

The Baptist

THE BAPTIST.

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

"One Lord, one Faith, one Baptism."

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No. 30.

MINUTES OF ASSOCIATIONS,

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

THE FRESHET.

Within a few weeks past we have had immense quantities of rain, and the waters in the Cumberland are, at this present writing (March 16,) higher than they have been for twenty years. The whole lower part of the city in the vicinity of Sulphur Spring creek, and all that portion in the upper part between Broad Street and the University, are submerged. Some of the houses are up to the eaves in water, and a few wooden buildings have floated off and turned over. More than a hundred families, it is said, and these generally among the poor and destitute, have been driven from their homes, and are in circumstances of great distress and suffering inflicted by the severity of the weather, and their want of clothing, food, and shelter. Some of the warehouses south of Broad street, are flooded, and their contents, at great expense and trouble, have been removed to the streets, and there stowed out of reach of the water. The main part of our city has now almost the appearance of being situated on an island in some immense lake. Much of the fencing has been carried away, and, we presume, that every where, on the river and creeks, our citizens will suffer immense damage. Some horses have been drowned in attempts to drive wagons and carts thro' the flooded streets, but we have not yet heard that any of our people have been lost. We notice a great many boys paddling about on planks and pieces of timber, and it will be very surprising if all of them escape.

The waters are now (19th) subsiding; and the city Council have appropriated five hundred dollars to aid the suffering and destitute. Besides this, private charity has been also active.

H.

TEMPERANCE.

Some recent movements in lower Virginia have again brought up the question whether abstinence from the manufacture, sale, and use of all intoxicating drinks, should be made a condition of fellowship in our Churches. An able and interesting discussion in the Religious Herald, upon that point is now proceeding. Andrew Broaddus, J. B. Jeter, and others, are mingling in the investigation. We perceive they are taking the true ground in the premises. In settling the terms of christian fellowship we are not called upon to decide what, as we suppose, will, in present circumstances, be politic, or advantageous, but what Jesus Christ has taught us. He has fixed, we imagine, all the conditions of fellowship. If he has not, the laws of his kingdom are defective. If he has, we are obliged to be governed by them; and we are no more at liberty to add to those conditions than we are to dispense with them. "What saith the Scriptures?" This is really the only question requiring solution. Our Virginia brethren would do well to read a pamphlet on the subject published in this city a year or two since, by our Rev. Bro. R. W. January, of Rutherford, Tenn: Bro. January has given more attention to the scriptural aspects of this matter than any man of whom we have any knowledge. He has preached sermons with reference to it in nearly every prominent place in Middle Tennessee; nor have his labors been without great benefit to the cause.

H.

PRESBYTERIANS.

The Charleston S. C. Presbytery have made a movement to form a Southern Presbyterian Church. The object is to free themselves from the embarrassments of "Reformers, Abolitionists, and Disorganisers, and Radicals." They invite all the Presbyterians in the South to join them.

H.

WILLIAM AND MARY COLLEGE,
VIRGINIA.

Bishop Johns, Suffragan of Virginia, of the Episcopal Church, has been elected President of William and Mary, to succeed the recently deceased President Dew. H.

QUEER.

Our Bro. F. C. Johnson of S. C. one of the recently appointed Missionaries to China, writing from New York to the Religious Herald says:—"Dr. Cone, Sir, is a man that stands straight up on his feet, looks right out of his two eyes, and speaks right from his heart." H.

NEW MEXICO.

The intelligence from New Mexico is, as our readers will perceive, of the most melancholy character. Governor Bent—and a number of other citizens, have been surprised and murdered by the Mexican rabble. H.

WESTERN SCHOOL JOURNAL.

This first number of a new work, with this title, has reached us. It looks remarkably well. We have no experience in teaching "the young idea how to shoot." Our Junior, however, has long reigned a lord of the birch and the ferule. We will, therefore, turn the work over to him, and he will, no doubt, do it full justice. He is yet absent, but daily expected home. Since writing the above he has returned. H.

PERIODICALS.

The Baptist Preacher for February is received. It contains an admirable discourse on—"The Christian Theory of Social Happiness," by our distinguished brother J. Newton Brown, of Lexington Va. This is unquestionably the best sustained periodical of the kind in America. We have never seen its superior. It proves conclusively that the Baptist Pulpits of the present day possesses immense power. Our ministry has probably never been exceeded in the art of sermonizing.

The Western Baptist Review for February is also on our table. It comes freighted with its usual amount of valuable matter. Our brother Waller, who has been suffering recently from impaired health, has associated with himself our talented young brother Robert R. Lillard in the editorship, who wields, we per-

ceive, a vigorous pen. This work is eminently worthy of the high fame it has achieved for itself throughout our country. If the prayers of thousands of christians can prevail, the Senior Editor will soon be restored to health, and enjoy many years of life and usefulness.

The Baptist Family Library, we learn by a late article in the Christian Index is to be continued, and that its subscribers will soon receive the third number. Its former numbers have by their superior excellency, created high expectations. If those to come should be as good, the value of the work will be unequalled.

What else have we here? Let us see—Aye some—

PAMPHLETS,

"A discourse, delivered at the Annual Meeting of the Kentucky and Foreign Bible Society, Danville, October 16, 1846, by John L. Waller, &c.

This is a magnificent sermon—such a one as might have been expected from the author. Its theme is—The adaptedness of the Scriptures to the spiritual wants of mankind. Its propositions are as follows:

1. The Holy Scriptures furnish that information in relation to God, which men, in every age, have desired, and which they have felt to be essential to their happiness.

2. The Holy Scriptures satisfy the desires of men for the remission of sins and moral purification, and for appropriate and acceptable worship of God.

3. The Bible satisfies the desires of men in relation to the immortality of the soul, and a state of happiness beyond death.

From these considerations it is concluded that it is the duty of christians to give the Bible to every human being upon earth.—It is a business that accords with the impulses of every renewed heart; is the noblest, most benevolent, and godlike work in which we can engage; and, since providence has placed in our hands such facilities for circulating the scriptures, we should incur greater guilt in now neglecting that work than would have attached to christians in any former period of the Church's history.

"Address on the peculiar advantages of the United States in comparison with other nations, delivered before the Franklin Library Association, on the 28th of January, 1847, by the Hon. A. P. Maury."

Mr. Maury is well known in the South West as one among our ripest scholars, and ablest men. As an Orator and a Statesman,

he has gained, although yet young, enviable distinction. The address before us is one of his most elaborate and polished productions. No true hearted American will read it without feeling still more proud of his country.

Minutes of the Fifth Anniversary of the Coldwater Association, held at Bethel Church, Desoto Co. Mi. October 17-19th, 1846.

We are indebted to, we presume, brother S. Halliburton, for the favor of seeing these proceedings. They are marked by high intelligence, and enlightened benevolence. Temperance, Domestic and Foreign Missions, the distribution of the Bible, Indian Missions, Sabbath Schools, and Periodicals; and other measures necessary to advance the prosperity of the Churches, of the body, individually and collectively, received efficient attention. This Association has fifteen Churches, seven ordained and three licensed Ministers; and 946 members—baptised 93, nett increase 49. It has for its Circular the admirable discourse on Communion, published some years since, by S. W. Lynd D. D. then of Cincinnati, now of St. Louis.

Minutes of the twenty-ninth Anniversary of the Cahawba Association, held at Pisgah Church, Perry county, Ala. October 17-20, 1846.

Thanks to bro. S. Lindsley of Mobile for a copy of these proceedings. This Association includes Marion, and consequently the distinguished Professors of our schools there are its members. It cannot be otherwise than able and enlightened. Thirty-one Churches belong to this body, with 18 ordained, and 6 licensed Ministers, and 3866 members—baptised 593 members. H.

NONSENSE.

We noticed the following scrap in several secular papers, but thought it not worth while to correct it. The religious papers are now copying it, and it is proper to say that it is entirely nonsensical. Here it is:—

"A Beautiful Idea.—The baptismal admonition of the Hindoos is as impressive on the by-standers as it is beautiful:—"Little babe, thou enterest the world weeping, while all around you smile; contrive so to live, that you may depart in smiles, when all around you weep."

This admonition is good enough, especially if it were addressed to a person who could understand it. The Hindoos are idolaters, except a few who have been converted by christian missionaries. Now, although some

of these missionaries do sprinkle "little babes," and call it baptism, they use no such admonition as this. Then it must be used by the idolaters. But do the heathen Hindoos baptise their babes, and thus dedicate them to their idols? If so the "idea" is not very "beautiful." The truth is, we suppose that no such thing occurs. Doubtless, "somebody made it all himself."

A TEACHER.

A Bro. who is a preacher of the Baptist Denomination, of superior experience and abilities as a teacher, and who has been an ordained minister, and most of the time a pastor for the last ten years, desire to obtain a situation as a teacher in some desirable neighborhood, where he can have an opportunity of preaching to churches in the vicinity. Any communications addressed to the Editors will receive immediate attention. Speak quick brethren, or the opportunity of securing a desirable teacher will be lost. Eds.

DIXON.

We transfer to our pages the following editorial from the Christian Record of this city, the State organ of the Old School branch of the Presbyterian Church, for Dixon's benefit, and also that on the subject in question our Presbyterian brethren may speak for themselves. Our bro. L. of the Record will do well perhaps, to be a little cautious, for should he find himself in conflict with Dixon, he may be obliged to put forth all his strength. "The Standards," in the premises, are, we presume, not impregnable, and Dixon is a combatant worthy of his lance. Here is the article:

THE BAPTIST.

"Dixon, a writer in the Baptist, of 27th Feb., makes the following statement, viz: "Thus we have seen that the Methodist teach and believe that by water, the water of baptism, individuals are regenerated or born again, and made fit subjects for heaven. The Presbyterians believe substantially the same doctrine in reference to baptism." This inconsiderate writer seems to be in a fierce conflict with our Methodist brethren, and we by mere accident, received a blow by the glancing of his steel, we will, therefore, not interfere with the controversy between them, further than to put in our disclaimer. The charge against us is made without proof, and it is sufficient for us to record our dissent. The Baptist will, therefore, please to inform his correspondent, that we plead not guilty to the charge of "baptismal regeneration." We teach the good old way of salvation—"by Grace through Faith," "without the deeds of the Law."

Concerning baptism we hold, that it is a sign and seal of the righteousness of faith—this faith secures for the true believer all the benefits of the *new covenant*; such as ingrafting into Christ, regeneration, justification, adoption, sanctification, perseverance therein to the end, and life everlasting after death. In agreement with this we teach, that "it is a great sin to *contemn* or neglect this ordinance, yet grace and salvation are *not* so inseparably annexed to it as that no one can be saved without it, or that all that are baptised are regenerated." What can Dixon design to accomplish by attributing to the Presbyterians the Popish dogma of baptismal regeneration? Would it not be more creditable to himself, as well as agreeable to his pious readers, for him to inform himself correctly concerning our doctrine, and to represent it as printed in our confession?

"In all things charity."

L.

REPORT.

The Committee for receiving and remitting funds for the relief of Irish Baptists, acknowledge with pleasure the receipt of the following sums:

From W. B. M. Brame, Shelbyville,	10,00
Tho. W. Smith, Fayetteville,	5,00
Wm. Moss,	1,00
Thos. Travilion,	50
Church in Murfreesboro from J.	
F. Fletcher,	181,00
First Church Nashville, in part,	69,00
Church at Antioch from Thos.	
Warmouth,	13,00
Saml. Carson, Dandridge Tenn.	10,00
James Carson, do.	5,00
Jno. W. Cummings, Moulton Ala.	2,00

\$296,50

We have already remitted to William Colgate, Esq. of New York \$225. It is our desire to close the commission entrusted to us by the first of May, and we respectfully request all those who may desire to remit through us, to send their amounts to us by that time and earlier if practicable. Contributions will be received in money or in provisions, but we have decided to convert every thing into money here and remit in that shape to New York; as not a sufficient amount of any one article of provisions could be procured here to justify a shipment from this point.

JOS. H. SHEPHERD,
H. G. SCOVEL,
R. B. C. HOWELL,

Committee.

CHANGE OF POST OFFICE.

March 9, 1847.

Brethren, I congratulate you upon the prosperity of the religion of the Lord Jesus Christ in my part of his moral vineyard.

By a change in affairs the Post Office at Fosterville, Rutherford Co. has become more convenient than Unionville—you therefore, will remove ~~my~~ papers from the one to the other.

J. H. LANE.

Missionary Department.

CHINA MISSION.

By the kindness of bro. Wm. H. Wyckoff, of New York, we are in receipt of the following letter from our friend and brother Clopton, which we hasten to lay before our readers. It is the latest intelligence from the Celestial Empire.

CANTON, CHINA, NOV. 28, 1846.

VERY DEAR BRO. WYCKOFF:

Soon after our arrival here, we received from Dr. Devan about 1910 copies of the Gospels, published in Chinese, which very valuable and timely present we were requested to acknowledge, as a grant from the American and Foreign Bible Society. Having enjoyed the luxury of already distributing more than one half of them to this heathen idolatrous people we are prepared to return heartfelt thanks for the same. And we do now through you acknowledge the gift, not only as very valuable, but, in our present circumstances as *timely* in the first degree, they are just what we need. We give away from thirty to fifty at every preaching we have in our Chapel, which occurs twice a week, to as many individuals ready to receive them and also able to read them. We often have a little business with Chinamen personally, to whom it affords us no little pleasure to give them a copy of the Gospels. We also make a little tour occasionally along the streets of this populous city, and distribute a few copies of this precious treasure, as judiciously as we can, I said we make a *little tour occasionally*, this is true, for we feel obliged to do it. Our treasure is now become so small, that when I go to it I feel almost as did the widow of Zarephath the morning before she went to gather two sticks to bake the last handful of meal she had, when I go to it, I feel as though there was but one more handful. However, we pray to God continually, and trust that that handful will remain a handful, whilst we withhold use it judiciously. But I am trespassing. Accept our hearty thanks, and believe me to be in behalf of our little band, with whom you are personally acquainted.

Yours with much affection and esteem,
S. C. CLOPTON.

W. H. WYCKOFF,
Corresponding Secretary of American and Foreign Bible Society.

For The Baptist.

CHINA.

CANTON, Oct. 25, 1846.

DEAR BRO. HOWELL:

If you will except of a hearty letter and publish it. I will write you one now after the laborious duties of this Sabbath day are done. It has been very long since I had any thing from you or even a No. of your paper. As a great treat in my lonely state, my dear brother and friend Gutzlaff spent yesterday, and a

part of to-day with me. His health, spirits, and missionary zeal seem fine, unabated. He, myself and three of the assistants went out yesterday, and had six or eight street congregations, to whom we preached. They listened very attentively. He is perhaps doing more missionary work in China, at this time, than any other missionary living, but for certain reasons he says but little about it publicly. He has forty or fifty native assistants, who have professed Christianity, going all through the country in every direction preaching the word; he has translated the new and old testaments, and is about to make arrangements with a native for the publication and circulation of the New Testament throughout the country, and he preaches very zealously himself in his own vicinity. He has been my friend ever since I have been in China, and he now says that he will stick by me to the last! With the Lord, and such a friend among his servants on my side, I can but feel strengthened and encouraged. I have some time had a female congregation in my Chapel every Thursday. It is a new thing among the Chinese, and the other day they placarded me and threatened to break up my congregation by violence, the sister who was then attending with me, (that is Sister Devan, who has since, as I trust, gone to heaven) felt a little fearful, and at the advice of the friends went not at the appointed time, and indeed went no more. But when our Sisters Clopton and Pearcy arrived, we commenced the female meeting again. The first was very quiet and encouraging, the next was remarkable. Government soldiers to the amount of a about a dozen armed with swords and arrows, came and guarded round about the house during the meeting, without being sent for by me, and without saying anything to me on the subject! I could hardly believe my own eyes, it looked so much like Elijah's chariots and horses that were guarding round about him, and they may have been necessary too, for there were six or eight rocks thrown upon the house, but they soon stopped. I think we may now take courage and go on with our work, believing that the Lord will provide. My health continues very good and spirits tolerable.

Brethren Clopton and Pearcy, with their Ladies arrived on the 9th inst. They are now living together about two miles from me, in the house occupied by brother Devan and Lady. Sister Devan died on the 18th inst., and Bro. Devan is immediately going to Hong Kong to reside.

My little Church is gradually increasing here in Canton. I have baptised three members this year, five since I came to Canton.

Many kind regards to old acquaintances, especially relations.

Yours most affectionately,

I. J. ROBERTS.

There are fifteen hundred and fifty-five newspapers and periodicals in the U. States, and but eighteen hundred and ninety-one in the world elsewhere.

Obituary Notices.

For The Baptist.

DIED,

Dec. 24th, 1846, at her father's residence, (Brother James Yeates,) in Graves Co., Ky. Sister C. E. H. MASSEY, aged 29 years.

Sister Massey made a profession of religion thirteen years ago, and joined the Baptist Church, in whose fellowship she lived a faithful and exemplary member until the day of her death. Her sufferings were great, still her faith failed not. A short time before she died, she gave her children into the care of her mother, saying, I want you to raise them as you did me, instructing them in the principles of the Christian religion.

Sister Massey has left to mourn their loss a husband, three children and a large circle of friends and relations; but they mourn not as those who have no hope. She died in the kindness of redeeming love, rejoicing in him who hath said blessed are they who hunger and thirst after righteousness for they shall be filled. H.

Miscellaneous.

RICHARD FULLER, D. D.

In referring to an old volume of the Minutes of the Baptist State Convention of South-Carolina, we find a scrap, which we copy below, sealed on a blank page with wafers. We know not the source whence it emanated, its date, or the papers from which it is extracted. We give to our printer as we find it.

"ELD. FULLER, OF S. C.—A letter-writer in the New York Commercial gives the most curious description of this distinguished Baptist minister, who preaches at Beaufort, S. C. that we have ever heard of any man. He says that he was once a lawyer of eminence, and is fluent beyond example. He has great tact, and ingenuity, and great power with his hearers. He is "keen, quick, versatile, fervent, bold, impetuous, and will make them look, and make them listen." And yet, he says he is not a man of genius, nor an orator! What is genius, and what is oratory?—The following is the concluding part of the letter:"

"Mr. Fuller, then, is keen, quick, versatile, fervent, bold, impetuous. He cannot fail to interest, when he may not convince, or even please, but he will often accomplish all; and what is better, he often has. He will make people listen, however, at all events. He will make them look; and if they look, they must be statues of stone; not to be touched with a breath of his own spirit. "O my God!" he cries, lifting his hands to heaven, with a face of agony, "My God! my God!" O that I could speak to these dear people as with lips of fire! I have forgotten myself, I forget where I am, I forget every thing but eternity, I behold you no more as men, but as immortals. O ye im-

mortal creatures! leaning over the pulpit and gazing round with an expression of grieving anguish) immortal creatures! ye future saints, or future fiends! listen, for God's sake, listen!" But I fear I shall caricature him, and shall say no more. He impressed me, on the whole, not as a man of genius, but of talent and tact; not as an orator, but as a preacher, made out of a lawyer inspired with a sacred afflatus suited to his work; not as an eloquent preacher, which strictly he is not, but an effective one, with almost all the requisites for being so, with the exception of eloquence alone, and with a burning energy, better than all the rest, and without which the tongue of an angel, in such a cause, were only as a "tinkling cymbal."

Mr. Fuller would be more distinguished than he has been, should he live, but he will not. His zeal, intelligent and glorious as it is, is excessive, or rather is used to excess, and will eat him up. He looks, now, thin, cadaverous, and ghostly, more like one of his own "immortals," than one of his own "men." It is a pity but he will wear himself to death at his own stake. I should think he and Mr. Taylor were running a race for a tomb stone. God bless them! but I wish they would live."

RELIGIOUS PROGRESS IN THE WORLD.

Within that period, in Africa, the Baptist, Methodist, London, and American Boards had all extended their influence, from different points on the coast; for hundreds of miles into the interior, introducing among savages all the blessings of civilization, as well as Christianity, while Liberia had become an independent well organized Christian State—with the fair prospect of extending its influence for the highest good of the benighted continent, and for the suppression of the slave trade.

In Western Asia, where, 13 years ago, the twilight of reformation hardly appeared, the Day Star had now risen; and the precious fruits were seen exceeding all expectation, especially among the Nestorians and Armenians; where under the influence of revivals new evangelical churches were flourishing, which, from their position, seem destined to illuminate all Western Asia.

Thirteen years ago, an angel taking his station on an eminence overlooking the valley of the Indus, Chinese Tartary, China, Siberia, and indeed all Eastern Asia, would have discovered only one missionary to a hundred million of souls, among a population of 500,000,000. These half dozen were fearfully exploring, and scattering their few rays of light.

But since that time, in India, Turkey, China, and other countries of the East, political jealousies and the moral prejudices of ages had yielded to Christian light. Its peaceful, cheering, ennobling character had been discovered by those in power; and they were now giving it their hearty welcome and aid. In the advancement of religious truth and freedom, the last ten or twelve years had far exceeded all that had been done for fifty years previous.

In the Isles of the sea, too, the change had

been equally remarkable. Thirty thousand had been added to the churches of the Sandwich Islands since 1834. A regular independent government had there been established, with all the blessings of civilization.

Similar great improvements had been made in the Cherokee and Choctaw nations. To the churches of the latter, and 218 had been admitted, as the result of revivals the past year. And it was worthy of note, as an example to their neighbors, that their *National Councils and Courts were daily opened with prayers by members*; thus, in the most open and becoming manner, they recognized the Supreme Ruler and Judge. This people, moreover, were now contributing more, in proportion to their numbers, for common schools, than any one of the United States!

While Eastern princes and others in civil authority have nobly favored Christianity, in some cases in advance of Europe, it is a mournful fact, that Armenian and Greek ecclesiastics have been engaged in bitter and cruel persecution!—alarmed by the progress of simple truth and love among their people.—Dr. Anderson.

RELIGIOUS DENOMINATIONS IN TEXAS.

The Rev. W. M. Tryon, gives the following sketch of religious denominations in Texas, in a letter in the Christian Index:

"You requested me to state some facts connected with the state of religion, and our denominational prospects in this State. The limits of a letter demand that those statements should be brief. Texas, previous to the Revolution, whilst it was an integral part of Mexico, was a Roman Catholic country, in which it was contrary to the law for any, except Roman Catholic clergymen, to preach, or to administer the ordinances of religion, and the emigrants to this country could not receive their titles to lands except they became connected with that establishment. Though the Romanists have lost absolute control in this country, they are far from having lost all influence. Some old missions, and valuable tracts of land in Western Texas, were, by the Republic of Texas, granted to the See of Rome. The present Roman Bishop of Texas is an amiable man. He has introduced quite a number of priests, and they of the better sort; and there are some Nuns in the country. A nunnery is now going into operation at Galveston; and similar institutions will soon be planted in other parts of the State. The Mexicans in Texas are all Romanists. The major part of the numerous German population, already in, and those expected in this State, are of the same persuasion. The Irish and French of whom there are not a few, especially in our towns, are also subjects of the pope of Rome. The Methodists deserve much credit for what they have effected in this country; they have accomplished more than all the other denominations taken together. The Presbyterians, in this place and in Galveston, have very flourishing congregations. They have several very exemplary preachers in the State, but they

have succeeded better in the towns than in the country. The same is the case with the Episcopalians. The Cumberland Presbyterians have been quite successful in some parts of the interior. Our church, notwithstanding the obstacles it has had to contend with, (originating in Campbellism and Parkerism,) has been greatly blessed. Our two principal Associations are the Union of Western and the Sabine of Eastern Texas, besides which, there is a small one recently formed in the North-eastern part of the State. We have an education Society, which has obtained a charter for a literary institution; the preparatory department of which, has been commenced with flattering prospects. It has also under its patronage, being instructed in the above institution, a promising licentiate."

ASSOCIATIONAL ACTION.

The following is the circular letter adopted at the late session of the Columbus Association.

The Baptist denomination have from the beginning been staunch independents. Of course they allow of no spiritual courts. They have found, however, an advantage in combining their Churches as Associations for their mutual edification, and for promoting the cause of God by efforts to sustain the institutions of religion, and to extend the knowledge of the truth in the salvation of men. As we believe that, in some instances, they have been made to embrace improper objects, and, in others, have been deficient in their measures for supporting proper ones, it seems to us not irrelevant, nor unnecessary, to enquire into the legitimate object of an Association, and the best means of effecting that object.

The first Association, both in Britain and America, were organized, primarily to concert measures for relief from ecclesiastical oppression, and generally to promote the prosperity of the Churches composing them, and the spiritual benefit of the community around them. A single objection existed to their formation in the United States;—it was a fear they might ultimately grow into hierarchies, claiming and exercising dominion over the faith and liberties of the Churches. This fear has proved to have been unfounded, as we believe that, in general, they have kept within the ancient land-marks. A fundamental principle ever has been, and we hope it ever will be, that an Association shall not interfere with the independence of the Churches in their government and discipline.

Our first enquiry is, What is the legitimate object of an Association of Churches? We answer, the promotion of the cause of Christ by the extension of the gospel in the sanctification of believers, and the conversion of sinners.—Saints should labor to keep themselves in the love of God and to grow in grace, while they at the same time should endeavor to persuade sinners to repentance that they may be saved. This is the end of their vocation.

Our second enquiry is, What are the pro-

per means for effecting this object? Our answer includes four things: The diffusion of information—mutual encouragement—consultation—and co-operation.

1. The Churches meet by their delegates for the attainment and diffusion of information. This information relates to the state of different branches of Zion, and it is cheering, all rejoice in it; but if distressing, all grieve on account of it. Or it relates to the surrounding destitution of the preached gospel and the means of supplying it, which affords scope for the exercise of Christian compassion, and for putting forth efforts for the good of others. This information is acquired from the epistles from the several Churches and from conferences together, in which they learn much from the minutes and messengers of corresponding Associations and other bodies, and they diffuse their information by the publication of their own minutes including an annual Circular Letter.

2. Encouragement is given to God's people by Associations of Ministers and Churches.—Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. When Paul saw the brethren who came out from Rome to meet him, tho' he came a prisoner in chains, he took courage. When Christians learn the trials of others, they are prepared to think it not strange concerning the fiery trials which are to try them; and when Churches learn that other Churches have been sustained under afflictions, and have been brought out of difficulties, they are induced to trust in God. Knowledge of the prosperity of Zion affords direct comfort to all her friends and testimonials of sympathy between suffering saints tend to their mutual encouragement.

3. The Churches meet by their Delegates to consult the welfare of Zion. In the multitude of counsellors there is safety. The true interest of every branch of Zion is substantially by the same. A combination of counsel is necessary to a union of efforts in any cause. Nothing is more apparent than that many of the evils existing in Churches are the result of a want of system in their measures. If any worldly enterprize was entered upon and conducted in the same hap-hazard manner in which the temporal business of the Churches is often managed, only disaster would be predicted of it, and only disaster would ensue. Besides, as the Churches must discharge many of their duties, if they are discharged at all, in concurrence with others, consultation is indispensable, in relation to the desirableness of the proposed object, and the practicability and best methods of its accomplishment.

In examining the state of different Churches; it is obvious that some are far more efficient and prosperous than others of equal ability. Now one cause of such difference obviously is that some adopt wiser measures than others; it is equally obvious, that all of them may adopt, and ought to adopt, equally wise methods of procedure.

4. Associations secure the co-operation of Churches in holy effort. The Churches owe an important duty to the common cause of

Christianity, partly, indeed, to the feeble interests and destitute regions around them, but partly, also, to the unevangelized nations of the earth.—Now tho' a strong Church might aid a feeble one with whose circumstances it may be acquainted, or send the gospel into a destitute place in its immediate neighborhood; yet even in these cases co-operation with other Churches would be better in several respects than individual action. The agents of several combined Churches would be able to take a wider survey of the field to be cultivated, and to judge more accurately of the relative claims of different locations, and to act more impartially and more beneficially in the premises. And, besides, they would all learn that more needed to be done, and that more could be done, than they before supposed, and of course more would be done.

And then as to foreign fields, individual churches could effect just nothing; so that, humanly speaking, the heathen world could never be evangelized without the co-operation of Churches, for the purpose of furnishing the scriptures and the preaching of the gospel, which God has made necessary to the salvation of men. Hence we find that in the apostolic age, the first planted Churches contributed to the support of Paul, and doubtless of others, while employed in preaching the gospel in heathen cities. And so, too, in modern missions, those who go far hence to the Gentiles to turn them from darkness to light, are sustained by the combined action of the Churches at home.

If it be said that in our missionary efforts, we operate thro' voluntary associations without church action,—we reply that when by a most remarkable providence of God, American Baptists were called to missionary effort, the Churches would not, at first, act as bodies; hence there was a necessity for this kind of action.—But in those places where these measures originated, where most is known on the subject, and where consequently most is done for missions, the Churches generally acknowledge their obligation to act as churches in the holy cause, and are, to a considerable extent actually and liberally acting on this principle. And as the return to primitive practice progresses, this change of the mode of action will increase, until it shall supercede the necessity of any primary societies for this purpose.

In the West, nearly all our Churches contain unfortunately, more or less of the anti-effort spirit, and hence arises the necessity of our acting on the principles of voluntary societies for some time to come; but every enlightened Christian among us must devoutly pray for the arrival of the time when one spirit shall animate the thousands of our Zion, when the Churches shall learn that the grand object of their constitution is the advancement of the cause of Christ; when they shall as bodies come fully up to the work of the Lord. We shall then need only societies for disbursing charitable funds. The Churches will then collect within themselves the necessary funds for each of the great objects of benevolence, and send them up by their delegates to the Associations; the Associations will forward these

sacred moneys by their Messengers to the State Convention, which may then be composed of representatives of Associations; the Board of Convention would be a proper body to disburse funds within their own limits, and representatives from all of these Conventions would constitute a responsible Board of Commissioners for F. Missions, having received from the State Conventions the requisite funds. Here would be seen the beauty and efficacy of the representative character of our independent system of Church government.

Alas, that we have not this system already duly organized, and in actual operation; and most unfortunate it is, that those who refuse to co-operate with us on our present acknowledged imperfect organization, do nothing to prepare the way for a better system. And it is, at least, equally calamitous that too many of the friends of the Mission cause neglect to carry it forward in its present form, while all perhaps, do only a very small part of their duty in the work of love, tho' they profess entire satisfaction with the plan of operation.

This Association, happily, doing something in favor of most of the great objects of religious charity. The Churches should therefore, avail themselves of the favorable facilities enjoyed by them by sending up large contributions for these objects.

It should not be forgotten that devotion constitutes no unimportant part of the business of the meetings of the Associations, and it is believed that a proper and expeditious manner of doing the business would allow of a great degree of preaching on these occasions, and without separating the congregation, so that the gross anomaly may not be seen of one portion being in one place transacting the business of the meeting, while another and probably a larger portion, are in another place—listening to preaching. This ought not so to be, and we trust that it will not so be. There is little in the necessary business which ought not to be deeply interesting to all who love God and to all who are friendly to the advancement of religion. And if suitable reports were made, followed by suitable addresses and appeals, on the principal objects of benevolence now before the Christian public, as the cause of Bible and Tract distribution, Temperance, Sunday Schools, Ministerial education, and Missions foreign and domestic, they would be found equally interesting as sermons. Further more, this method is certainly an eligible one, perhaps in some cases, the only one, by which the mass of our community can be enlightened and their energies enlisted in this great cause.

The last year, we happily succeeded in changing the custom, so wrong in itself, and so injurious in its consequences, of continuing the meeting of the Association over the Sabbath.—Let us now advance one step further, and in future have but one congregation alike in public preaching and in the other business of the body. It is confidently believed that the experiment of a few years will evince to all the wisdom of these improvements and a vast increase in the efforts and usefulness of the body.

To render the meetings of the Association deeply interesting and extensively useful, the following suggestions, if carried out in practice, would, we believe, greatly contribute.

1. Let suitable preparation be previously made for the meeting. Let the blessing of God upon the exercises of the meeting be long and often earnestly sought by prayer. Let the ministers go to them with their hearts deeply impressed with the weight of divine truth, the priceless worth of souls, and their own solemn responsibility to the Head of the Church for a faithful discharge of their ministry. Let the delegates, who represent the Churches, go in the spirit of Christ, with large hearts to devise liberal things, with wise heads to lay good plans, and with ready and vigorous hands, to carry these plans into successful execution. Let as many as possible attend these meetings; it will revive their hearts, enlarge their views of truth and duty and policy, and make them more active and useful.

Another important thing in this previous preparation for these meetings, is the furnishing of good letters, containing information of the peace and harmony of the Church, the increase of congregation, the conversion of sinners, and the enlargement of the Church. Their statistics should not only exhibit additions and diminutions of members, but also the number of teachers and scholars, and volumes in the library of one large and well regulated Sabbath School or more, and the number of scholars and teachers converted during the year. In this case, these letters, tho' they might generally be greatly abridged by omitting all language of compliment and all common place, would contain vastly more valuable matter, and would generally conduce to the interest of the meeting.

True, it might, and it certainly would require time and labor to prepare such letters as are above recommended. It would require that the individual members of the Churches should be holy, watchful, active Christians; that each of the Churches should, in ordinary cases, adequately support, on the principal of equality, an efficient, faithful pastor, exclusively devoted to their spiritual interests; that these pastors should be laborious in their work, watching over the flock of God and exhorting sinners to repentance, and teaching the congregation, by bringing to them, from Sabbath to Sabbath, discourses which have cost them much study and much prayer, and which have deeply affected their own hearts in the preparation; that a wholesome discipline should be maintained, which would distinguish the precious from the vile, and separate from the congregation of the Lord the covetous who are idolators, as well as other immoral persons and heretics; that the pastor and people should cherish a deep interest in S. Schools, as nurseries of the Church and an efficient instrumentality for the salvation of souls, and that they not only organize one in connection with every congregation, but that they duly sustain and make it efficient; and that they all should labor and pray for the divine blessing on their efforts for the salvation of sinners; and that ev-

ery individual not a pauper should contribute to the various objects of Christian benevolence, according as the Lord has prospered them. This work of preparation will fully occupy them during the whole year; but then all this is only the duty, the reasonable service, of Christian Churches, and all this consecration is involved in the religious profession of all their members.

2. Some improvement might be made at the time of meeting in the management of the business. Let unnecessary discussion, and especially all bitter altercation, be avoided. It not only wastes time, but it mars the peace and fellowship of Christians. Let each one contribute his aid in a judicious and deliberate but prompt performance of all the business.

Let all present esteem others better than themselves, that nothing be done thro' strife and vain glory; let there be no envy of each other's talents or preferment, but let all seek the glory of God, and endeavor to promote their common edification, the salvation of sinners, and the advancement of the Kingdom of Christ.

Let there be as much preaching as comports with the business design of the meeting, and vastly more praying than is usual on these occasions. The prompt and harmonious performance of the necessary business, will admit of a large amount of preaching; and while an hour morning and evening might be devoted to prayer, singing and religious conversation, at each of the houses where the members are entertained, a public morning prayer meeting might commence at sunrise, or an hour before the meeting of the Association, on the morning of the second day of the session. These seasons of devotion would contribute to personal edification, to the benefit of the families visited, and to the dispassionate and successful performance of the business.

Wise plans ought to be devised for doing good, and the sphere of operation should be enlarged every year. We ought not to be contented without increased usefulness. And special reasons exist why we should be induced to this course. We are far from doing all our duty as an Association, and we should resolve that we will gradually come up to the full measure of it. And further, as far as we are faithful and diligent, God will build us up and increase our ability to be useful; and increased ability imposes increased obligation.

In conclusion, we exhort you, dear brethren, to keep distinctly in view the great object of our Association, and to seek its attainment by the means here specified. And as many as walk by this rule, peace on them and mercy, and upon the Israel of God.

STRONG FAITH AND CHRISTIAN LOVE.

It will uniformly be found that where a church is in the exercise of strong faith in God, and feels the lively hope of immortal life which is a natural consequent of such faith, there will also be in exercise an ardent Christian love. Faith in God, and hope of eternal life,

must expel discord, division and strife. And when faith and hope are diffused throughout the churches, then Christian love will assume the supremacy and exert the power which belongs to it. Thus the way will be prepared for the speedy securing of all those happy results, which must follow love and union among Christians. How important then at the present day, the prayer of the disciples—"Lord increase our faith."

From the Carolina Baptist.

DESULTORY THOUGHTS,

BY DAVID.

THE GOOD MAN'S PORTION.

"Thou art my portion, O Lord; I have said, that I would keep thy words."—*The Psalmist.*

What a privilege to be able, in *sincerity*, to claim the Lord as our "portion!" No privilege, however valuable, can compare with it. We are so dependent that we must have *some* portion—one suited to the capacities we possess. This, every one feels to be the case—this is the pursuit of all men.

But, *where* is a suitable portion to be found? This is an important inquiry. If we mistake in the discerning of the proper answer to this question, we shall err in what only can constitute us truly happy. And yet, there is nothing in which men so much err, as in their soul. *Present* objects and enjoyments—worldly gain, or honor, or pleasure—these they ardently pursue; and these they determine to be all-sufficient.—But in this they egregiously mistake, and find out, perhaps too late, that they have "forsaken the fountain of living waters, and hewn out to themselves cisterns, broken cisterns which can hold no water." The majority of men have utterly and miserably, failed in their judgment of what only can constitute them happy, here and hereafter.

Not so, however, the *Christian*. He has seen the vanity of all *earthly* good. He knows that earth, with all its delights, cannot furnish him with an adequate portion. He has been instructed to look to a higher and purer source, and under the tuition of a salutary, and, it may be, dear-bought experience, he can say, "Thou art my portion, O Lord." And how condescendingly gracious is the Lord, in having offered to become the portion of sinners! Not such a portion as any created object can possibly become; but one entirely satisfying; one, which will never decay—one, which will never disappoint our most enlarged expectations—one, in short, which will ever meet the demands of an immortal mind. "The favor of God is life; and his loving-kindness is better than life." "In his presence, is fulness of joy; at his right hand are pleasures forever more."

Such is the "portion" of the good man. With this, he is "rich to all the intents of bliss," whatever may be his condition, or circumstances here.

But if the Lord be our "portion," we will take pleasure in submitting to his kingly authority, and acting according to his righteous will. We shall "keep his words." No one,

then, who does not take his word as the rule of his life, can consistently say, "the Lord is his portion." If we delight in him, and look to him as the source of all our happiness, we shall also delight to "do his commands."

These *two* things—delight in God as our portion, and implicit obedience to his will, complete the christian character, and furnish the only *satisfactory* evidence of the existence of genuine piety in the heart. Let us, then seriously inquire, are these *two* things found in us? Do we, indeed, delight in the Lord, and do we obey his will? Is he the "portion" of our souls; and is it our "meat and drink" to walk in the way of his commands!

Sumter, S. C.

THE CHANGE WHICH HAS BEEN WROUGHT IN THIRTY YEARS.

The concluding part of Dr. Wayland's address to Dr. Judson, at the Convention in New York, present in a comprehensive and striking view the great change which has taken place, during the missionary life of Dr. J. in the condition and prospects of the human family.

"How changed is the moral aspect of the world since you first entered upon your labors. Then, no Pagan nation had heard the name of Christ from American lips; at present, churches of Christ planted by American benevolence, are springing up in almost every heathen nation. The shores of the Mediterranean, the islands of the sea, the thronged cities and the wild jungles of India; are resounding with the high praises of God, in strains first taught by American Missionaries. The nation that drove you from her shores has learned to foster the messenger of the cross, with parental solicitude. You return to your native land whence you were suffered to depart almost without her blessing, and you find that the Missionary enterprise has kindled a flame that can never be quenched, in the heart of the universal church, and that every Christian and every philanthropist comes forward to tender to you the homage due to the man through whose suffering, labors and example, those changes have, to so great a degree, been effected. If behalf of our brethren, in behalf of the whole church of Christ, we welcome you back to the land of your fathers. God grant that your life may be preserved, and that what you have seen may prove to be but the beginning of blessing to our churches at home, and heathen abroad.

ARE BOOKSELLERS RESPONSIBLE.

The *New England Puritan* makes some judicious remarks on the responsibility of publishers, in issuing such works as are calculated to pander to the depravity of human nature.

"Am I my brother's keeper?" is the language of defiance, alike of the common rumseller, the counterfeiter and the vender of injurious books. They all know they are doing injury, and of

fending Heaven; but say they, "our business is to make money."

The Messrs. H. and B. of New York, are now publishing a new edition of Eugene Sue's pestiferous works. Though already worth as it is stated, half a million of dollars, acquired to a great extent, by pandering to a corrupt taste in the community, which they themselves have contributed to create, they seem to see nothing inconsistent in thus flooding the land with "what will sell," even down to "*The Mysteries of Paris*"—thinking, perhaps, to hush the indignation of the virtuous, and displeasure of Heaven, by sending out at the same time the Bible and other religious and valuable books!

The Evening Post, in recently noticing the publication of a new novel of Eugene Sue, says:

"We would ask you (the publishers) at the outset, whether or not you consider yourselves responsible at all, for the character of the works you publish and circulate? Do you apprehend that any guilt attaches to you, for the publications of an immoral work? Or, do you find yourselves absolved from any consideration of the moral tendency of a book, only looking at it in the narrow light of a mercantile speculation, and agitating no other question as to its contents, but whether they are such as will sell well? We ask you now, in the presence of many thousands of your countrymen, how can you justify your conduct in lending to such a work as "*Martin, or the Foundling*" the endorsement of your name?

We have not read the whole of that work, but we have read the third number, the only one we have received, and we make no scruples to say that it alone contains licentiousness enough to prevent any thoughtful and considerate parent from introducing the book that contains it into his family.

While the note of remonstrance is thus reiterated, it may be well for all booksellers, and especially parents, to examine their libraries and stock in trade, and if need be, to follow the truly consistent example of the noble Ephesian converts, who at once burned their injurious books to the value of "*fifty thousand pieces of silver*." O, what was this to the ruin of one immortal mind, such books might occasion!

REMEMBER THE POOR.

Young men are sometimes led into scenes of dissipation, and frivolity by a misdirected desire to see life—and to get a knowledge of human nature. It is not life they see there, but diltirium—it is not human nature, but a miserable burlesque of it. We would have them go, rather, to the home of honest poverty—where human nature, is battling with the stern realities of life. They would come out of it wiser, and better. It is, on many accounts, better to go to the house of mourning than to go to the house of feasting. Especially, amongst the poor of this land, they will learn an honest respect for human nature—at the same time that its best sympathies are called into

play in their own breasts. Besides, they will learn to thank God that he has not exposed them to the temptations, with which the poor are so nobly struggling—temptations to descend to the meanness of beggary, or to put forth a hand and steal. When we see the starving prefer suffering to either, we feel that their enduring virtue demands our respect—and their hard lot, our aid—and that aid they shall have. If the poor were known, they would be remembered.

One word more to all our readers—you will find that the surest way to spread a glow of comfort through your own home, is to put a faggot upon the poor man's fire; and the best method of making your own couch soft and warm, is to wrap a blanket round the shivering child of penury. Remember the poor, for better than the breath of praise—dearer than the incense of flattery or fame, more precious than the admiration of the rich, the gay, and the great, is the blessing of him that was ready to perish, coming upon your hearts and your homes.

PRESIDENT EDWARDS' VIEWS OF HOLINESS.

This eminent servant of God, in a brief narrative of his religious history, gives his views of holiness, at an early period of his Christian experience, in the following language:

"I remember the thoughts I used then to have of holiness; and said sometimes to myself, I do certainly know that I love holiness, such as the Gospel prescribes: It appeared to me, that there was nothing in it but what was ravishingly lovely; the highest beauty and amiableness—a divine beauty; far purer than anything here upon earth; and that anything else was like mere defilement, in comparison to it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; enjoying a sweet calm, and gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about, all in like manner opening their bosoms, to drink in the light of the sun: There was no part of creature-holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust; that I might be nothing; and that God might be ALL, that I might become as a little child."

A TRAGEDY OF DESTITUTION AND AVARICE.

On Monday, 8th inst., about 4 o'clock P. M., a woman 59 years old, named Betsy Rich, having a broken arm, and living alone in a little room at 267 Sixth Avenue, while cooking a miserable meal with wood shavings in her fire-place, accidentally exposed her apron to the blaze and was instantly enveloped in flames. Her cries speedily brought a crowd around her, but too late; her clothes were extinguished when nearly destroyed, and at the recommendation of a physician, she was conveyed to the Alms House, where she died on Thursday morning. As she adhered to the Episcopal denomination, though not a member of the church, a clergyman of that Church attended to give her Christian burial, and an Episcopal lady volunteered to pay the funeral expenses, when the clergyman suggested that her apartment, which had been first locked meantime, might as well be searched to see whether she did not leave enough to pay the sexton. The suggestion was followed, when to the astonishment of all, especially of the philanthropic gentleman who had been foremost in soothing her dying pillow, and on whose charity she had subsisted all winter, there was found a good bond and mortgage for \$2,800, (beside \$100 accrued interest, which had been offered her but she insisted on its being retained to draw interest with the bond) a Saving's Bank book on which stood, \$96. 69 to her credit, \$38 in gold and silver in three purses wound up in list balls, beside a full chest of bedding, clothing, &c. The poor creature, though she had lived in filthy and squalid beggary with this abundant wealth at her command, stated on her death-bed (without hinting at the possession of this property) that she had \$1,500 due her in Connecticut, of which, however, no trace was found among her effects, and that a land agent named Hiram Parker had recently absconded, defrauding her of \$200.

After two days diligent inquiry, the benevolent few who had taken an interest in her miserable fate, discovered a nephew of her first husband (she had two) a young ship carpenter in one of our ship yards; but it is understood that she left a daughter who is married, but of whom no trace can be found. Perhaps this article may enable her to claim and receive her mother's property, worth over \$3,000 in ready cash.—*N. Y. Tribune.*

IN STORM STEER ON.

The mariners sailing with St. Paul bore up bravely against the tempest whilst either art or industry could befriend them. Finding both to fail, and that they could not any longer bear up into the wind, even let their ship drive. I have endeavored in those distemperate times to hold up my spirits, and to steer them steadily. The happy peace here, was the port whereto I desired to arrive. Now, alas! the storm grows too sturdy for the pilot. Hereafter all the skill I will use, is no skill at all, but even let my ship sail whether the wind send it.

Noah's ark was bound for another port, but preservation for the present, (that ship being all the harbor,) not intending to find land, but to float on water. May my soul, (though not sailing to the desired heaven,) only to be kept from sinking in sorrow.

This comforts me, that the most weather-beaten vessel cannot properly be seized on for a wreck which hath any quick cattle remaining therein. My spirit are not as yet forfeited to despair, having one lively spark of hope in my heart because God is even where he was before.—*Fuller.*

THE LETHEON.

The inhalation of the sulphuric ether, in order to deaden the sense of pain, during surgical operations, was discovered to be available and innocuous, when rightly applied, by Dr. Charles T. Jackson, of Boston; and various have been the experiments made with it in our own country and abroad.—“A prophet is not without honor, save in his own country,” and here coldness and caution, owing, in a great degree if not altogether, to professional jealousy, had succeeded in throwing over the discovery grave doubts and suspicions, tending to render it inutile, at home. But we opine that the news we are daily getting from abroad, with regard to its success there, will have the effect of securing to Dr. Jackson the confidence and the thanks of his own countrymen.—*Boston Transcript.*

A medical review, in the *Siecle*, at Paris, (for a translation of which the public are indebted to the “Boston Atlas,”) contains the following paragraph with regard to the “Letheon.”

“This discovery of Dr. Jackson has, with justice, been every where hailed with one unanimous concert of praises, but at the same time, the more we reflect upon it, we are more and more astonished that it was not made long since. A substance which every body knew, from its very qualities which have just so suddenly given it its great celebrity, to wit; its action, decidedly sedative upon the nervous system, although at first exciting, and its great volatility, which at once diffuses it throughout the respiratory organs, a substance which so many persons, who have even been but slightly indisposed, have either inhaled or taken internally, both pure and mixed, a substance so widely spread, so common, and whose soporific qualities were perfectly well known, how can it have remained for so long a time without disclosing its most precious secrets? It is truly a most surprising thing, and proves at once our carelessness, and that in spite of the intelligence and progress of the present period, of which we are so proud, there are very few objects in this world, however simple and well known they may be, which will not often display when closely examined, some new and valuable properties. How little it required of the first person who observed the qualities of sulphuric ether, to have enabled him long since to endow humanity with this immense benefit. We are not therefore surprised, after what we have

said, at the claims of priority which are all at once raised in various places, and where we hardly looked for them. Many persons have experienced, with more or less effects in the course of our lives, the stupefying influence of ether but from that to the prodigious applications of it by Dr. Jackson to surgery, it seems to us there is a very essential interval."

The editor of the Newburyport Herald furnishes the following valuable information of what he himself has seen of the use of this agent:

"Passing by the house of Dr. Smith one morning last week, we were called in to witness the application of the vapor, to two ladies. It was first applied to a lady apparently of good constitution, and was completely successful, two very bad teeth were extracted, and the lady testified that there was not the slightest unpleasant sensation, though she distinctly heard and understood the remarks of the bystanders during the operation. The second case was that of a younger lady, in delicate health, and who hesitated to undergo the trial, as she was subject to fainting fits, which were very easily induced. The roots of one tooth, and another less decayed, were extracted, and the lady on the passing away of the effect of the vapor, said she felt rather faint, but it probably was only the effect of imagination as she showed no signs of fainting, and after taking a glass of water returned home.—We noticed that in the case of the last named lady, the inhalation of the gas produced the stupor in about half the time which was required for the other, and that the effect passed away in much less time, barely giving the Dr. time to effect the operation."

The Paris correspondent of the Atlas, in his last letter, writes as follows:

"The great discovery of your Dr. Charles T. Jackson is making quite a sensation in Europe.—It is regarded as next to those of Harvey and Jenner. Its use has been introduced into the hospitals of London and Paris. The distinguished American dentist in Paris, Dr. Brewster, has tried it with perfect success. A medical gentleman from England, now residing here, informs me that he saw the amputation of a limb this morning, at one of the hospitals, and that the patient was perfectly quiet, and unconscious of any pain, by reason of the use of this new agent. He remarked that the American Government ought to make a grant to the discoverer of £20,000. I told him that perhaps they might do so, at the present time, considering the measure as having reference to the war with Mexico, and to the great relief which this discovery would give to officers and soldiers wounded and lacerated in battle. He then added that he thought if the American Government should do nothing, a grand subscription should be set on foot, throughout the civilized world, in behalf of this great benefactor of the human race."

One cent paid for rum is that much taken from the purse, and twice that much from the character.

Army News.

LATER FROM NEW MEXICO—INSURRECTION—DEATH OF GOV. BENT, &c.—We copy the following interesting but painful intelligence from the St. Louis Republican. It will be seen that a number of Americans have been killed in New Mexico, including Mr. Bent, Governor of the territory.

If the President of the United States intends to continue the military occupation of New Mexico, he should take prompt measures to secure it. The time for which the volunteers now in that territory enlisted expires in two or three months—long before relief can be sent in the shape of additional regiments; and we do not hear of any intention on the part of the Government to send such relief. No calls have been made, and none talked of for raising more men. The St. Louis Republican makes these editorial remarks upon the subject:

The difficulties, resulting in the murder of the Governor of the territory, make it still more incumbent on the Administration to throw additional numbers of men into New Mexico. There were not troops enough to protect our Americans at our last advices, if the insurrection was as general as the rebels intended it should be. Col. Doniphan, with the most effective of his forces, was far on his way to Chihuahua. Death had cut off more than one hundred of Price's regiment, and many others were on the sick list. Detached parties were scattered in different parts of the country, wherever grazing could be had for their horses and animals; and the information of the traders, last from there, is to the effect that there were only about four hundred efficient men in Santa Fe. This is a small force for the occupation of such a town as Santa Fe, and to secure the quiet of the inhabitants of the territory who may be peacefully disposed, but who it is now evident, are outnumbered by rebellious and treacherous spirits. Nothing but a numerous body of military stationed at proper points, can guarantee peace and security for property in that country; and the Government should at once send an additional force there. We ought to be spared, by proper precautions, the occurrence of such disasters as those to which we have alluded, and which have brought deep anguish to many families in this city.

From the St. Louis Republican, March 8.

INDEPENDENCE, March 1, 1847.

I have news to communicate to you again, from Santa Fe, but it is of a different character from any heretofore given. Mr. Miller, of Saline county, and Mr. Hoffman, of Baltimore, and some others, are just in, having left Santa Fe on the 13th January. The twenty arrested on suspicion were released, and all apprehensions seemed to be quieted, when our informant left. After they had progressed some few days on their route, they were overtaken by some men, who told them of an insurrection about to take place, or just then going on, at Taos. They placed little reliance on the report, until overtaken by Mr. Lucien Maxwell and a Spaniard who had been in the employ of E. Leitensdorffer. Maxwell, who had a farm, was fortunately apprised of their movements, and escaped by fleeing to the mountains. All his stock had been taken. Though the Spaniard, upon whom reliance can be placed, and who had also to flee for his life, we learn that Gov. Charles Bent, who went up to Taos, a few days before, to look after his farm, near town, was killed; as well as Stephen Lee, then acting sheriff, (who had, a day or so before, imprisoned some supposed insurrectionists.) Gen. Elliott Lee, Henry Leal, and all the Americans in the country, stripping them and their families of all they had on earth, and killing also all the Spaniards at all favorable to the Americans—the chief alcalde of Taos being one of them. This

occurred on Tuesday, the 17th. On Wednesday it was their determination to attack Mr. Miller's party and wagon; but in this they foiled them, by travelling fifty miles a day. On that day they attacked Turley's distillery, in the valley of Taos. Turley, with eight men, defended himself for two days, having a kind of breastwork thrown up around his establishment.

At the commencement of the insurrection, the alcalde of Taos sent word down to the alcalde of Vagus of their movements, and wished him to join them. He would not; but sent an express immediately to Santa Fe advising them to be on their guard, as the mob, who were composed of the lowest rabble, and whose desire was plunder, (about six hundred in number,) were hurrying on to the Puebla Indian villages and settlements to arouse them, and march directly to Santa Fe and take possession of that place and all that was in it. What can be done there no one knows. Messrs. Miller and Hoffman say that there are only about four hundred effective men in Santa Fe; the rest all on the sick list, or have gone down to Doniphan; and of course they cannot send any help out to the neighboring points, and in all probability will not be able to defend themselves there. The fort is not completed, as the block-houses are not finished, which renders it impossible for the troops or citizens of Santa Fe to retreat to it with their sick in case of an extremity. The cannon are all in the square in town, and are in a bad situation to be of great service.

After the mob had attacked Taos and Turley, it was their intention to take some Government wagons going into Santa Fe with supplies. When news was received at Bent's Fort, by some men who had fled there, with Mr. Miller's company, they immediately sent out a few men to pick up the remaining stock and other property which they could find.

Col. Doriphan had representations made to him that Chihuahua would be an easy conquest, and, after a few easily obtained victories, he was to march down sufficiently far into the interior to be surrounded and all his men cut off. No word had been yet received by him of Gen. Wool.

Mr. Brown, one of the lessees of the penitentiary, left Santa Fe a few days before Messrs. Miller and Hoffman, with the express mail, and is now a short distance from here in distress. Help has been sent him. It is the opinion of all at Santa Fe, that, if Wool had gone on direct to Chihuahua, there would have been no trouble anywhere in New Mexico.

J. M.

THE INSURRECTION IN NEW MEXICO.—We find the following in the St. Louis Republican of the 11th instant:

Lieut. Abert, U. S. T. Eng., Mr. Hoffman, of Baltimore, and others, arrived in this city yesterday, from Santa Fe. We have not seen either of those gentlemen, but we understand that Mr. Hoffman expresses no doubt of the correctness of the news from Taos, of the insurrection and murder of Gov. Bent, and other Americans then there. The information came to him from different sources, all agreeing in the details; and at Bent's Fort, where news of the murder had previously been received, they were satisfied of its correctness. The signal for the bloody work was given about daylight, and forthwith the murderers, who had concealed themselves in different parts of the village, fell upon their victims, all unprepared for defence, and despatched them. Turley's distillery, or what may be termed the block-house, was defended for two days against the assaults of the enemies, but at last they undermined it—the inmates attempted to escape by jumping from the top, and in their defence and flight, seven out of eight persons were killed. The man who escaped, feigned to be dead, but at the proper time started for his home, some miles distant.

When he reached there he sent an express to Bent's Fort, informing them of the state of affairs at Taos. An effort was making by Wm. Bent to raise a force to go against the insurrectionists, but it was somewhat doubtful whether it would be successful.

LATER FROM TAMPICO AND THE CITY OF MEXICO.

We copy the following from the N. O. Commercial Times of the 8th. Gen. Scott, it appears, has sailed for the island of Lobos, off the harbor of Vera Cruz. The destitution of the Mexican army, as appears from the proclamation of Santa Anna, is so great that, unless relief be afforded, it is extremely doubtful whether the army can be kept together much longer. The Mexican Government, it seems, is not strong enough to carry out the late law for seizing upon the church property to defray the expenses of the war. The late rumor of the evacuation of Vera Cruz by the Mexicans was unfounded.—*Lou. Jour.*

LATER FROM TAMPICO!

Departure of Gen. Scott for the Island of Lobos, on the 21st—Proclamation of Santa Anna—Destitution in the Ranks of the Mexican Army, &c.

By the arrival here last evening of the schooner, Abby Morton, Capt. Cornish, from Tampico, the 24th ult., we hear intelligence thence up to that date.

Gen. Scott, the Commander-in-chief, arrived off Tampico, on Thursday evening, the 18th ult., but did not come ashore until Friday morning, previous to which he received a "thundering welcome." He seemed to be in fine health and spirits. After receiving the congratulations of a great number of the citizens, he proceeded to General Patterson's headquarters. On the 21st, he embarked with his suite on board the steamship Massachusetts, to proceed, no doubt, to the island of Lobos. The four brigades under Generals Twigg, Pillow, Shields and Quitman are embarking, probably, for the same destination, although nothing positive in relation thereto, was promulgated to the inhabitants of Tampico. The Sentinel says, "the destination of these troops is very properly left to the fruitful imagination of the public; for what is the value of a secret if it is in the possession of every one."

About 2,000 troops had left Tampico for Lobos, and all the vessels were hauling in to take on board the remainder of the troops. The steam ship Eudora was to leave on the 24th ult. for Lobos, and thence for this port.

General Worth.—The brigade of Gen. Worth had not reached Tampico on the 26th ult., but was hourly expected.

The scene in and about Tampico, is stated to be spiriting in the extreme. Reviews of troops, in regiments and brigades, were daily taking place; vessels were continually arriving with goods, merchandise, military stores, &c. &c.; the American population were all in an intense excitement regarding coming events. Everything announced action, in its utmost intensity. All quiet, with regard to the enemy, in the interior.

Destitution in the Mexican Army—Poverty of the Government.—The Tampico Sentinel, of the 20th ultimo, publishes a proclamation from Santa Anna to his countrymen. The distress pervading his army, which it paints, is really unexampled in modern history. Since the publication of that document, he has issued an address to the soldiers, in which he reiterates the helplessness and destitution of those under him, and states his determination of immediately proceeding forth in search of the enemy—advising the soldiers, as they are deserted by the Government, that

they must endeavor to "kill what they eat." It is dated the 6th ultimo, at San Luis Potosi, and is intended to inspire the soldiers with courage and patriotism.

(As the Proclamation is so long, we are obliged to omit it.)

LATER FROM MEXICO.

By the schooner Brave, Capt. Riddle, which arrived here yesterday from Havana, after a passage of four days, we have files of papers to the date of her sailing.

The Diario de la Marina, in an extra published on the 27th ult., gives the following items of news, taken from Vera Cruz papers, which had just reached Havana; they extend to the 7th ult.

Ministry.—Senor Rejon has again entered the Ministry, taking charge of the port-portfolio of Foreign Relations. Canalizo still continues to hold that of War, and Senor Doblado, ex-governor of Guanajuato, had been appointed Minister of Justice.

THE CHURCH SPOILIATION BILL.—This measure still continues to agitate both the Government and Congress. Up to the latest dates from the capital, nothing had been obtained from this source. Protests against the projects had been received and published from all parts of Mexico; one from the Bishop of Michoacan was remarkable for its energetic tone.—Santa Anna himself seems to have taken the alarm, and, in a manifesto which he issued, repudiates the charge made against him by his "implacable enemies" that it owes its origin to him. He says he finds from authentic information which has reached him from all parts of the Republic, that it has produced no other result than that of "almost general discontent," and that he is deemed its author, from the publication of a confidential communication made by him to the Government. If, then, this is not the only measure available, in the present critical conjuncture of the Nation, and to prevent the evils predicted of it, he entreated Congress, if they are not convinced of its utility and opportuneness to modify it in such a manner as may to them seem meet. In consequence of these representations it appears that Congress has decided to have recourse to other means, to raise funds. A proposition was accordingly submitted to that body, to repeal the unpopular law, and to authorise the Government to borrow from the Clergy, monthly, the sum of \$450,000, endowing the latter with the power of selling securities, redeeming capital, &c. &c.

On the 2d ult. a resolution was passed by the Congress, giving ample powers to the Government to proportion (lay) contributions by every possible means. One fact, it is added, is proven positive: Santa Anna, in communication made to that body, states that he has found himself obliged to lay hands on the "98 bars (ingots) of silver, belonging for the most part to Spanish merchants of San Luis." He adds, "thus have I again compromised my responsibility to the utmost."

The Minister of War, in a missive to the Congress dated January 28, states he had just forwarded \$35,000, to the army.

MARCH FROM SAN LUIS.—It is also recorded that on the 27th the Mexican army was to leave San Luis, for Saltillo and Monterey, several brigades having been pushed forward in that direction. Gen. Valencia had resigned the command of the division at Tula; the officer now in charge is Brig. Gen. Don C. Vasquez.

Vera Cruz.—There appears to be no truth in the report of the evacuation of Vera Cruz. On the contrary, the papers state that the authorities of the department, being convinced that it is the intention of the enemy to attack that city, are actively employed in devising and protecting measures for its defence.

"Puente National," and another salient point called Chiquihuits, have been fortified.

The legislative assembly of the department, sitting at Jalappa, have authorized the Governor of Vera Cruz to adopt every possible means for defence—clothing him, for time, with extraordinary powers. The accounts of the situation and number of our troops are quite contradictory.

RECEIPTS

OF THE BAPTIST UP TO THIS DATE.

J. P. Watts, S. Hartsfield, W. D. Reeves, J. A. Dunn, R. Rutland, D. N. Dodson, D. P. Sparks, E. G. Rowe, G. Vanght, W. Moss.

Commercial.

March 19.

The river is receding slowly, somewhat less than an inch in the hour. The steamer Harry Hill left for New Orleans on Wednesday evening, the Suwanee leaves this morning, the James Dick is hourly expected.

COTTON.—Is slightly recovering from the late apathy, sales were made on Wednesday and Thursday at 9c.

TOBACCO.—Sales made at Hamilton's, and Yeatman and Armistead's warehouses, at 1 20 a 4 55.

CORN.—Ready for shipping in Gunny Bags, 60c.

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MOLASSES.—35 a 40.

FLOUR.—St. Louis 6 50, Cincinnati \$5 a 6.

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March 6, 1847.

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

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

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