

TENNESSEE BAPTIST.

Nashville, April 27, 1848.

Dr. Howell's articles are marked H, for such as may be responsible.

NASHVILLE INDIAN MISSION ASSOCIATION.

At a called meeting of this body held in the Session Room of the First Baptist Church, April 23d, the following Board of officers were elected for the ensuing year:

- President,**
A. B. SHANKLAND,
Vice President,
CHAS. K. WINSTON, M. D.
Secretary and Treasurer,
S. B. MASON.
Committee of Agency,
ANSON NELSON,
JOHN W. KING, M. D.,
S. M. SCOTT.

"LIGHT, MORE LIGHT!"



"Ye are the light of the world." Jesus Christ.

The friends of the Publication movement in Tennessee will remember that a few weeks since we made a proposition to raise \$10,000 by one hundred subscribers of one hundred dollars each. We again insert it once more with the names of several friends already received.

\$10,000.

We individually pledge ourselves to pay to the Trustees of the Tennessee Pub. Soc. or their successors in office the sum of One Hundred Dollars for the use of said Society; the amount to be paid in annual installments of ten dollars each, commencing on the 1st of May, 1848, for which we acknowledge value received.

NAMES:

1. C. K. Winston,
2. A. B. Shankland,
3. Rev. J. R. Graves,
4. B. R. McKennie,
5. J. H. Thompson & Co.,
6. J. Morrison,
7. Anson Nelson,
8. H. G. Scovel,
9. J. W. King, M. D.,
10. W. F. Bang & Co.,
11. J. G. Shephard,
12. Prof. J. H. Eaton,
13. Prof. D. Breidenhal,
14. Rev. Mat. Hillsman,
15. Rev. H. C. Ferguson,
16. J. G. Barksdale, M. D.,
17. J. H. S. McGrew, M. D.

Will seventy-five other brethren in the South West send us up their names to this proposition? If so, we will pledge ourselves to raise the twenty-five in Nashville and its vicinity. Come, brethren, let us make short work of this proposition. We offer another.

PROP. II.

\$1,000 by 20 subscribers at \$50. We pledge ourselves, individually, to pay the sum of \$50 to the funds of the Tenn. Pub. Soc. on or before the first day of January, 1849.

PROP. III.

To raise \$1,000 by 40 subscribers at \$25 each. We pledge ourselves to pay the sum of \$25 to the \$20,000 fund of the Trustees of the Tenn. Pub. Society, on or before the 1st day of January, 1849.

This fund will enable us to publish and circulate, gratuitously, one million four hundred and forty thousand pages of religious literature, annually, throughout the Southwest, until the end of laws and time. By what arithmetic can we compute the influence of this amount of religious literature on our population? Who that loves religion can refuse to aid in a plan of benevolence and philanthropy upon a scale of such magnitude? Let our brethren remember that each donor will receive the same consideration, (if not less than \$50, unless under the \$100 plan) in the form of books or tracts as he may order.

either for his own family, or for gratifying a circulating. Each subscriber of \$100, paying ten dollars each year, will receive the first year 720 pages; 2d year 1440 pages; the 3d year, 2160 pages; 4th year, 2880 pages; 7th year, 5040 pages; the tenth year and each year afterwards 7200 pages. In 20 years the subscriber of \$100 will receive one hundred & eleven thousand, six hundred pages! We hope our brethren will be hearty in responding to these propositions, as the society employs no agent with a salary to raise this fund. Not one dollar of this fund can ever be expended. Shall Tennessee have a publication fund of \$20,000? Let the 40,000 Baptists of Tennessee answer. Only 50 cents each.

J. R. GRAVES,
Cor. Sec. and Gen. Agent.

TENNESSEE PUBLICATION SOCIETY.

VOICE FROM WEST TENNESSEE!

Missionary Baptists, what does this name signify? Should we say that this name represents an individual, who is not offended on account of the labors and sacrifices of others, in the most important of all the enterprises known to man, the promulgation of the kingdom of our blessed Redeemer in the world; such an one, if a friend to the Saviour, shall I say, is a neutral one. If it were not a harsh expression, I would say, that he is a worthless friend. Missionary Baptist, what is he, does he boast of the name? Does he condemn our anti-missionary brethren? And does he largely and freely talk in support of missionary operations; and is this all he does? How much better is he than the Antinomian, or the neutral character? Missionary Baptist, I will define to be a Baptist with a Missionary mouth, and Missionary pocket. The Missionary Baptists have been charged all the while, as money hunters; this charge is, at least, half true as to money; not that they are receiving money of others; but the matter is we have held the money that we should have thrown into the treasury of the Lord.

But there is beginning to be a shaking in the valley of dry bones; hitherto we have been content to live and hardly that; but a mighty change, a glorious change! Just look at Tennessee, noble Tennessee! and see the noble efforts made, and making, for the promotion of God's truth.

What about the Publication Society, brethren? Shall we say be ye fed, and be ye clothed, and thus leave it to starve and freeze? Bro. Graves is agent, and will shortly visit the District. What are you going to do? Brethren, look how God has blessed you—reflect what an engine for good, the lever is brought to your hand. Oh! what responsibility! Who will bury his talent, and meet the Judge at the great day.

Bro. Graves, come and see us, we will do something in this important work. There are many churches of my acquaintance, which require nothing but to know their duty, and they will do it. McLemoresville, Bethlehem, Paris, Birds Creek, Bluff Spring, New Hope, Spring Hill, Pleasant Hill, Eldad, Cotton Grove, Turkey Creek, and Pleasant Plains, are all in a day's ride of me. I attend four churches—McLemoresville, on the 1st Lord's day; Bluff Spring, on the 2d; Paris, 3d, and Birds Creek 4th. Will Brother Graves come and spend a month with us—if so, he will publish it.

April 4, 1848.

I will try to be at McLemoresville in May, Providence permitting.

JUN. ED.

We earnestly request the attention of the subscribers to the Endowment Fund of Union University, to the card of J. H. Shepherd, Treasurer, which may be found in another column.

PUBS.

CORRECTION.

In our paper of the 13th inst. in giving the list of appointments made at the Ministers and Deacons meeting, lately held at Athens, Ala., the name of one of the churches was incorrectly printed. "Tennessee Oak" should have been "Temperance Oak." The meeting at Beech Grove Church, Lincoln co., Tenn., will commence on Saturday, before the fourth Sabbath in July, 1848.

PUBS.

A WISE LAW.

It was one of the laws of Lycurgus, that no portion should be given with young women in marriage. When this great law-giver was called upon to justify this enactment, he observed, "that the choice of a wife merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for poverty." Reader, what is superstition? Did

Communications.

For the Tennessee Baptist.

Mat. 15: 9.—But in vain do ye worship me, teaching for doctrine the commandments of men.

This is the proclamation of the King of Heaven; yes, this is the language of Him, who spake as never did mortal man speak; but the text, like its author, is to many the root out of dry ground. Nevertheless, the want of regard and appreciation of the character of the Son of God, did not effect his intrinsic merit. Nor does the notions, nor opinions of men, in the least degree effect the subject now under consideration. Let us then, in the fear of the Lord, enter into the investigation of the text.

Christ tells us plainly, positively and unconditionally, "in vain do ye worship me, teaching for doctrine the commandments of men." It is not necessary for us, therefore, to enquire about the particular traditions held and taught by the Jews or Pharisees, as every tradition observed in the service of God, without his authority is interdicted; it could be of no utility to us to know the whole catalogue of Pantheon services, in all their ramifications; it could only serve to excite our astonishment at the weakness and wickedness of human nature. Nor can any peculiarity of case, condition or circumstance, possibly occur, which can change or avoid the obligation involved; which is to worship God according to the Revelation which he has graciously given man for that purpose. No matter how honest the individual may be, though his conscience were of virgin purity. Even that could have no tendency whatever to sanctify the violation of the word of the Son of God who says, "in vain do ye worship me, teaching for doctrine the commandments of men." We cannot add to the plan of salvation, without virtually saying, that man understands the necessities of man better than the omniscient God. Then, as the King of Heaven hath said, that it is vain and wicked to worship Him in the observance of the traditions of men, it becomes a matter of vital interest to men to be able to distinguish between the commandments of Jesus Christ, and the commandments of men. Let us now call to our aid a portion of God's word. Ro. 4: 15, "where no law is there is no transgression;" we should therefore conclude, that the whole duty of man is revealed. Deut. 29: 29, "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children." 2d Tim. 3: 17, all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. Mark the adverb thoroughly.

Ex. 8: 2. What mean ye that ye use this proverb concerning the land of Israel, saying the fathers have eaten sour grapes and the children's teeth are set on edge, as I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Last of the 4th verse, "the soul that sinneth it shall die." Let us cap the climax by the sweeping declaration of the Apostle, Gal. 1: 8, "But though we or an angel from Heaven preach any other gospel to you than that which we have preached, let him be accursed." It is contended by Pedo-Baptists that the infants of believing parents should be baptized and made members of the church and taken into covenant with God. The Baptists deny the truth of this proposition. How shall this controversy be settled. Let us again refer to our text—"in vain do ye worship me, teaching for doctrine the commandments of men." The question, the only question, and the whole question, is whether this thing was commanded by Jesus Christ or is it of men. It can now where be shown that Christ commands the baptism of infants; this institution must therefore be of men, and is by necessary consequence condemned by the King of Saints.

To illustrate, let us suppose that Christ commanded, and the Apostles performed important acts, involving the interest of the church, which are not revealed to us, and that these non-recorded acts are obligatory on us. Let me ask how can mortal man distinguish between the commandments of Jesus Christ and the traditions of men? If such be the fact, may not there be transgression without law? If that be the case, secret as well as revealed things belong to men. If that be the case, the man of God is not thoroughly furnished. If that be the case, we should preach another gospel than that preached by Paul. If that be the case, the fathers have surely eaten sour grapes and set the children's teeth on edge. Let me illustrate the last quotation. A. is a righteous man—B. is wicked. A.'s child is baptized and taken into covenant with God. B.'s child is rejected, and why? Because that child's father has eaten sour grapes and put the child's teeth on edge—that is, the sin of the father is visited on the child; and it cannot come into covenant with God. Alas! alas! what a sweeping prostration of God's word does infant sprinkling require.

Reader, what is superstition? Did

you ever think about it? I will define it to be the performance of an act to produce an effect, when there is no philosophical connection between the supposed cause and effect, without the commandment of God.

A. makes a cross mark on the ground when he turns back and spits on the cross to prevent bad luck. B. puts his bible under his head when he reposes to keep from being hagridden. C. nails an old horse shoe over his door to prevent the witch from entering his domicile through the key-hole. D. turns his west wrong side out to break the fascinations of will with his wisp. E. crosses his breast with consecrated water to cleanse the pollution of his filthy soul. F. sprinkles a few drops water on his infant's head to get God's bond and seal to take the child to heaven.

Now reader, will you just be kind enough to give us a rule in accordance with God's word that will condemn some of the cases presented; and justify any one of them. Will you define superstition? The remarks which I have made in relation to superstition have not, I trust, been made in a spirit of ridicule or levity; but to awaken investigation and lead men to proper discrimination in the service of God. In conclusion, I will most respectfully enquire of Pedo-Baptist brethren, how shall we distinguish between superstition and the service of God? How shall we distinguish between the commandments of Christ and those of men.

For the Tennessee Baptist.

MINISTER'S RETREAT, TENN.
March 29, 1848.

DEAR BRETHREN—Permit me to suggest a few thoughts through the Baptist to my brethren in West Tennessee.

In looking over the statistics of the several Baptist Associations, I find that there are between 7 and 8000 Baptist in West Tennessee; and we have much destitution in this end of the State, and we admit the absolute importance of furnishing them with the words of life. But yet there are many portions in which the word of life is seldom proclaimed (by our order) and some have no preaching at all, and consequently the people are living in rebellion against God, and perishing in their sins; and they are our neighbors, and yet we let them perish, with but too much seeming indifference on our parts. Now brethren, can't we do better? Suppose I suggest a plan to raise funds enough to carry on our missionary operations, both in the home and foreign mission fields, and, also to improve your healths—and make our church edifices more cleanly and becoming the worship of God. Would you accord to it brethren? And I will tell you another secret about it. It will not be an additional draw upon your purses! Now for the plan: Out of the number of Baptists as given above, 4000 would be a low estimate of the number who use tobacco, (for, recollect we have no infants in our church!) and \$5,000 would be a low estimate of the average amount paid annually by each for the article. Now, my plan is for each member to abandon the use of the weed, and appropriate the amount it costs to the cause of missions, and the proceeds would be \$20,000, and that divided between the home and foreign missions would give each \$10,000. Now, my brethren, the amount of good that might be accomplished with the above sum, annually, I have not the means of calculating, for the great day of eternity alone can develop it. I know a good brother deacon who formed the resolution to quit using the article some years ago and appropriate the proceeds of the saving to religious and benevolent purposes; now I shall not say whether he has stuck to his resolution, but I can say that he is a liberal brother. His tobacco cost him about \$20 a year. Now, some may say the suggestion is too simple. I will add that the gospel may be spread by such simple means and take all its effects upon the children of men. And if we would be more particular about little savings, we should be better prepared to engage in the great work of saving souls, (instrumentally) by furnishing something to support the missionary, who goes to bear the message of salvation to the destitute and the heathen. And I would remind my brethren that great lives are made up (in part) of little incidents. Then deem it not too little for you to save your tobacco money, to give for the spread of the gospel, for it would amount to much, if the experiment were tried, and great good would be accomplished by it. And there can be no reasonable doubt that health would be promoted by discontinuing the use of the article.

And again, we all know that our church houses would look much more genteel, and becoming the worship of God. And there would not be seen in the sanctuary, those masticated quids which appear so disgusting to the eyes of decency, and which almost shocks the sensibilities of refinement. Brethren, will you accede to the above proposition?

GRIFFIN WRIGHT.

For the Tennessee Baptist.
Subscribers to the Endowment Fund of Union University living in Rutherford County and the western part of Cannon county are notified that a list of their names has been forwarded to James A. Vent, Esq., of Rutherford, who together with Enoch H. Jones, Esq., is fully authorized to receive and receipt for any payments made them. These payments will be recognized by me and endorsed on the notes in due form. It is hoped that payments will be punctually made as an imperious necessity for it now exists: Persons who have subscribed sums of \$20 or under will confer a favor upon the institution by paying the whole amount at once, if at all convenient to themselves; and in such cases the agents are authorized to abate the interest on that portion not yet due.

J. H. SHEPHERD, Treas'r.
Nashville, April 18, 1848.

For the Tennessee Baptist.

SPRINKLING IN BAPTISM.

BY J. M. PECK.

A very curious way, think ye, for a Baptist to use baptism? And yet, this mode of doing business can be made very effective, as the following anecdote of the late elder Jeremiah Vardeman, once well known in Nashville, will show.

Travelling with Elder Vardeman in Missouri in 1834, we gathered up and penned down many interesting reminiscences of his laborious and eventful ministry. Amongst other topics of conversation, he told the writer he had never preached a sermon specially on baptism, and yet, in addition to his great success in conversions he never knew a minister as successful in making converts to bible truth on baptism. He had baptised many hundreds who had been members in Pedo-Baptist churches. Surprised at his statement that he had never preached a sermon on baptism, the inquiry was made how he could be so successful in convincing others of their errors. His reply was, with naïveté, "I always sprinkle baptism. I sprinkle it in nearly every sermon in a revival. That's the way to preach baptism—sprinkle it in here and there, and the truth takes effect."

An illustration of this mode of impressing this duty on the enlightened and sensitive conscience, may be drawn from a circumstance that occurred in Nashville, in the summer of 1820.

Elders J. Vardeman and Josiah Hodgen had found their way to the "City of Rocks," in a tour of preaching. At that time there were only three Baptists in Nashville, and they belonged to Mill Creek Church four miles in the country. There was then in Nashville, a Presbyterian church, of which the Rev. Thomas Campbell was pastor, and a Methodist Church, but religious feeling was very low and but few persons habitually attended worship. Elder Vardeman preached first in the Methodist house, then in the Presbyterian house, and finally in the Court House, where great crowds rushed to hear him. Soon a powerful work began, numbers were converted, and a sort of informal church meeting was held by members of Mill Creek church with their pastor, Elder Whitsett; candidates were examined and baptisms were numerous. On one of these occasions, performed in the Cumberland river, which is about the size of Jordan, as the administrator was leading the last candidate out of the water, with his peculiarly impressive intonations of voice and gesture he exclaimed, "This looks just like following the dear Saviour in Jordan." The vast crowd lining the banks were deeply moved, when a highly respectable and pious lady, a member of the Presbyterian church, cried out in the fullness of her heart, "O, Mr. Vardeman, why cannot I follow the Lord Jesus?" Vardeman, who always had a happy self-possession on such occasions, responded, "My dear sister, if you love the Lord Jesus, you can;" and calling to the people, "Stop, brethren, here is a dear sister wishes to relate what God has done for her son!—stop and hear it." The narration was given amidst the tears and sobs of hundreds, the vote of approbation taken, and the announcement made, "to-morrow after preaching we shall come here for baptism again." Thus he sprinkled in the truth and duty of baptism, with a happy tact, on all occasions.

Soon after the formation of the church, it numbered 150. But some years after, under its vacillating pastor, a large majority departed from the simplicity of New Testament principles, and were carried off in the mystical current of baptismal regeneration. What a FALL was that!

J. M. P.

Rock Spring, Ill., March 20, '48.
NOTE.—We understand that Bro. J. M. Peck is writing a memoir of Vardeman, which we shall look for with great pleasure. It will be read with delight by many who knew Brother V. here.—EDS.

WHITNEY'S RAILWAY.—The select committee of Congress upon the famed Whitney Railroad project, have reported unanimously in favor of the project, and will report in favor of whatever portion of the public domain may be necessary for the completion of the enterprise. The committee have reduced the proposed bill of lands from 16 cents per acre to 10—this to be paid by Mr. Whitney after the completion of the road. So states a Washington letter.

For the Tennessee Baptist.

CADEN, Benton County,
March 22, 1848.

CHURCH LIBRARY PLAN.

The Church Library appears at present to be attracting the attention of the churches of Tennessee and elsewhere. The object and design of it is to secure the circulation and reading of Baptist and religious literature in every church in our State and the Southwest. We can conceive of no better plan at the present time to disseminate the truth, than the Library plan, from the fact that every member of a church will have access to any book in said Library, and the result of which will be to bring about a uniformity of faith and practice, in all the churches of our State, which is of the first importance to us as a denomination, in preventing the imbibing of false notions, brethren, look around you for one moment, and see the efforts that our opposing brethren, the Pedobaptists, have been using in order to inculcate their principles among themselves and the community. They, brethren, have circulated books to the prejudice of the Baptists representing us as watery bigots. These books were not calculated for the purpose of disseminating the truth but for the purpose of building up a party. If we are what we profess to be, the advocates of Bible truth, then it behooves us as the lovers of Jesus to do all that in us lies to declare truth on all occasions. It is an evident fact that we, as Baptists, have been too backward heretofore in circulating our denominational works among the community, as well as having them in our libraries. The most of the members of our churches are destitute of Baptist books, tracts or papers. Some plead poverty as a reason for not purchasing such books, which is too often the case, but it is not a sufficient excuse in all cases. Some actually possess the means but are averse to having any other religious books about them save the Bible and Hymn Book, which are in all other respects good members; and all that is wanting is for their mind to be cultivated on the subject. Now my brethren, the church library comes to relieve you of your embarrassments, as regards your means of purchasing a library. Let every head of a family, that belongs to a church subscribe fifty cents or one dollar, or more, or less, according to his ability, for each reader in his family, and thus, by throwing in your mites, all together, will make a sufficient sum to get a church library, either large or small, according to the number of members belonging to a church. Each member then will have access to any volume in the Library and will have an equal interest in the preservation of said volumes; and thus dear brethren, you will have your minds thoroughly stored with religious knowledge of the right kind. But another benefit resulting from the adoption of the above plan is, that in this library there will be books that are attractive and entertaining to children, and as they grow up, a taste for reading is formed, and likewise their minds will be stored with religious knowledge thus rendering them less subject to be effected by light reading. Much depends upon the religious training of children in order to secure their future welfare. Have you sufficiently considered your obligations to your God in reference to the moral culture of their minds? And have you considered the obligations you are under to your God, to defend his cause, and on all occasions to be found on the Lord's side? Look again around you and see the untiring efforts of the votaries of falsehood to scatter broad cast, through the length of our land, their pernicious principles. See what the church of Rome is doing, or endeavoring to do, in our country. Establishing seminaries of learning, and endeavoring to get the education of the youth in their own hands. See infidelity stalking through our country dishonoring God. See the Universal system, which is infidelity with a new dress, perverting the morals of all classes of society, and last, though not least, see the legitimate offspring of the mother of harlots, using the most unflinching efforts to destroy the Church of God, which is the Baptist Church. Brighten awake to your duty and interest. Your children, through your negligence may become a prey to some of the false systems of religion, or may throw up all restraint and say like the fool there is no God. If you cannot procure a large library, secure a small one, if not more than \$15 worth, and increase it every year upon the same principle, until you have one large enough for all you need. Do not, my brethren, let pride prevent you; that is, do not say because we are poor and cannot get a large one, we will have none. There is no excuse at all, for the writer of these few lines is poor, but he intends to throw in his mite.

J. P. ARNOLD.

From the N. O. Delta Extra, 12th inst.

DEPARTURE OF SANTA ANNA FROM MEXICO.

By an arrival this morning from Vera Cruz, we learn that Gen. Santa Anna arrived at Santa Fe last inst. under escort of 2000 men to Jalapa, and was offered a steamer, by which to carry him out of the country, but he refused to do so. He was finally received aboard of a steamer, and when our informant left, was about to start for Jamaica, with his family and a small escort.

Miscellaneous.

The Race not for the Swift but the I. fig.—It is death in Lapland to be a maid without her parents' consent, wherefore if one bearing an affection for a girl, upon the breaking thereof to friends the fashion is, that a day is pointed for a race together. The parties run a race together. The race is followed in starting, the advantage a third part of the race, so that it is possible, except willing of herself she should be overtaken. If the outran her suitor, the matter is not being penal for the man to renew the mention of marriage. But if the girl hath an affection for him, the first running had to try the truth of his love, she will (without Atala golden ball to retard her speed) ventury halt before she come to the end of the race. Thus none compelled to marry against their will; and this is the cause that in country the married people are rich in their own contentment than in lands, where so many forced maid make feigned love and real unhappiness.—Fuller's Worthies.

KIND WORDS,

Do not cost much yet they accomplish much.

1. They help one's own good nature and good will. Soft words set our own soul. Angry words are to the flame of wrath and make it burn the more fiercely.

2. Kind words make other people good natured. Cold words from people and hot words scorch them, sarcastic words makes them bitter, wrathful words make them wrathful.

There is such a rush of all kinds of words, in our days, that seems desirable to give kind words a chance among them. There are words and idle words and hasty words and spiteful words, and silly words and empty words and profane words, boisterous words and warlike words.

Kind words also produce their image on men's souls. And a beautiful image it is. They soothe and comfort the hearer. They shut him out of his sour, morose, unfeeling. We have not yet begun to use kind words in much abundance they ought to be used.

THE FAITHFUL REBUKE

An elder of the church in—, York, a few years ago, owned a d d lery and manufactured ardent spirit. The elder was an active christian, seemed quite awake to the benevolent efforts of the day. His pastor grieved that so worthy a man should be engaged in a business which brought temporal and eternal ruin upon his low men, and resolved to give faithful warning. While visiting elder at his house, the elder looked the grave-yard and said, "I look there; it seems to be the way to heaven." "Yes said the pastor, that," pointing to the distillery, "way to hell." It was a word in season and in a few weeks the distillery levelled to the ground.

LAUGHING IN THE PULPIT

Mr. G., a Presbyterian minister some note says: I never laughed in pulpit only on one occasion, and came near procuring my dismission from the ministry. About one of the discourses I was called on to deliver subsequent to my ordination, after my attention was directed to a man with a very foppish dress, a head of exceeding red hair. Immediately behind this young man, sat an urchin, who must have been urged on in his devilry by evil one himself, for I do not recollect the youngster thought of the was playing off on the speaker in front of him. The boy held his finger in the red hair of the young man as long as a blacksmith's nail rod in the fire to heat, and his knee commenced pounding, in imitation of a snuff mill. The whole thing was so gross that I laughed, the only I ever disgraced the pulpit with thing like mirth.

Knitting Stockings by Steam.—A number of influential inhabitants of Ipswich have introduced into that important branch of industry to give employment to a large number. In Carr street, machines at work in knitting stockings with great accuracy. One young man attend to three machines, and a machine will knit one stock three hours.

To Preserve Sea Water in and Cisterns.—Water may be ed quite pure, either in long or in cisterns, by the addition of three pounds of black oxide of iron, powdered; stir it well together, the water will lose any bad may have acquired, and will be an indefinite length of time.

Cleaning the Teeth.—It should not be used for clean teeth, since its particles c

