a most startling nature, as well as files of Vera Cruz papers up to the latest date received. The news of the death of Santa Anna, at the hands of his soldiers, needs confirmation; but that there is and has been great excitement against him there can be no doubt.

The most important news—after the rumored assassination of Santa Anna—is that in relation to the proceedings of the Mexican Congress upon the project of raising \$15,000,000 by mortgage or sale of church property. The letter of our correspondent, which will be found below, alludes to the debate and final votes on this question, but we find a more full account in the Diario del Gobierno of Mexico of the 9th ult., which we copy. That paper says:

The basis of the project laid before Congress on the night of the 7th, and which consists in taking possession of the property of the clergy, has been adopted. Last night the first article was adopted, and as far as we recollect reads as follows: The government is authorized to raise \$15,000,000 to carry on the war against the United States, giving mortgages on the property of the clergy or selling the same, if necessary, to raise the above sum.

The discussion of Art. 1 commenced yesterday morning and lasted until 5 o'clock in the afternoon, when a recess was taken until 7 o'clock. At that hour a statement was read from the Vicar General, [one of the highest dignitaries of the church] in opposition to the project.

The vote resulted in 44 yeas and 35 nays. At 10 o'clock, P. M. Congress adjourned. The debate drew forth no further light, the great argument of ministers being that unless means were placed at the command of Government the Vice President could not be responsible for the safety of the country, and that he was apprehensive that without funds the army would be disbanded, and march upon the capital to light the torch of civil war.

We see no account, in our files, of the Mexican Congress having touched the matter of a peace with the United States in any way. In all the debates, on the contrary, the most hostile feeling appears to have been exhibited.

A letter from San Luis states that early on the morning of the 25th December Santa Anna was placed in possession of despatches sent by Gen. Taylor to his Government. These documents had been entrusted to a Frenchman, who fell into the hands of Canales. While defending himself, or endeavoring to escape, he was killed. As far as is known of these despatches, says the Mexican writer, Gen. Taylor informs his Government that he was then on his way to Tula and San Luis, by way of Matelmala, with an army of 14,000 men, and that he was expecting a reinforcement of four regiments of volunteers, which he had ordered to join him. This, of course, is an exaggeration.

Santa Anna, in answer to the committee who proceeded to San Luis to congratulate him on his election to the Presidency, said that he had resources sufficient, out of his private means, to support the war

for six months, and dismissed his audience highly gratified with the information. Six or eight months since he was complaining of his poverty at Havana, and begging the Mexican government for a pension to supply his urgent wants! Singular man, this Santa Anna.

The Mexican Government has raised La Vega from the rank of Colonel with the title of General, to that of Brigadier General, in recompense for his bravery in the action of Rosaca de la Palma. A motion has also been made in Congress, by Senor Godoy, which was carried, to present Gen. La Vega with a gold medal bearing the following inscription: on one side, "The National Representation of 1846;" on the reverse, "To Gen. La Vega for his conduct at the Rosaca de Guerrero."

The Governors of the States of Zacatecas and Durango appear to be hostile to Santa Anna, and have refused to comply with his demand to place all the ordinary and extraordinary resources of those States at his disposal. They allege that his demands are contrary to the Constitution, and that if they were to comply with them they would leave their departments at the mercy of the enemy. The Governor of Zacatecas alludes to Santa Anna's conduct in that State in 1835, at the time he sacked the city prior to his invasion of Texas. Two long documents have been addressed to the General Government, of which we may give particulars hereafter, as also a letter of vindication of Santa Anna to the Governor of Zacatecas.

U. S. SQUADRON, ANTON LIZARDO, Jan. 20.

There is a report at Vera Cruz that the opposition of Santa Anna to the recent decree of Congress, for the sale of church property, has provoked the vengeance of the soldiers, and that he has been shot. I have heard none of the circumstances attending this alleged outbreak, which of course requires confirmation to be implicitly relied upon. There are many circumstances however, which render it quite likely that such has been the fate of Santa Anna.

Commercial.

Nashville, Feb. 12, 1847.

The river is falling, with still sufficient water for any class of boats. The Louisville and Clarksville left on Wednesday, the Linwood and Conner are hourly looked for.

COTTON—There is but little animation in the market, and no change of prices, a superior article commands 11½, but the common range of prices is from 10½ all.

TOBACCO—Messrs. Johnson & Smith have sold this week 29 hhd., at prices ranging 1 40a4 80, on Thursday morning at the same warehouse, 6 hhd. sold as follows, 1 75, 2 40, 3 55, 4 00, 3 25 and 4 50.

NEW ORLEANS, February 3,—2 P. M.

COTTON—We hear of but one sale, a lot of 300 bales at a decline from previous rates—market inactive—parties waiting letters.

FLOUR—Market quiet—holders generally firm at 6 25.

CORN—Holders firm at 90c.

WHISKY—199 barrels Raw sold at 22c, and 50 Rectified at 23. Holders generally asking 23.

CINCINNATI, February 9.

FLOUR—A fair business was done yesterday; prices ranging about as on Saturday. The sales reported amounted to 2300 brls, principally at \$4 90; 308 at \$4 85, and 150 choice brand, at \$5.

WHISKY—Sales of 44 brls from canal, at 21c; 116 do from railroad, at 21c; 24 do from river, at same; 61 do at 21½; 170 do from store and river, at 21½; 70 do rectified at 21c.

NEW YORK, Feb. 5, 8 P. M.

The stock market to-day is without change. Operations not large.

The flour market is without change. Both buyers and sellers of flour are holding off for the next European steamer, now nearly or quite due.

Corn is without any special change. Sales of white at 99 to 103 cts. Yellow commands about the same figures.

The cotton market continues firm, with large sales at the advanced quotations.

The inquiry for provisions is also active and prices maintained.

Smalley & Nelden,

IMPORTERS AND WHOLESALE DEALERS IN
CHINA, GLASS AND EARTHEN WARE,
No. 59, Pearl St., (2 doors above Broad,)
NEW YORK,

ARE now opening for the Spring trade a very complete assortment of every article in their line; among which will be found the usual shapes and latest patterns.

Also—On hand, an assortment of LOOKING GLASSES, CLOCKS, LAMPS for Churches, &c., which are offered at extreme low prices for CASH, or approved credit. Merchants are invited to call and examine stock and prices before purchasing elsewhere.

N. B. Particular attention given to orders by mail or otherwise.

GEO. C. SMALLEY,
GEO. H. NELDEN.

New York, Feb. 13, 1847.—4t

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 coömbry, 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, oughting 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 bruised by the dull knife of some pedantic pruner. The Baptist Hymn Book, we say, is free from this sin against all fairness, propriety, and

THE PSALMIST:

A NEW Collection of Hymns for the use of the BAPTIST CHURCHES.
By **HARON STOW** and **S. F. SMITH.**

Assisted by

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

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

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

Extracts from a few of the many Notices and Reviews.

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

From the New York Baptist Register.

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

From the Religious Herald, Richmond, Va.

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

From the Alabama Baptist.

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

Extracts of Letters.

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

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

From Rev. Spencer H. 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. 18mo. pew size, handsomely bound in sheep, 75 cts. 32mo. pocket size, handsomely bound in sheep, 62½ cts. The different sizes are also bound in various extra styles, price corresponding.

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

American Baptist Publication Society, Philad.

Nov. 21, 1846.