THE TENNESSEE BAPTIST.

A FAMILY NEWSPAPER DEVOTED TO RELIGION, SCIENCE, LITERATURE, COMMERCIAL AND GENERAL INTELLIGENCE.

J. R. GRAVES, Editor. "ONE LORD, ONE FAITH, ONE BAPTISM." Graves & Shankland. W. F. Bang & Co. } Publishers & Printers

VOL. VI. NASHVILLE, SATURDAY, AUGUST 3, 1850. No. 47.

[illegible]noval and Permanent Cure of all NERVOUS DISEASES, Complaints which are caused by an impaired, [illegible]kened or unhealthy condition of the NERVOUS SYSTEM. [illegible]ful and convenient application of the mysterious GALVANISM and MAGNETISM, has been pronounced by distinguished physicians, both in Europe and the [illegible] to be the most valuable medicinal discovery of [illegible]

CHRISTIE'S GALVANIC BELT and MAGNETIC FLUID, [illegible] the most perfect and certain success in all cases of GENERAL DEBILITY, [illegible] the weakened body, giving tone to the various invigorating the entire system. Also in FITS, PARALYSIS and PALSY, DYSPEPSIA or INDIGESTION, RHEUMATISM, ACUTE and CHRONIC, GOUT, LUMBAGO, DEAFNESS, NERVOUS TREMOR, PALPITATION OF THE HEART, APOPLEXY, [illegible] PAINS in the SIDE and CHEST, LIVER COMPLAINT, SPINAL COMPLAINT and CURVATURE, HIP COMPLAINT, DISEASES of the KIDNEYS, DEFICIENCY OF NERVOUS and PHYSICAL ENERGY, all NERVOUS DISEASES, which complaints arise [illegible] cause—namely, [illegible]rangement of the Nervous System.

NERVOUS COMPLAINTS. Drugs and Medicines [illegible] disease, for they weaken the vital energies of the [illegible] system; while under the strengthening, vitalizing influence of Galvanism, as applied by [illegible] wonderful discovery, [illegible] exhausted patient [illegible] sufferer is restored to former health, strength, [illegible] vigor.

[illegible] peculiarity and excellence of Dr. Christie's Galvanic Curatives, [illegible] the fact that they arrest and cure disease by outward application, in place of the usual mode of drugging and [illegible] the patient, till exhausted Nature sinks hopelessly [illegible] affliction. [illegible] the whole system, equalize the circulation of [illegible] promote the secretions, and never do the slightest injury [illegible] circumstances. Since their introduction in the [illegible] only three years since, more than

60,000 Persons

[illegible] ages, classes and conditions, among which were [illegible] number of ladies, who are peculiarly subject to Nervous [illegible], have been [illegible] AND PERMANENTLY CURED, [illegible] of relief had been given up, and every thing [illegible] tried in vain!

[illegible] the use of the GALVANIC BELT, suppose [illegible] a person afflicted with that bane of civilization, [illegible], or any other Chronic or Nervous Disorder. [illegible] cases, stimulants are taken, which, by their action on [illegible] muscles of the stomach, afford temporary relief, [illegible] leave the patient in a lower state, and with injured [illegible] after the action thus excited has ceased. Now compare [illegible] with the effect resulting from the application of the [illegible] BELT. Take a Dyspeptic sufferer, even in the [illegible] of an attack, and simply tie the Belt around [illegible] using the Magnetic Fluid as directed. In a short [illegible] insensible perspiration will act on the positive [illegible] the Belt, thereby causing a Galvanic circulation [illegible] pass on to the negative, and thence back again to [illegible], thus keeping up a continuous Galvanic circulation [illegible] the system. Thus the most severe cases of [illegible] are PERMANENTLY CURED. A FEW DAYS [illegible] AMPLY SUFFICIENT TO ERADICATE THE [illegible] OF YEARS.

CERTIFICATES AND TESTIMONIALS Of the most Undoubted Character, [illegible] of the Country could be given, sufficient to fill [illegible] in this paper!

AN EXTRAORDINARY CASE, [illegible] positively proves that "Truth is stranger than Fiction."

CURE OF RHEUMATISM, BRONCHITIS AND DYSPEPSIA. [illegible] Dr. Landis, a Clergyman [illegible] Jersey, of distinguished attainments and exalted [illegible]

Sidney, New Jersey, July 12, 1848.

[illegible] H. Christie—Dear Sir: You wish to know of me [illegible] been the result in my own case, of the application of [illegible] GALVANIC BELT AND NECKLACE. My reply is as [illegible]

[illegible] twenty years I had been suffering from Dyspepsia [illegible] year the symptoms became worse, nor could I [illegible] permanent relief from any course of medical treatment [illegible] About fourteen years since, in consequence of [illegible] exposure to the weather, in the discharge of my pastoral [illegible] I became subject to a severe Chronic Rheumatism [illegible] for year after year, caused me indescribable [illegible] Further: in the winter of '45 and '46, in consequence [illegible] a great deal in my own and various other [illegible] in this region, I was attacked by the Bronchitis [illegible] became so severe as to require an immediate suspension [illegible] of my pastoral labors. My nervous system was now [illegible] prostrated, and as my Bronchitis became worse, so [illegible] my Dyspepsia and Rheumatic affection—thus evincing [illegible] disorders were connected with each other through [illegible] of the Nervous System. In the whole pharmacopoeia [illegible] seemed to be no remedial agent which [illegible] recuperate my Nervous System; every thing that I [illegible] for this purpose had completely failed. At last [illegible] by my friends to examine your inventions, and (though [illegible] very sanguine hopes of their efficiency,) I determined [illegible] the effect of the application of the GALVANIC BELT [illegible] NECKLACE, with the MAGNETIC FLUID. [illegible] 1846. TO MY GREAT ASTONISHMENT, IN TWO DAYS MY [illegible] HAD GONE; IN EIGHT DAYS I WAS ENABLED TO [illegible] MY PASTORAL LABORS; NOR HAVE I SINCE OMITTED [illegible] SERVICE ON ACCOUNT OF THE BRONCHITIS; AND MY [illegible] AFFECTION HAS ENTIRELY CEASED TO TROUBLE ME. [illegible] the wonderful and happy results of the experiment, [illegible] recommended the BELT and FLUID to many who [illegible] likewise suffering from Neuralgic affections. They [illegible] tried them, WITH HAPPY RESULTS, I BELIEVE, IN EVERY [illegible]

I am, dear sir, very respectfully yours, ROBERT W. LANDIS.

DR. CHRISTIE'S GALVANIC NECKLACE

[illegible] for all complaints affecting the Throat or Head, such as [illegible], Inflammation of the Throat, Nervous and Sick [illegible] Headache, Dizziness of the Head, Neuralgia in the Face, [illegible] or Roaring in the Ears, Deafness, which is generally [illegible], and that distressed complaint, called Tic Doloreux.

Palsy and Paralysis.

[illegible] physicians acknowledge that these terrible diseases are [illegible] by a deficiency of Nervous Energy in the affected [illegible]. Dr. Christie's Galvanic Articles will supply this [illegible] power, and a complete and entire cure is thus effected.

[illegible]00 Cases of Palsy and Paralysis [illegible] been reported to Dr. Christie and his Agents within the [illegible] two years, which have been entirely restored. [illegible] Capt. Andrew J. F. Tomes of Brooklyn, N. Y., had not [illegible] able to walk a step for near four years, and was so helpless [illegible] that he had to be fed. The most celebrated physicians [illegible] him up. In five days after he commenced wearing the [illegible] Galvanic Belt, Necklace, and Bracelets, he walked [illegible] the room, and in three weeks he had perfectly recovered [illegible] health. Captain Tomes is seventy years of age.

DR. CHRISTIE'S GALVANIC BRACELETS

[illegible] found of vast service in cases of Convulsions [illegible], [illegible] Complaints, and general Nervous Affections of the [illegible] and upper extremities. Also in Palsy and Paralysis and [illegible] diseases caused by a deficiency of power or Nervous [illegible] in the limbs or other organs of the body.

Tic Doloreux and Neuralgia.

[illegible] dreadful and agonizing complaints are immediately [illegible] by the application of the Galvanic Belt, [illegible] The Belt diffuses the Electricity [illegible] the Necklace has a local effect, and the [illegible] upon the affected nerves. In these distressing [illegible] the application NEVER FAILS.

FITS AND CONVULSIONS.

[illegible] alarming and terrible complaints are always caused [illegible] derangement of the Nerves. The Belt [illegible] will cure nearly every case, no matter [illegible] the patient, or how confirmed the complaint. Numerous [illegible] astonishing proofs are in possession of the proprietor. [illegible] Many hundred Certificates from all parts of the country [illegible] most extraordinary character can be given, if required. [illegible] No trouble or inconvenience attends the use of [illegible] CHRISTIE'S GALVANIC ARTICLES and they may [illegible] by the most feeble and delicate with perfect ease [illegible]. In many cases the sensation attending their use is [illegible] pleasant and agreeable. They can be sent to any part [illegible] country.

Prices:

Galvanic Belt,	Three Dollars,
Galvanic Necklace,	Two Dollars,
Galvanic Bracelets,	One Dollar Each.
Magnetic Fluid,	One [illegible]

[illegible] The articles are accompanied by full and plain directions. Pamphlets with full particulars [illegible]

[illegible] For sale by the following authorized Agents:

Nashville, Tenn.,	H. G. SCOVEL.
Franklin, "	E. G. GLOUSTON,
Clarksville "	THOMAS & WARFIELD.
Columbia, "	FRIERSON & HAWKINS.
Pulaski, "	W. T. PLUMMER.

And by authorized Agents in the principal towns of [illegible] State. [April 18, 1849.—cc

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A REVIEW

OF THE SKETCH, PUBLISHED BY AN ITINERANT, *Dated, Duplin Co. N. C., Sept., 1843:*

BY "FULLER."

[CONTINUED.]

Q. Why did the clergy commence the practice of baptizing infants?

A. The idea was cherished by some leading ministers, that children could not be saved unless they were baptized—this strange idea obtained owing to a misconception put on John iii. 5.

Q. And why did they change the mode from dipping to sprinkling; on this I feel anxious to have more light, since I learn from your letter, that Mr. Wesley during a long period of his ministry would not baptize only by immersion, except in cases of sickness.

A. The opinion became general, after infant sprinkling was introduced, that immersion would endanger the lives of children in bad health, and therefore the mode was changed. "It soon became a question, what degree of sickness should prevent immersion, and as many infants died soon after they were born, and some even before, the doctrine of baptismal salvation drove the priests and monks among the mid-wives, and introduced indecencies which I forbear to mention."—Convert's Guide, by Robards, p. 146.

In process of time those *venerable matrons* were consulted a good deal in the matter, and as all concerned wished to gratify the rich and the noble, they generally found it an easy task to convince some of the clergy, that their children were extremely ill, when nothing scarcely ailed them. In the course of several centuries it was argued by many who filled high seats in the Synagogue, that if sprinkling would save the sick, it would those in good health, whether young or old, and therefore the council of Ravena, in Italy, by the Pope's authority declared sprinkling to be as valid as immersion!!

Q. What do you mean by other *corruptions?*

A. I cannot name all the corruptions which came into the church gradually, and were advocated, eventually, by the corrupt portion of the clergy. The following extract from Dr. Mosheim's Ecclesiastical History, Vol. 1, p. 58, will give you some idea of the strange and foolish innovations that obtained, and were warmly advocated by the Fathers, and though the Pedobaptists generally would have us cherish much reverence for their views and opinions, it is impossible to do it, while assured that they argue in favor of such things at the time that infant baptism was introduced. I would remark by the way, that the Bible grants us just as much license to attend to the former foolish practices, as it does to observe the latter. The reader will please bear in mind that Mosheim, does not affirm that infant baptism was yet introduced. In describing the rites of the church in the second century, he says, "The persons to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pomperous allurements, were immersed under water; and received into Christ's kingdom by a solemn invocation of the Father, Son and Holy Ghost, according to the express command of our Lord. After baptism they received the sign of the cross, were anointed, and by prayers, were solemnly commended to the mercy of God, and dedicated to his service in consequence of which they received milk and honey which concluded the service." *Milk and honey!!* Why is it that the "Itinerant" does not give the converts milk and honey after sprinkling them? He certainly has as much scripture for the former as for the latter. Richard Baxter and many others being judges for you, remember that I have adduced evidence from his writings which shews that there is neither precept, example, nor command in the New Testament for infant baptism. Now since Baxter, with others, has made this concession, I hope I will be excused for saying that I would think it as difficult a matter to prove from the Bible, that Thomas Jefferson wrote the Declaration of Independence, as to prove from the same source that Jesus Christ or any of the Apostles sprinkled either a child or a grown person.

Q. Since you will not admit that parents have a right to baptize their children, what should they do with them?

A. Let them "raise them up in the nurture and admonition of the Lord."

Q. Are not children baptized in infancy more likely to embrace religion, when they arrive at years of accountability, than others?

A. No. Indeed they are not as likely to do it; because they vainly imagine, owing to their having been told that when *christened* they were regenerated, made a member of Christ's body, &c., &c., &c., that all this, will of course gain them the favor of God—and as it must obviously appear to all unprejudiced persons, it will operate materially against them. It has in our opinion been the cause of the eternal ruin of many. I have frequently in revivals of religion addressed such, on the subject, when others around them were making a surrender of their hearts to the Saviour, and I generally had them to give in substance the following reply: Why, sir, I was baptized in my infancy, and though I do not commune, I nevertheless consider myself a member of the church, and fully expect when I reform my life and become more moral to partake of the memorials of Christ's dying love!!

Q. Do you—can you believe that all who are baptized by your ministers will be saved?

A. We baptize none, unless they profess conversion, and you know the case is quite different in regard to other denominations.

Q. As you have shewn so clearly that the Bible gives no direction for baptizing infants, why did Mr. Wesley, Richard Baxter, Calvin and others, advocate what they could not support from the word of God?

A. Dr. Doddridge, Beza, and others, consider the holiness of believer's children as making them proper subjects. It is difficult to reconcile the practice of Pedobaptists, generally, with the concessions made by many of their most learned divines. I will give you a short synopsis of the views cherished by several of their learned men, and if you can make anything of such jumbled nonsense, you indeed, possess more penetration than I do.—The church of England think baptism essential to salvation, and of course Mr. Wesley thinks with those belonging to it; of this, we are assured from his writings. It is doing him no injustice to say this much, as I believe he never separated fully from the church of England. If he did, it was at a late period of his life. I suppose the church named above, as well as Wesley, thought it essential to salvation, owing to the absurd views they took of John iii. 5. Mr. Wall, Hammond and many others hold that Jewish proselyte baptism, justifies the practice. Mr. Owen, Jennings, and a good many more, have proven that no such practice existed among the Jews, to afford such a pattern, until many years after the day of Pentecost. Henry and Dwight contended that they should be baptized on the *faith* of their parents! Mr. Burder affirms that infants are to be baptized *solely* on the ground of connection with their parents. I have frequently felt astonished to think that Mr. Wesley, as he acted in the character of a reformer, did not strive to induce the people at the time he commenced his career, to shake off this relic of popery. I know that he held with the practice; however, I see no good reason why we should lay so much stress on what he has said on this, and other subjects. I may attempt to make this good from more impartial sources of information than his followers would have us to apply to. If I attempt the task in this review, or at some future period, I will show those who have been taught to consider Mr. Wesley almost more than human, that he was by no means infallible. I wish it however distinctly understood, that I believe the times stood in need of such a reformer—that he did much good in his day, but I believe he also did harm, as well as good—and that the machinery he put in motion is dangerous to our liberties in a great degree, and destined to do extensive and serious injury, should the denomination continue to gather strength as much during the next seventy-five years, as they have hitherto in the same length of time. It is a "Spiritual Domination" to all intents and purposes, and though the Itinerant system continues to effect reformations in many places, their ministers generally cannot endure (if I may be allowed the expression) any thing in the shape of competition. Of this I will, if spared, adduce as much proof as any of the "Itinerant" class will desire to see.—Indeed it has become proverbial that they cannot bear to see a small Baptist church constituted in any neighborhood where they have almost the entire ascendency, and where, to all human appearance, they are likely to keep it, without showing, by their actions, that they cherish the same disposition which prompted Haman to say, "All this availeth me nothing, while I Mordecai, the Jew, sitting at the king's gate." In proof of this, here comes with others I might name, the "strange production" of Mr. Langhorne; and anon, the "Itinerant" thinks he will effect what the former failed to accomplish—the utter annihilation of the Baptists; and he must, therefore, *"try his hand."* One reason why all philanthropists should dread the consequence of their gaining the ascendancy, generally and universally, is, that their church government is of such a monarchical nature they can influence those in their communion, to do whatever they wish them to do, in regard to elevating men to various stations, &c., and nothing, perhaps, prevents them from attempting such things, but lack of influence. In the second place, their ministers generally are extremely selfish and unwilling that other denominations should cope with them in number or in any other respect. And once more, they have within the pale of their sanctuary so many unconverted bigots who are the *worst of bigots.* "Such characters [as has been remarked by one among the most distinguished writers in this country] are exceedingly proud and overbearing. It is indeed (Methodism) the spirit of power, or the love of power. Hence its peculiar love of legislation, not in Conference only, but even in a single camp-meeting. The trees around like lettered pillars, are often inscribed with the twelve tables of a camp code. The ten Sinaic precepts would not make a decent preamble to our great camp regulations. Where the Methodist law abounds the offence generally superabounds. There are probably more wrangles by day and debauches by night, within one mile of a camp of the usual size, than occurred in the whole nation of Israel at seven feasts of tabernacles, or than happen at all the other big meetings of a commonwealth as large as Scotland or Massachusetts. * * * * * * This may be resolved into the natural pride of a fleshly heart, seeking homage or exacting reverence from those from whom it could not be expected." I presume that it is the general opinion of all unprejudiced persons, that there are thousands of those unconverted bigots in the Methodist church, and perhaps some or them are in the field preaching, expatiating, almost every day, and especially on the Sabbath, on the *transcendant* beauties and excellencies of Methodism!! "Now we have [observes the same writer quoted above] only to examine the facts, which universal history furnishes, to come to the conclusion, that any corruption of christianity, engrafted on a fleshly stock, produces the most sour and bitter fruits in the world. Hence the mystery of the pride, cruelty, tyranny and oppression of Popery. Men in the flesh, subjected to the papal system, unless men of the purest milk of human kindness, like St. Pierre, become, when circumstances call for it, the most proscriptive, denunciatory and intolerant of mankind, and are always proud, pharisaic and self-consequential. So in the case before us, multitudes are drawn into the class by all manner of fleshly policies and appliancies: sometimes terrified, sometimes allured, sometimes dragged into the altar, and made to assume some concern for themselves, but without intelligence, without faith, hope or love—hence a mass of flesh and human passion, imagining they have got religion, become Methodists.—These seem to be the great majority of the party, and from amongst these their leaders and sectarian chiefs frequently spring. Spiritual pride, religious carnality, and a zeal not according to knowledge, with some fondness for excitement and for the tumults of passion, eminently qualify a man for a *Methodist* minister. Hence, a christian minister, amongst the more intellectual, and moral, and spiritually minded portion of the community. But the storming declaimer, who rubs his inspiration out of his hands, who can convert by a stentorian pitch of voice, utter the words *"damnation"* and *"hellfire,"* in a very peculiar manner, and will tell sinners if they will not come up to the altar, they must *"plow the soil of hell,"* will always take best with the great majority, because they can fathom his devotion, and sympathize with *his holy spirit more,* in all its finer and more esioretic developments." I made this digression without designing to do it, and gave an extract from a writer who shall be quoted occasionally, should I undertake to show the similarity there is between the Methodist and Roman Catholic church government. My attention was first called to this subject by my friend, the author of the 'Sketch.' Had it not been for him I should not have made the above digression. But to return to the chatechetical mode of instruction in which I design to furnish my brethren with arguments, to assist them in standing up in defence of the cause of truth, I ask why it is, that so many good people should cherish views so dissimilar on theological points, seeing they all read the same Bible and profess also to feel desirous to arrive at a knowledge of the truth?

A. Because they belong to different branches of the church, and have different creeds and confessions, and books of Discipline, &c., and choose to make the *good book* bow to their systems, infused into their heads by their parents, rather than to make their creeds bow to the Bible, or generally each one looks at the Bible through his own system as through a mirror, and by doing this he finds it an easy matter to believe that the Bible favors it. "Just as if A. B. and C. should each put on different colored glasses. A. puts on green spectacles, B. yellow, and C. blue; each one of them looks through his own glasses at a piece of white paper, and each concludes that he has his spectacles on. Thus, to A. it appears green, to B. yellow, and to C. blue. They begin to argue on the subject, and it is impossible for any of them to convince another that he is wrong: each one feels a conviction next to absolute certainty that his opinion is certainly right. But D. who has no spectacles on, and who is standing looking on during the contest, very well knows that they are all wrong: he sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose, another with John Wesley on his nose, a third with John Gill, Andrew Fuller, Robert Hall, Thomas Boston, or the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had been dropped from Heaven into his hand alone, and whose eyes are annointed with the true eye salve that he may see."

[TO BE CONTINUED.]

SEVERE REBUKE.—Some yound ladies feeling aggrieved by the severity with which their friends speculated on the gay plumes, flounces, necklaces, rings, etc., went to their pastor to learn his opinion. 'Do you think,' said they 'there can be any impropriety in our wearing these things?' By no means,' was the prompt reply, 'when the heart is full of ridiculous nonsense it is perfectly proper to hang out the sign."

A PEDOBAPTIST CHURCH NO HOME FOR A BAPTIST.

Instead of forming church relationship where Christs authority must be trifled with, far preferable appears the conduct of the disciple who, not fearing the misconception of his motives, is able to say, "I dwell among mine own people." A few years since a Christian man, whose early training and predilections were all in favor of infant sprinkling, was encouraged to make a thorough examination of the Scriptures on baptism, by hearing a minister remark that "immersion was not so much as named in the New Testament."

Prayerful study made it evident to his mind that infant sprinkling was the invention of man, and the immersion of believers the only christian baptism. On his return from his own baptism by a Baptist minister, the Pedobaptist minister, whose labors previously he had greatly valued, waited upon him, and in the course of conversation remarked, "Well, now I hope yon are satisfied, and will sit down with us and make yourself happy." His reply was, "No, I am now more unhappy in your connection than before, and cannot continue with a church which I conscientiously believe to be in error, for I am now a Baptist in principle and practice, and intend to carry out my belief." Christians of any denomination would honor a man who thus preserves his fidelity to his convictions, and lifts up his testimony for Truth. The bitter consequences of the opposite course will more clearly appear in the ensuing chapter.

Truth is a costly article, and when a Christian has bought it, he is not at liberty to hide or sell it. Prov. xxiii. 23. He is but a trustee. It is his duty to pass it on as he received it, to bless the world. An immersed christian, in forming church relations with Pedobaptists sacrifices a portion of the truth. He dishonors the principles he professes, and after all his steadfastness in adhering to immersion as the law of Christ, shows a very poor estimate of it indeed.

1. One condition of immersed membership in Pedobaptist churches, sometimes expressed, but always implied, is silence on the subject of baptism. Such persons are not at liberty to impair the comfort of any of their fellow-members, by awakening in their minds any doubt as to whether they have been baptized. Although the Apostle enforced the obligations by holiness from the fault of baptism, they must not venture on a similar course. Conquerors always regard the patriotic songs of a vanquished people as mischievous and revolutionary, and forbid their use. An immersed member of a Pedobaptist church must be prepared to submit to similar discipline. He will soon repent his temerity if he uses any 'plainness of speech" about baptism. His lips are forbidden to speak a word which conjures up so much which tends to disconcert his fellow-members. Though generally they may seem not very inflammable, there are 'words that burn,' when uttered by some tongues. Baptism is one of these, and it is virtually proscribed. If any one's affections are so interested in the subject that he cannot hold his peace, nor refrain from advocoting immersion in the case of others, he will soon find himself in a very unenviable position. He must show his penitence by observing

"Silence,—deep,—unnatural—like
The quiet of the grave."

or his intractable course will alienate his brethren from him: and if not excommunicated, he will know little of the joys of a spiritual home.
—*Middleditch.*

From the Christian Chronicle.

IS NOT EASILY PROVOKED—THINKETH NO EVIL.

Messrs. Editors: It has struck me of late, that our ministers have, in a good degree, forgotten the fact, that there is in that good book, which they profess to revere and expound, such a chapter as the 1 Corinthians xiii. One Paul, whom we all account to be a creditable writer on such subjects, has there said some very beautiful things on Love—and some very significant things, too. We cannot examine all that he has said, but the present purpose will be sufficiently observed if we notice briefly one or two things.

In the fifth verse, he says that charity, or love, *thinketh no evil;* that is, puts the best construction on a man's words and actions—believes he acts from pure and good motives, even when there is a strong temptation to the contrary—is determined to ses nothing in him but good till the bad is manifest. Now, I was lately at a meeting in the largest metropolis of the Union, called together to decide on one of the most important questions that have risen in the history of our denomination, where the standing of the parties differing, and the importance of the subject to be disposed of, led me to expect Christian courtesy, and Christian forbearance and moderation; and the precept of the Apostle was violated from the beginning to the end of the meeting, and by both parties. Charges, criminations, and recriminations, from ministers of the Gospel, from brethren of Christ, from respectable men, rendered the meeting a most painful and humiliating scene I asked myself the question, Are these ministers of the meek and lowly One, who spake not harshly and hastily with his tongue, who, when he was reviled, reviled not again? Are these the men who profess to be animated by the spirit of Jesus? Are these the men who are ensamples to the flock, and the exponents of the principles of religion before a suspicious and gainsaying world?

There is not one thing which causes a deeper and more painful conviction in the mind, of man's fallen condition and evil heart, than such exhibitions of an ugly spirit in those in whom we should least expect to see it—ministers of Christ. It is a pity, it is a damage to the cause of truth and holiness, that Christian ministers cannot come together in public assemblies, or exchange thought in religious prints, without, because there is a difference of opinion, imputing each other's motives, or kindling into hostility and anger. Nothing lowers a minister more in my estimation, or shakes my confidence in him as a man who has been truly humbled at the foot of the Cross, and who lives only for the glory of Him who hung on it. His ministrations, his exhortations, his inculcations of Christian duty and a Christian spirit, his prayers—every thing that he says and does comes to me with an abatement of power. And I presume, I am not singular in this respect. The man who acts in the spirit of the precepts of the Apostle—not behaving himself unseemly, seeking not his own, not easily provoked, thinking no evil, bearing all things—the man who is this, is peer among the greatest, whatever the inferiority of his talents and position, and will be admired, and loved, and honored as such by men.

I occasionally notice the breach of the Apostle's precept in the communications and discussions which appear in the religious press. Two, brethren, ministers I presume, have lately been having rather a sharp passage-at-arms in the Chronicle. While the imputations of one were hasty and unwarranted, the rejoinder of the other has more grit, wit, and tartness than is edifying. Some have a way of retorting an imputation more energetically than evangelically. From what appears on the face of the communications, the sharp, defiant manner of one at the close of his answer is hardly waranted. If such things are proper among Christian ministers, the public print does not seem to be the best place for their exhibition. WHILOM.

Miscellaneous.

THE WEST.

The following from the correspondece of the New York Recorder may serve to enlarge the views of some in regard to the magnitude and importance of the Home Mission field:

The extent of this valley is still underated. Men look at the figures, but fail to study the facts. They hear great aniversary speeches about our majestic rivers that bear our inland commerce by scores of millions, our empire States, and our ocean lakes on which ply a thousand steamers bearing in their cars as produce and wealth enough for the world; but after hearing these speeches Christians pass away and fail to lay these things to heart.—Illinois would make forty such States as Rhode Island; Minnesota one hundred and twenty such; Missouri alone exceeds in territory the six New England States taken together, and is as large as all the States of ancient Greece, both those within and those without the peninsula. Several of the present nations of Europe dwindle almost into infinitesimals compared with this valley. Michigan by no means a large western State, exceeds in territory either Ireland, Scotland, or Portugal, and equals Belgium, Holland and Switzerland. Missouri alone is more than half as large as all Italy with her twenty-two millions; and if you add to her Illinois, their joint territory exceeds that of Great Britain and Ireland with its population of thirty millions.

It may add to our conceptions of the magnitude of our missionary field, to consider that scarcely one-third of our national domain is divided into States, that the six eastern and four middle States are together only one-fourth as large as the Northwestern Territory, half as large as Oregon and Texas, and one-third as large as New Mexico and Upper California, in a word that New England herself, with all her intellect, wealth, influence and hallowed associations, is only one fiftieth part of the present extent of this republic. Three hundred States of the average size of the New England in one nation! It is a sublime conception, an overwhelming thought!

And is there inspiration in numbers? Who can count the swarming millions gathering here? The simple facts startle us, stir our spirit, and almost make our flesh creep upon our bones: for it seems but yesterday since the red man owned this soil—since the Virginia boy, afterwards to become the immortal Washington, was seen treading his solitary way through tangled thickets and lurking foes to treat with the French commandant on the Ohio. Now how changed! In a mere inch of time how changed! The gently rising hill covered with timber and filled with beds of coal, the lovely glen enamelled with flowers—wild nature's gorgeous drapery—the rich deep soil and the rolling prairie—the hope of the husbandman—have allured vast numbers from older nations, with their altars and Penates, to kindle up in these Western climes their domestic fires. Five States here with five millions had only twenty thousand inhabitants fifty years ago. New York city has now a larger population than this entire valley of the Mississippi had forty years ago. What will be the contrast a century hence?

From a single example infer all. Sixty years ago Ohio had a population of only 3,000; fifty years ago. of 40.000: thirty-five years ago, of 400,000; fourteen years ago, of 1,000,000; and now of 2,000,000. History shows not a parallel. She stands forth alone—*nihi simile aut secundum*—the noblest monument that freemen ever reared in threescore years. Just think ye, Ohio with a population as dense as Belgium—and she may yet contain half as many—would number 13,600,000; who then would dare set down in figures the probable population of a Republic eighty times as large as Ohio?

For a moment, too, think of the growth of our cities. Chicago with her 20,000 inhabitants was but an Indian camp twenty years ago. St. Louis, now a city of 50,000, had only 4,000 thirty years ago. And if you take a wider range, or compare Eastern and Western cities, this is one result: Western cities grow more than three times as fast as Eastern. From 1840 to 1848, ten leading Eastern cities increased 38 per cent, while in the same period thirteen western cities increased one hundred and fifteen percent. Such facts need no comment.

"In such indexes———
———there are seen
The baby figures of the giant mass
Of things to come at large."

In 1800 Cincinnati had a population of 750 and it has doubled, on an average, once in seven years ever since. This ratio, continued, would give a city of twelve millions forty-nine years hence. Reduce this result five-sixths, and you have two millions. Boston gathered a population of 50,000 in 200 years Cincinnati has doubled that number in one fourth of the time. Compared with New York, Cincinnati gives the following results:—New York has doubled once in 15 years for sixty years past. If she double once in 30 years for the next 60 instead of once in 15 as heretofore, and the population of New York be estimated at 500,000 and that of Cincinnati at 100,000, (and the ratio is less than five to one.) sixty years hence New York will have a population of two millions, and Cincinnati 57,152 more that two millions. Such facts make eloquent appeals to those who love souls. Here is work for the friends of missions on a grand scale.

Nor can we object that it is impossible for our cities to become so great. The immense resources of her soil; with our mineral productions and extensive back country, warrant the belief, as we shall hereafter show. Our cities are not crowded together as those of Europe. Paris is only 97 miles from London, 77 in a direct line; 350 miles from Rome, 248 direct line; 300 miles from Madrid, 236 direct line; only 600 from St. Petersburg, 447 direct line; while Pittsburgh is 500 northeast of Cincinnati; Chicago, by a direct line, about the same distance northwest, and twice as far by water communication; St Louis, seven or eight hundred miles west, and New Orleans more than a thousand south; so that it appears at a glance that there is vastly more room for great cities here in the West then there in Europe.

HOW TO BE MISERABLE.

Sit at the window and look over the way at your neighbor's excellent mansion, which he has recently built and paid for, and sigh out, 'Oh that I was a rich man!'

Get angry with your neighbor, and think you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, 'when shall I be buried here?'

Sign a note for your friend and never forget your kindness, and every hour in the day whisper to yourself, 'I wonder if he will pay the note?' Think every body means to cheat you. Closely examine every bill you take, and doubt its being genuine; till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, and express your doubts about getting rid of it if you should take it.

Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you possibly can help it.

Never visit the sick and afflicted, and never give a farthing to the poor.

Buy as cheap as you can, and screw down to the lowest mill.

Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talent, and believe at no distant day you will come to want. Let the workhouse ever be in your mind, with all the horrors of poverty and distress.

Then you will be miserable to your heart's content, (if we may so speak,) sick at heart, and at variance with all the world.

Nothing will cheer and encourage you; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be dark and cheerless as the grave.

SCOLDING CHILDREN.—It is remarked by a writer who appears to understand the subject well, that a great deal of injury is done to children by scolding. Many children have been driven from home by it, and have become wanderers and vagabonds. It sours their temper, so that one thorough scolding prepares the way for two or three more. It sours your temper provided it is sweet, which is a question. If you scold, the more you will have to scold, because you have become crosser, and your children likewise. Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have rated them as they did before. You may approach them with firmness and decision—you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you notwithstanding all, but they hate scolding. It stirrs up the bad blood, while it discloses your weakness, and lowers you in their esteem. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing round their souls and whispering peace.

ANECDOTE OF MR. WEBSTER.—The South Boston Gazette publishes the following:,

At one time Daniel Webster had a difficult case to plead, and a verdict was rendered against his client. One of the witnesses came to him and said, "Mr. Webster, if I had thought we should have lost the case, I might have testified a great deal more than I did." "It is of no consequence," replied the lawyer, "the jury did not believe a word you said."

TEMPERANCE.

THE CHURCH AND THE TAVERN.

BY LAURIE TODD.

In the year seventeen hundred and ninety-three, when Louis the Sixteenth was beheaded, and the French revolution was in full blast, I was a thorough-going radical. With seventeen of our club, I was marched, under a guard of the King's officers, and lodged in Edinburgh jail. After a summary hearing, I got liberty to banish myself, and accordingly I took passage in the good ship Providence, and landed at New York in June, 1795. I was then in my twenty-second year. When the ship cast off from the wharf, in Scotland, and swung around with the breeze, my father stood upon the shore. He waved a last adieu, and exclaimed, "Remember the Sabbath day." I arrived at New York on a Saturday, and the next day being Sunday, at 9 o'clock. A. M., three young men of our company called at my lodgings.

"Where are you going to-day?" they inquired.

"To the church," I replied.

"We have been ten weeks at sea; our health requires exercise. Let us walk out today, and go to church next Sabbath," they replied.

Said I, "You can go where you please, but I'll go to church: the last words I heard from my father were, 'Remember the Sabbath day;' and, had I no respect for the Fourth Commandment, I have not yet forgotten his last advice."

They went to the fields: I went to the church: they spent forty or fifty cents in the tavern—I put a one penny bill in the plate, at the morning, afternoon, and night service—total threepence. They continued going into the country, and in process of time, the landlady's daughter, and the landlady's niece, would join their company. Then each couple hired a gig at two dollars a day, wine, cake, and ice cream on the road, fifty cents each; dine at Jamaica, one dollar each. They got home at eight o'clock, P. M., half drunk, and having been caught in a thunder shower, their coats, hats, and mantles were damaged fifty per cent. They rose the next morning at nine o'clock, with sore heads, sore hearts, muddy boots and an angry conscience, besides twenty dollars lighter than when they started. I went [illegible] light, bones refreshed, conscience quiet, and commenced the labors of the week in peace and plenty. They were all mechanics; some of them could earn twelve dollars a week. My business, that of a wrought nail maker, was poor, the cut-nail machines had just gone into operation, which cut down my wages to a shaving. With close application, I could only earn five dollars and fifty cents per week. Never mind; at the end of the year my Sabbath-riding-ship-mates had fine coats, fine hats, powdered heads, and ruffled shirts; but I had one hundred hard dollars piled in the corner of my chest. Having lived fast, they died early.—Nearly forty winters are past, and forty summers ended, since the last was laid in his grave; while I, having received from my maker a good constitution, (and common sense to take care of it,) I'm as sound in mind, body and spirit, as I was on this day fifty-six years ago, when first I set my foot on shore, at Governeur's wharf, New York.

CHOLERA IN FRANKLIN.—We are indebted to a friend for the following list of persons who have died of cholera in Franklin, up to this time:

Moses White, Richard Robertson, Mrs. John T. Miller, a Son of W. Crouch, Esq., 10 years old, a child of Thos. J. Miller, Mr. Montgomery, a negro woman of W. Park's, a negro man of W. Crouch's, two men of Thos. J. Miller's, a negro woman of Mr. Patton's.

GARABALDI.—This famous republican leader, whose name has long been a terror to the despots of Italy, is on his way to the United States. He sailed from Liverpool in the packet ship Waterloo, on the 27th ult., and may be expected in a few days.

NASHVILLE, July 20, 1850.

THE statement below shows the amount of money due to each County in this State for its proportion of [illegible] year 1849, at 10¾ cents per scholar.

Counties	Amount	Counties.	Amount.
Anderson	$1 022 82	Knox	$2,472 71
Bradley	1 532 69	Lauderdale	511 82
Bedford	2 636 64	Lincoln	2,769 37
Benton	933 47	Lewis	5[illegible] 24
Bledsoe	792 58	Lawrence	1,240 43
Blount	1,777 92	Macon	67[illegible] 31
Cannon	1,205 33	Marshall	1,627 23
Cocke	1,177 67	Marion	958 44
Carroll	2,000 01	Meigs	939 69
Campbell	1,162 15	McNairy	1,022 99
Coffee	1,185 01	Monroe	1,957 22
Claiborne	1,297 68	Morgan	533 41
Carter	811 74	Montgomery	1,609 21
Dixon	946 21	McMinn	1,623 88
Dyer	656 07	Maury	2,410 36
DeKalb	1,163 09	Madison	1,840 27
Decatur	790 9[illegible]	Overton	1 677 67
Davidson	2 978 41	Obion	922 17
Franklin	1,475 15	Polk	899 35
Fayette	1,600 6[illegible]	Perry	869 60
Fentress	691 93	Robertson	1,715 16
Greene	2,409 14	Rhea	[illegible]30 68
Gibson	2 020 79	Roane	1,704 16
Giles	2,421 62	Rutherford	2,536 28
Grundy	390 33	Shelby	2,008 16
Grainger	1,725 35	Stewart	1,017 52
Humphreys	783 21	Smith	2,152 41
Haywood	1,241 24	Sullivan	1,604 32
Hawkins	1,810 11	Sumner	2 026 09
Hancock	903 83	Sevier	1,088 84
Henry	2,048 09	Tipton	665 85
Henderson	1 692 75	Van Buren	410 35
Hickman	1,255 50	Wilson	3,066 43
Hardeman	1,507 75	White	1,550 84
Hamilton	1,412 23	Wayne	1,246 13
Hardin	1,412 55	Washington	1,921 77
Johnson	517 93	Warren	1,354 12
Jefferson	1,803 18	Weakley	1,742 87
Jackson	2,182 57	Williamson	2,156 49

A. DIBRELL, *Treasurer.*

July 22—w2t tw&s

THE TENNESSEE BAPTIST.

Poetry.

JESUS, JUSTICE AND THE SINNER.

BY FRANCIS QUARLES—1630.

"Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified."—Ps. cxliii. 2.

Jesus—Bring forth the prisoner.
Justice—Thy commands are done, just
Judge; see, here the prisoner stands.
Jesus—What has the prisoner done? Say,
what's the cause of his commitment?
Justice—He hath broke the laws
Of his too gracious God; conspired the death
Of that great Majesty that gave him breath;
And heaps transgression, Lord, upon transgression.
Jesus—How know'st thou this?
Justice—E'en by his own confession:
His sins are crying, and they cry aloud!
They cried to heaven—they cried to heaven
for blood.
Jesus—What say'st thou, sinner? hast thou
aught to plead
That sentence should not pass? Hold up thy
head,
And show thy brazen—thy rebellious face.
Sinner—Ah, me! I dare not; I am too vile
and base
To tread upon the earth, much more to lift
Mine eyes to heaven: I need no other shrift
Than mine own conscience: Lord, I must confess
I am no more than dust, and no whit less
Than my indictment styles me. And if thou
Search too severe—with too severe a brow,
What flesh can stand! I have transgressed
thy laws;
My merits plead thy vengeance—not my
cause.
Justice—Lord shall I strike the blow?
Jesus—Hold Justice, stay!
Sinner speak on; what hast thou more to say?
Sinner—Vile as I am, and of myself abhorred,
I am thy handiwork—thy creature Lord,
Stamp'd, with thy glorious image, and at first
Most like to thee, though now a poor accursed,
Convicted caitiff, and degenerate creature,
Here trembling at thy bar.
Justice—The fault's the greater.
Lord, shall I strike the blow?
Jesus—Hold! Justice, stay!
Speak, sinner; hast thou nothing more to say?
Sinner—Nothing but mercy, mercy, Lord.
My state
If miserably poor and desperate;
I quite renounce myself, the world, and flee
From Lord to Jesus, from thyself to thee.
Justice—Cease thy vain hopes; my angry
God has vow'd
Abused mercy must have blood for blood.
Shall I yet strike the blow?
Jesus—Stay! Justice, hold!
My bowels yearn—my fainting blood runs
cold,
To view the trembling wretch. Methinks I
spy
My father's image in the pris'ner's eye.
Justice—I cannot hold.
Jesus—Then turn thy thirsty blade
Into my side; let there the wound be made.
Cheer up, dear soul, redeem thy life with
mine—
My soul shall smart—my heart shall bleed for
thine!
Sinner—O, groundless deep! O, love beyond degree!
The Offended dies to set the offender free!

FLOWERS.

Flowers! sweet Flora's children!
How ye sport and spring,
Smiling between bank and brook,
Mossy marge, and woody nook,
Where the linnets sing:
Climbing hedge-row, bush and brier,
As your spirits ne'er would tire,
Over lone and lee;
Full of life, and full of mirth,
Ye alone enjoy the earth—
Happy children ye!

Flowers! sweet Flora's children!
How ye roam and race
Up the valley—up the hill—
With an ever-changing will,
Haunting every place;
Hanging half way down the steep,
Where not e'en t e stag dare leap,
In your reckless glee;
Or, where snows eternal blanch,
Listening to the alavanche—
Bold adventurers ye!

Flowers! sweet Flora's children!
How ye dance and twine
With the loveliest born of Spring,
Moving in an endless ring—
An exhaustless line!
Sometimes shy and singly seen,
Like some nun in cloister green,
Offering incense free;
Sometimes over marsh and moor,
Restling by the cottage door—
Welcome comers ye!

Flowers! sweet Flora's children,
How ye love to meet
Far away from human sound,
Making Nature's hallowed ground,
Even loneness sweet:
Where some fount 'mid mountain springs,
Singing falls, and falling sings
In melodious key;
Blooming where no step is heard,
Save the light foot of some bird—
Favored children ye!

Flowers! sweet Flora's children!
Loved by moon and star;
Loved by little ramblers, lone,
Seated on some grassy stone,
Many a footstep far!
Loved by all that God hath made,
All that ever watched and prayed;
For ya seem to me,
In your bright and boundless span,
Silent speakers unto man
Of the World to be.

Miscellaneous.

SUMMER WASHING.—"Cleanliness is next to Godliness," said a stern old divine who had a hydrophobic horror of dirt. Remember that, all ye people, and if you won't be cold water men in all things, be sure that you patronize the article outwardly. What do you imagine Nature was meant to insinuate when two-thirds of her dominion, under the air, was given to water? Of course, the perpetually-suggested idea is—"Wash and be clean." Wash, scrub, bathe, dive, swim, paddle, wade, wallow, dip, sprinkle, immerse, ablute, often, oftener, oftenest, now, soon, to-morrow, next week, next month, forever. So shall you be clean—so shall you enjoy health of body, serenity of mind, quiet of conscience, peace of soul. Oh, dirty reader, (we don't mean you,) get under water; go to the ocean, steal a dip in the river, patronize a bathing room, get a private tub, anything, any how, so that you secure the luxury and profit of a bath. If all these things fail, stand under a shower the next time it rains; should it fail to rain, go drown thyself straightway, die clean at last, though you fail to live so. Ho! for "the sea, the sea, the open sea!"—*N. Y. Organ.*

"WHAT WILL YOU SAY SIR?"—When Thos. Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission School, he took a journey with a friend, and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all the same question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes. What will you say sir?"

He ceased: a death like silence pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion in which Thomas should lead. It was acceded to; and Thomas, in his affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus the emotion of the laywer rose above restraint.—He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice. Soon they retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas still rung in his ears, "WHAT WILL YOU SAY SIR?" He paced his room in anguish. The spirit of God renewed his heart.

THE WINES OF SCRIPTURE.—Both the friends and enemies of total abstinence appeal to the Bible to sustain their views. The one finds wine to be condemned as one of Satan's worst devices; the other declares it is commanded as among the "good things of God." This difficulty is easy solved. In the Bible the fresh juice of the grape is called wine, and the same term is applied to the expressed juice after it has undergone the process of fermentation by which it becomes intoxicating. The former beverage is as healthful and innocent as the fruit when entire; the latter is alcoholic, and hence injurious. The former is uniformly approved in the good book; the latter most unequivocally condemned. The former is associated with food, milk, cream, etc., and found a blessing; the latter is styled a mocker, and employed as a symbol of wrath. Dr. Nott says: "To test the truth of this, let any reader of the Bible collect in one colnmn all the passages in which wine is approved, and collect in another column all the passages in which wine is disapproved, and he will discover that the approbation is of the fruit of the vine before fermentation, and that the disapprobation is of the fruit of the vine after fermentation."

CONSUMPTION OF TEA.—Great Britain annually consumes fifty million pounds of tea, the importations of which employs about one hundred ships. The duty is most exorbitant, averaging not less than 250 per cent, on the value, and on the low qualities is from 300 to 400 per cent, and on the lowest even from 800 to 1,000 per cent! The entire importation in 1848 cost ten million dollars, and the duties amounted to twenty-seven and a half million dollars! In England tea is regarded not as a luxury, but as a necessary of life, which is decidedly more important to the poor than to the rich. Here above thirty-seven million dollars is expended in an article which might be dispensed with, with little inconvenience and no suffering, and in most cases with decided advantage, the cost of which exceeds by thirty million dollars all the contributions of the Christian world for the gratuitous circulation of the Bible and the various missionary operations at home and abroad! If this is an age of benevolence, it cannot be called an age of self-denial.—*Cong. Jour.*

A GENTLEMAN.—Show me the man who can quit the brilliant society of the young to listen to the kindly voice of age, who can hold cheerful conversation with one in whom years have deprived of charms—show me the man who is willing to help the deformed who stands in need of help, as if the blush of Helen mantled on her cheek—show me the man who would no more look rudely at the poor girl in the village than at the elegant and well-dressed lady in the saloon—show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the powerful protection of rank, riches and family—show me the man who abhors the libertine's gibe, who shuns as a blasphemer the traducer of his mother's sex—who scorns, as he would a coward, the ridiculer of woman's foibles, or the exposer of womanly reputation—show me the man who never forgets for an instant the delicacy, the respect that is due to woman as woman in any condition or class, and you can show me a gentleman; nay, you show me better, you show me a true Christian.

☞BURIED ALIVE, AND SELF-EXHUMED.—The case of a poor Mexican woman is related in one of the latest journals. It seems she was attacked with cholera, and supposed to be dead. The carriers of the dead bore her to her last abode, and interred her. In the great press of business, they did not bury her very deeply. She came to herself, and was strong enough to scratch away the earth and leave her shallow grave. She sought the abode of a charitable person, who kindly gave her lodging.

Youth's Department.

A PRETTY LESSON.

A sweet little sketch, with its beautiful moral, will be found below. We extract it from a late English journal, into which it is translated from the German of Krummacher:

"A little maiden named Caroline, had a canary bird which was very dear to her. The tiny creature sang from the dawn of day until the shades of evening closed around. It was very beautiful, of a golden yellow, with a dark colored head; and Caroline fed him with seeds and with cooling herbs, adding now and then a small lump of sugar, and daily she supplied him with fresh clear water.

"But all of a sudden the little bird began to droop, and one morning when Caroline brought him water, he lay dead at the bottom of the cage. Then the little girl wept and lamented sorely over her favorite; so the mother of the maiden went out and bought her another bird of still more beauteous plumage, and which sang even as sweetly as the former one, and she put it in the cage.

"The maiden, however, wept only so much the more, when she beheld the new bird; her mother wondered much at this and said, 'My beloved child, wherefore dost thou still weep and mourn so bitterly? Thy tears cannot recall the little bird to life, and here thou hast one which is not less beautiful than the other which thou hast lost.'

"Then answered the child, 'Ah, dear mamma, I have not acted rightly towards the little creature, and have not done all I might have done for him.' 'Beloved Lina,' answered her mother, 'I thought thou didst always tend him most carefully.' 'Ah no!' replied the child, 'it was only a little while before his death, that instead of bringing him a bit of sugar which thou gavest me for him, I ate it myself.'

"Thus spake the maiden with a troubled heart. The mother did not make light of Caroline's remorse, for she recognized therein the holy voice of truth which spake within the heart of the child.

"'Ah!' said she, 'what must then be the grief of an undutiful child over the grave of its parents."

SCHOOL CHARACTER.

Every school boy has a character. Let us go among a group of them and all doubts will vanish. There is selfish Harry, lying Tom, slovenly Peter, gluttonous Jim, sly Charley, cowardly Dick, and fighting Jack; as well as generous George, truthful Joseph, and honest Bob. Ask for evidence that these descriptions are truly applied, and we shall find the same rules of judging are adopted here, that are adopted among grown men. There is a commanding public sentiment in every play-ground and the same right principles that secure for a grown man, and a great man the respect and confidence of his fellow-citizens, will—other things being equal—secure for a boy the love and confidence of other boys. A long face may be put on—a fawning or hypocritical boy may play a game with an easy and credulous teacher, and for a while retain a false place in his estimation. But the veil is too thin. The true character comes out broadly in the playground or on the ice, and the boy that deserves to be loved is loved.

As it is among school boys, so is it all the world over. An honest and virtuous man may sometimes be unjustly suspected, and the breath of the slanderer may tarnish for a moment an innocent reputation, but the right side comes up sooner or later, and truth triumphs.

WORK IF YOU WOULD RISE.—Richard Burke being found in revery, shortly after an extraordinary display of powers in the House of Commons by his brother Edmund, and questioned by Mr. Malone as to the cause, replied, "I have been wondering how Ned has contrived to monopolize all the talent of the family, but then, again, I remember, *when we were at play, he was always at work.*" The force of this anecdote is increased by the fact that Richard Burke was considered not inferior, in natural talents to his brother. Yet the one rose to greatness, while the other died comparatively obscure. Don't trust to your genious, young man, if you would rise; but work! work! work!

Speaking without thinking is like shooting before taking aim.

DEATH OF ADAM RAMAGE.—The Philadelphia papers of last evening contain an announcement of the death of Mr. Adam Ramage, of that city, at the advanced age of eighty years.

Mr. Ramage was a native of Scotland, but has been a resident of this country for moer than half a century. He came here in the same ship ("Providenee") that brought Grant Thorburn to this city. He was a man of strong good sense, a skilful mechanic, an enthusiastic admirer of the poetry of Burns, and himself not without some pretensions to proficiency in that department of literature. At our last interview with him two or three years since, he presented us with a copy of some verses of his own production which we have still in our possession, but not at hand at the present writing. They were written at an early hour on the morning that the ship in which he came here sailed from the harbor of Leith, and were intended as a farewell to the land of his birth.

Mr. Ramage's name has become identified with an improvement in the printing press—the first successful experiment to advance the utility of that powerful engine as it existed a century ago. The printing machine then in general use was the old English box or screw press. By a modification of the shape of the screw, Mr. Ramage made this more expeditious in its work, and less laborious for the workman. His press was generally adopted in this country, and by common consent denominated the Ramage press. For many years but few other printing machines were in use, and even to this day, for some purposes, it is the best that has been invented.

INTERESTING FROM OREGON.—*Rescue of Fifty Women and Children.*—Governor Lane, of Oregon, has, by energetic means, succeeded in getting from the Indians nine of the murderers engaged in the massacre of Rev. Mr. Whitman's family in 1847.

Among them are said to be two Catholic priests. They were to be tried before the Legislature, which met May 13th, and they have probably been put to death. Major Ogden had previously pursued the Indians, killed a number of them, and rescued about fifty women and children, taken captives at the time of the murder of Whitman's family. The women had been compelled to become the wives of some of the chiefs.

Lately, some friendly Indians have given information in Oregon, that the wives and children of some families, who journeyed over the route last season, are now prisoners among the Digger Indians—the men having been murdered. The Oregonians are highly incensed at these outrages, and it is thought they will not be satisfied until the offensive Indians are exterminated.

The Klackatas and Aalipoe Indians have offered their services to Gov. Lane against the hostile Indian tribes. It is thought that with these and the forces of the territory, Gov. Lane will be able to open a safe overland communication with California.

CROPS IN SOUTH CAROLINA.—The Georgetown Observer of of 26th ult says:

The corn is suffering greatly for the want of rain, and unless we get it soon must be materially injured. It is seldom that we have had so warm and dry a June. The rice is not injured by the drought, although a good rain would be of no disadvantage to it. Since writing our account of the crops last week, we have been informed by several planters that the crop of the district generally is by no means as good as usual, and that unless a wonderful change come over the rice, it will be short. We may add, that so general is the drought, that salt water is making its appearance to the rivers.

CROPS IN GEORGIA.—The Columbus Enquirer, of the 2d instant, says:

After a drought that made the corn look, on an average, like it had been thrown into a burning brick kiln, we were on Thursday and Friday last, visited by refreshing showers. Since then the cloudy weather and occasional sprinklings have revived the gardens and growing crops around us, and hopes are entertained, if the season continue, that bread will be plenty if not abundant. As to the cotton, it was in a bad fix before, and a rainy season from this time out would make a perfect case of it. Our hopes, however, are that the planters will make at least a half crop, and that they will receive fifteen cents per lb for the staple.

THE CROPS IN FLORIDA.—A letter from Newnansville of the 22d ult., says:

The crops are entirely burnt out here. There will neither be corn or cotton made here this year.—We have not had any rain for *five* weeks.

CROPS IN ALABAMA.—The Grove Hill Herald, of the 26th ultimo, says:

So far as we can learn, our farming friends, in this county, will make good crops of corn. The cotton is small, and less will be made than last year.

The Salem Reporter of the 28th ultimo, says:

The weather for the last week, has been remarkably hot and dry. The corn crops are burning up for want of rain. Without a good rain very soon, they must be very short upon the sandy lands, particularly.

The Wetumpka State Guard, of the 1st inst., says:

Summer has fairly set in, as well as a fair prospect for an extraordinary drought. For the last week or two the weather has been excessively hot and dry.—Vegetation has been, and is now suffering very much for the want of rain; corn particularly is very much in need of it, and if the dry weather we now experience continues much longer, we may look for short crops of corn.

THE CROPS IN TEXAS.—The Galveston Journal, of the 2d inst., says:

Private advices from the interior bring us more favorable accounts of the growing crops. Although late, the cotton crop is beginning to look much better, and hopes are now entertained by those who have good stands, that they may yet realize something nearer an average yield. Much, however, depends upon the future; should the remainder of the season be favorable, and with a late frost and *without* caterpillar, a good portion of the State will not fall much short of an average crop. These are evils from which the cotton crop of late years is never safe, until the season is very far advanced. The high price that cotton has commanded the present season, has encouraged every planter to go into its culture to the extent of his ability. From our personal knowledge, the number of acres planted in cotton this season greatly exceeds the last year, and with an ordinarily good season we think it may be safely calculated that the crop of Western Texas will fully equal that of last year, notwithstanding the unfavorable weather we have had this spring. Corn crops are, we believe, good, and we hear no complaints of the cane. The Brazos river is again falling—it has done but little injury, not having been over its banks, except in two or three very low places.

LOUIS AGASSIZ.

Professor Agassiz is a native of Switzerland and was born in the Canton of Friburg, in the town of Mottier, on the 28th of May, 1807. His ancestors were of French origin, and were among those Protestants whom the revocation of the Edict of Nantes obliged to leave France. The Father of Agassiz was a Protestant Minister, and it was supposed that his son following the example of his ancestors, would devote himself to the service of the Church. But Natural History, which, from an early age, strongly arrested his attention, had, on the completion of his studies at school, gained so great an ascendency, that he chose the profession of Medicine, as offering the best opportunities for prosecuting his favorite pursuits. He commenced the study of his profession at the Academy of Zurich, whence he went to the University of Heidelburg, where he devoted himself especially to the subject of Anatomy, under the direction of the celebrated Professor Tiedemann. At the University, he was noted, not only for assiduity in study, but for the rare talent of managing, with equal dexterity, the rapier and scalpel.

From the University of Heidelburg he went to that of Munich, were he remained four years. Before Agassis commenced lecturing to his fellow students, his already extensive knowledge of Natural History had attracted the notice of scientific men and his instructors. So great was his reputation, that he was employed by Martius to prepare the ichthyological department of the Natural History of Brazil, a work which gained him great credit.

At this period, his parents, disliking his devotion to science, withheld his allowance: but his enthusiasm procured him advances from Cotta, a book-seller. Having, however, gained the degrees of Doctor of Medicine and Philosophy, he went to Vienna, where he applied himself to the study of existing and fossil fishes. A friend having lent him some money, he visited Paris, and here gained the friendship of Cuvier and Humboldt, with the former of whom he remained until his death, in 1832. Having returned to Switzerland, he was appointed Professor of Natural History in the University of Neufchatel, a place which he filled until his departure for the United States. In 1833, he commenced the publication of his great work, *Poissions Fossiles*, in five volumes, with an atlas of about four hundred folio plates, and comprising the descriptions and figures of nearly a thousand species of fossil fishes. This work gained for him the respect of the scientific world, and, at the age of thirty-four, Agassiz was a member of every scientific Academy in Europe. The degree of Doctor of Laws was conferred on him by the Universities of Edinburgh and Dublin, and he was also admitted to the freedom of those cities. The order of Knight of the Red Eagle of Prussia, was conferred upon him by the King of Prussia.

Since 1833, his publications have been very numerous. Among them are works on the Echioderms, and on the Fossil Mollusks of the Jura, a German translation of Buckland's Geology, with copious notes, and his Fresh-water Fishes of Europe. The *Nomenclator Zoologicus*, published some years since, and *Bibliographie Generale d' Histoire Naturelle*, lately published by the Royal Society, are the product of several years observation.

DISINFECTING COMPOUND.—A scientific writer in the Journal de Parmacie, recommends pulverized plaster of Paris, well dried and mixed with rather more than one fifth its weight of powdered charcoal, as a cheap and most effective mixture for removing the noxious effects of decomposing organic matter. This compound combines with the ammoniacal products which would otherwise escape, and forms a most valuable manure.

Frederick the Great was very fond of disputation; but he generally terminated the discussion by collaring his antagonist and kicking him; very few of his guests were disposed to enter the arena against him. One day when he was more than usually disposed for an argument, he asked one of his suite why he did not venture to express an opinion on some particular question.

"It is impossible, your Majesty," was the reply, "to express an opinion before a sovereign who has such strong convictions, and who wears such thick boots."

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The long and well known character of this house for decidedly the most fashionable and well made goods, has been the result of constant labor and closest attention to the demands of the trade; so that while it affords some guarantee to the customer, it also renders us ambitious of its maintenance; therefore, all our goods are warranted to be as represented upon sale, or restitution is invariable tendered. Our stock consists in part of the following articles:

COATS.		
Black, Brown, Olive and Blue Cloth, Dress and Frock Coats, from	$6 00 to	$25 00
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Black Corded & Fancy Silk,	2 00 to	3 00
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SHIRTS AND DRAWERS.
Knit Under Shirts, Silk;
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Shirts and Drawers for spring and summer wear;
Mens' White and Brown Cotton;
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White Cotton Shirts, with Linen bosoms and collars, and wristbands and shaped bodies, with patent French yoke;
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GLOVES, Suspenders, Handkerchiefs, Cravats and Scarfs, Stocks, London Ærial Ties, Dressing Gowns, Money Belts, Shoulder Braces, Gents Riding Belts, Cravat Stiffners, &c. Together with a large and extensive variety of CLOTHS, CASSIMERES and VESTINGS made to order in the most approved style, by

M. FRANCOIS SELTZ, *Late of Paris*,

whose skill as a cutter, cannot be surpassed—Therefore we will warrant every garment made to order to fit to the entire satisfaction of the customer, or no sale.

R. H. BROCKWAY.

April 25—4m.

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Jan. 31, 1849.

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Orders for the Companion must in all cases be accompanied either with the money, or a note at four months, with approved security.

June 22. GRAVES & SHANKLAND.

NARRATIVE OF THE U. STATES EXPEDITION to the River Jordan and the Dead Sea, by W. F. Lynch, U. S. N., commander of the expedition, with numerous Illustrations, Sixth Edition, Revised. Price $4. GRAVES & SHANKLAND.

CLOCKS! CLOCKS!!—New Style Clocks, warranted good and cheap.
May 9. W. GREENFIELD.

THE HISTORY OF THE POPES their Church and State in the Sixteenth and Seventeenth Centuries, by Leopold Ranke. Translated from the last Edition of the German, by Walter Keating Kelly, Esq., B. A., of Trinity College. Dublin. Price $2.

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THE AMERICAN FRUIT CULTURIST, containing directions for the propagation and culture of Fruit Trees, in the Nursery, Orchard and Garden; with descriptions of the principal American and Foreign varieties cultivated in the United States, by John J. Thomas. Illustrated with 300 accurate figures. Price $1 50.

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April 18, 1850.

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THIS is to certify that my daughter, about four years old, was in a declining state of health for some time; and after trying several remedies for worms without success, I procured a bottle of *Dr. M'Lane's Worm Specific*, and gave her only one tea-spoon full, and to my great astonishment she discharged Three Hundred and Eighty-two worms, and soon recovered, and is now enjoying good health.

Given under my hand, this 13th day of August, 1849. JANE M. PRIMM.

Mill Creek, Williamson co., Tenn.

THE LIVER COMPLAINT.—Dr. M'Lane, the inventor of the best remedy for that fearful disease, which has ever been offered to the public, thus describes the symptoms which indicate a disordered state of that important organ:

"*Symptoms of a diseased Liver.*—Pain in the right side, under the edge of the ribs, increase on pressure. Sometimes the pain is in the left side. The patient is rarely able to lie on the left side. Sometimes the pain is felt under the shoulder-blade, and it freequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The Stomach is affected with loss of appetite and sickness—the bowels in general are costive, sometimes alternative with lax. The head is troubled with pain, accompanied with a dull heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility—be is easily startled—his feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy."

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February 28th, 1850—6m

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including all ages, classes and conditions, among which were a large number of ladies, who are peculiarly subject to Nervous Complaints, have been

ENTIRELY AND PERMANENTLY CURED,

when all hope of relief had been given up, and every thing else been tried in vain!

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases, stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford *temporary* relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt around the body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of DYSPEPSIA are PERMANENTLY CURED. A FEW DAYS IS OFTEN AMPLY SUFFICIENT TO ERADICATE THE DISEASE OF YEARS.

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CURE OF
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Rev. Dr. Landis, a Clergyman

of New Jersey, of distinguished attainments and exalted reputation:—

Sussex, New Jersey, July 12, 1848.

DR. A. H. CHRISTIE—Dear Sir: You wish to know of me what has been the result in my own case, of the application of THE GALVANIC BELT AND NECKLACE. My reply is as follows:

For about *twenty years* I had been suffering from Dyspepsia. Every year the symptoms became worse, nor could I obtain permanent relief from any course of medical treatment whatever. About *fourteen* years since, in consequence of frequent exposure to the weather, in the discharge of my pastoral duties, I became subject to a severe Chronic Rheumatism, which for year after year, caused me indescribable anguish. Farther: in the winter of '45 and '46, in consequence of preaching a great deal in my own and various other churches in this region, I was attacked by the Bronchitis, which soon became so severe as to require an immediate suspension of my pastoral labors. My nervous system ... thoroughly prostrated, and as my Bronchitis became worse, so also did my Dyspepsia and Rheumatic affection—thus evincing that these disorders were connected with each other through the medium of the Nervous System. In the whole pharmacopoeia there seemed to be no remedial agent which could reach and recuperate my Nervous System; every thing that I had tried for this purpose had completely failed. At last I was led by my friends to examine your inventions, and though with no very sanguine hopes of their efficiency, I determined to try the effect of the application of the GALVANIC BELT AND NECKLACE, with the MAGNETIC FLUID. This was in June, 1846. TO MY GREAT ASTONISHMENT, IN TWO DAYS MY DYSPEPSIA HAD GONE; IN EIGHT DAYS I WAS ENABLED TO RESUME MY PASTORAL LABORS; NOR HAVE I SINCE OMITTED A SINGLE SERVICE ON ACCOUNT OF THE BRONCHITIS; AND MY RHEUMATIC AFFECTION HAS ENTIRELY CEASED TO TROUBLE ME. Such is the wonderful and happy results of the experiment.

I have recommended the BELT and FLUID to many who have been likewise suffering from Neuralgic affections. They have tried them, WITH HAPPY RESULTS, I BELIEVE, IN EVERY CASE.

I am, dear sir, very respectfully yours,
ROBERT W. LANDIS.

DR. CHRISTIE'S
GALVANIC NECKLACE

Is used for all complaints affecting the Throat or Head, such as Bronchitis, Inflammation of the Throat, Nervous and Sick Headache, Dizziness of the Head, Neuralgia in the Face, Buzzing or Roaring in the Ears, Deafness, which is generally Nervous, and that distressed complaint, called Tic Doloreux.

Palsy and Paralysis.

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☞ CAPT. ANDREW J. F. TOMES of Brooklyn, N. Y., had not been able to walk a step for near four years, and was so helpless that he had to be fed. The most celebrated physicians gave him up. In five days after he commenced wearing the GALVANIC BELT, NECKLACE, AND BRACELETS, he walked across the room, and in three weeks he had perfectly recovered his health. Captain Tomes is seventy years of age.

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A REVIEW

OF THE SKETCH, PUBLISHED BY AN
Dated, Duplin Co. N. C., Sept

BY "FULLER."

[CONTINUED.]

Q. Why did the clergy commen tice of baptizing infants!

A. The idea was cherished by ing ministers, that children could unless they were baptized—this obtained owing to a misconception iii. 5.

Q. And why did they change th dipping to sprinkling; on this I fe have more light, since I learn fro ter, that Mr. Wesley during a his ministry would not baptize onl sion, except in cases of sickness.

A. The opinion became gener fant sprinkling was introduced, th would endanger the lives of chil health, and therefore the mode w "It soon became a question, wh sickness should prevent immer many infants died soon after they and some even before, the doctri mal salvation drove the priests among the mid-wives, and intr cencies which I forbear to men vert's Guide, by Robards, p. 146.

In process of time those vene were consulted a good deal in th as all concerned wished to gratify the noble, they generally found it to convince some of the clergy, t dren were extremely ill, when no ly ailed them. In the course of turies it was argued by many wh eeats in the Synagogue, that would save the sick, it would t health, whether young or old, the council of Ravena, in Italy, authority declared sprinkling to b immersion!!

Q. What do you mean by c *tions?*

A. I cannot name all the corru came into the church gradually, vocated, eventually, by the corru the clergy. The following extr Musheim's Ecclesiastical Histor 58, will give you some idea of th foolish innovations that obtaine warmly advocated by the Father the Pedobaptists generally would ish much reverence for their view ions, it is impossible to do it, that they argue in favor of such time that infant baptism was i would remark by the way, that th us just as much license to attend foolish practices, as it does to ob ter. The reader will please bea Mosheim, does not affirm that i was yet introduced. In describi the church in the second cent "The persons to be baptized, al repeated the creed, confessed their sins, and particularly the pomperous allurements, were in water; and received into Christ a solemn invocation of the Fa Holy Ghost, according to the mand of our Lord. After bapti ed the sign of the cross, were by prayers, were solemnly com mercy of God, and dedicated to consequence of which they rec honey which concluded the *and honey!!* Why is it that does not give the converts milk ter sprinkling them! He re much scripture for the former a Richard Baxter and many othe for you, remember that I have dence from his writings whi there is neither precept, exam mand in the New Testament tism. Now since Baxter, with o this concession, I hope I will b saying that I would think it as ter to prove from the Bible, t ferson wrote the Declaration o

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J. R. GRAVES, Editor. — "ONE LORD, ONE FAITH, ONE BAPTISM." — GRAVES & SHANKLAND, W. F. BANG & Co. } Publishers & Printers

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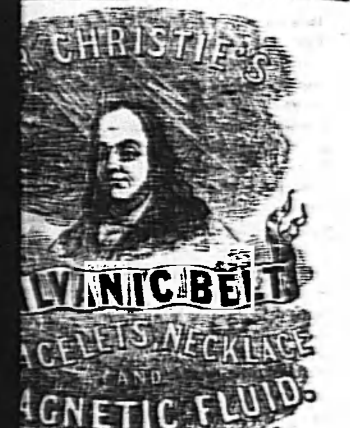

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A REVIEW

OF THE SKETCH, PUBLISHED BY AN ITINERANT, *Dated, Duplin Co. N. C., Sept., 1843:*

BY "FULLER."

[CONTINUED.]

Q. Why did the clergy commence the practice of baptizing infants?

A. The idea was cherished by some leading ministers, that children could not be saved unless they were baptized—this strange idea obtained owing to a misconception put on John iii. 5.

Q. And why did they change the mode from dipping to sprinkling; on this I feel anxious to have more light, since I learn from your letter, that Mr. Wesley during a long period of his ministry would not baptize only by immersion, except in cases of sickness.

A. The opinion became general, after infant sprinkling was introduced, that immersion would endanger the lives of children in bad health, and therefore the mode was changed. "It soon became a question, what degree of sickness should prevent immersion, and as many infants died soon after they were born, and some even before, the doctrine of baptismal salvation drove the priests and monks among the mid-wives, and introduced indecencies which I forbear to mention."—Convert's Guide, by Robards, p. 146.

In process of time those *venerable matrons* were consulted a good deal in the matter, and as all concerned wished to gratify the rich and the noble, they generally found it an easy task to convince some of the clergy, that their children were extremely ill, when nothing scarcely ailed them. In the course of several centuries it was argued by many who filled high seats in the Synagogue, that if sprinkling would save the sick, it would those in good health, whether young or old, and therefore the council of Ravena, in Italy, by the Pope's authority declared sprinkling to be as valid as immersion!!

Q. What do you mean by other *corruptions?*

A. I cannot name all the corruptions which came into the church gradually, and were advocated, eventually, by the corrupt portion of the clergy. The following extract from Dr. Mosheim's Ecclesiastical History, Vol. 1, p. 58, will give you some idea of the strange and foolish innovations that obtained, and were warmly advocated by the Fathers, and though the Pedobaptists generally would have us cherish much reverence for their views and opinions, it is impossible to do it, while assured that they argue in favor of such things at the time that infant baptism was introduced. I would remark by the way, that the Bible grants us just as much license to attend to the former foolish practices, as it does to observe the latter. The reader will please bear in mind that Mosheim, does not affirm that infant baptism was yet introduced. In describing the rites of the church in the second century, he says, "The persons to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pomperous allurements, were immersed under water; and received into Christ's kingdom by a solemn invocation of the Father, Son and Holy Ghost, according to the express command of our Lord. After baptism they received the sign of the cross, were anointed, and by prayers, were solemnly commended to the mercy of God, and dedicated to his service in consequence of which they received milk and honey which concluded the service." *Milk and honey!!* Why is it that the "Itinerant" does not give the converts milk and honey after sprinkling them!? He certainly has as much scripture for the former as for the latter. Richard Baxter and many others being judges for you, remember that I have adduced evidence from his writings which shews that there is neither precept, example, nor command in the New Testament for infant baptism. Now since Baxter, with others, has made this concession, I hope I will be excused for saying that I would think it as difficult a matter to prove from the Bible, that Thomas Jefferson wrote the Declaration of Independence, as to prove from the same source that Jesus Christ or any of the Apostles sprinkled either a child or a grown person.

Q. Since you will not admit that parents have a right to baptize their children, what should they do with them?

A. Let them "raise them up in the nurture and admonition of the Lord."

Q. Are not children baptized in infancy more likely to embrace religion, when they arrive at years of accountability, than others?

A. No. Indeed they are not as likely to do it; because they vainly imagine, owing to their having been told that when *christened* they were regenerated, made a member of Christ's body, &c., &c., &c., that all this, will of course gain them the favor of God—and as it must obviously appear to all unprejudiced persons, it will operate materially against them. It has in our opinion been the cause of the eternal ruin of many. I have frequently in revivals of religion addressed such, on the subject, when others around them were making a surrender of their hearts to the Saviour, and I generally had them to give in substance the following reply: Why, sir, I was baptized in my infancy, and though I do not commune, I nevertheless consider myself a member of the church, and fully expect when I reform my life and become more moral to partake of the memorials of Christ's dying love!!

Q. Do you—can you believe that all who are baptized by your ministers will be saved?

A. We baptize none, unless they profess conversion, and you know the case is quite different in regard to other denominations.

Q. As you have shewn so clearly that the Bible gives no direction for baptizing infants, why did Mr. Wesley, Richard Baxter, Calvin and others, advocate what they could not support from the word of God!

A. Dr. Doddridge, Beza, and others, consider the holiness of believer's children as making them proper subjects. It is difficult to reconcile the practice of Pedobaptists, generally, with the concessions made by many of their most learned divines. I will give you a short synopsis of the views cherished by several of their learned men, and if you can make anything of such jumbled nonsense, you indeed, possess more penetration than I do.—The church of England think baptism essential to salvation, and of course Mr. Wesley thinks with those belonging to it; of this, we are assured from his writings. It is doing him no injustice to say this much, as I believe he never separated fully from the church of England. If he did, it was at a late period of his life. I suppose the church named above, as well as Wesley, thought it essential to salvation, owing to the absurd views they took of John iii. 5. Mr. Wall, Hammond and many others hold that Jewish proselyte baptism, justifies the practice. Mr. Owen, Jennings, and a good many more, have proven that no such practice existed among the Jews, to afford such a pattern, until many years after the day of Pentecost. Henry and Dwight contended that they should be baptized on the *faith* of their parents! Mr. Burder affirms that infants are to be baptized *solely* on the ground of connection with their parents. I have frequently felt astonished to think that Mr. Wesley, as he acted in the character of a reformer, did not strive to induce the people at the time he commenced his career, to shake off this relic of popery. I know that he held with the practice; however, I see no good reason why we should lay so much stress on what he has said on this, and other subjects. I may attempt to make this good from more impartial sources of information than his followers would have us to apply to. If I attempt the task in this review, or at some future period, I will show those who have been taught to consider Mr. Wesley almost more than human, that he was by no means infallible. I wish it however distinctly understood, that I believe the times stood in need of such a reformer—that he did much good in his day, but I believe he also did harm, as well as good—and that the machinery he put in motion is dangerous to our liberties in a great degree, and destined to do extensive and serious injury, should the denomination continue to gather strength as much during the next seventy-five years, as they have hitherto in the same length of time. It is a "Spiritual Domination" to all intents and purposes, and though the Itinerant system continues to effect reformations in many places, their ministers generally cannot endure (if I may be allowed the expression) any thing in the shape of competition. Of this I will, if spared, adduce as much proof as any of the "Itinerant" class will desire to see.—Indeed it has become proverbial that they cannot bear to see a small Baptist church constituted in any neighborhood where they have almost the entire ascendency, and where, to all human appearance, they are likely to keep it, without showing, by their actions, that they cherish the same disposition which prompted Haman to say, "All this availeth me nothing, while I Mordecai, the Jew, sitting at the king's gate." In proof of this, here comes, with others I might name, the "strange production" of Mr. Langhorne; and anon, the "Itinerant" thinks he will effect what the former failed to accomplish—the utter annihilation of the Baptists; and he must, therefore, "*try his hand.*" One reason why all philanthropists should dread the consequence of their gaining the ascendancy, generally and universally, is, that their church government is of such a monarchical nature they can influence those in their communion, to do whatever they wish them to do, in regard to elevating men to various stations, &c., and nothing, perhaps, prevents them from attempting such things, but lack of influence. In the second place, their ministers generally are extremely selfish and unwilling that other denominations should cope with them in number or in any other respect. And once more, they have within the pale of their sanctuary so many unconverted bigots who are the *worst of bigots.* "Such characters [as has been remarked by one among the most distinguished writers in this country] are exceedingly proud and overbearing. It is indeed (Methodism) the spirit of power, or the love of power. Hence its peculiar love of legislation, not in Conference only, but even in a single camp-meeting. The trees around like lettered pillars, are often inscribed with the twelve tables of a camp code. The ten Sinaic precepts would not make a decent preamble to our great camp regulations. Where the Methodist law abounds the offence generally superabounds. There are probably more wrangles by day and debauches by night, within one mile of a camp of the usual size, than occurred in the whole nation of Israel at seven feasts of tabernacles, or than happen at all the other big meetings of a commonwealth as large as Scotland or Massachusetts. * * * * * * This may be resolved into the natural pride of a fleshly heart, seeking homage or exacting reverence from those from whom it could not be expected." I presume that it is the general opinion of all unprejudiced persons, that there are thousands of those unconverted bigots in the Methodist church, and perhaps some or them are in the field preaching, expatiating, almost every day, and especially on the Sabbath, on the *transcendant* beauties and excellencies of Methodism!! "Now we have [observes the same writer quoted above] only to examine the facts, which universal history furnishes, to come to the conclusion, that any corruption of christianity, engrafted on a fleshly stock, produces the most sour and bitter fruits in the world. Hence the mystery of the pride, cruelty, tyranny and oppression of Popery. Men in the flesh, subjected to the papal system, unless men of the purest milk of human kindness, like St. Pierre, become, when circumstances call for it, the most proscriptive, denunciatory and intolerant of mankind, and are always proud, pharisaic and self-consequential. So in the case before us, multitudes are drawn into the class by all manner of fleshly policies and appliancies: sometimes terrified, sometimes allured, sometimes dragged into the altar, and made to assume some concern for themselves, but without intelligence, without faith, hope or love—hence a mass of flesh and human passion, imagining they have got religion, become Methodists.—These seem to be the great majority of the party, and from amongst these their leaders and sectarian chiefs frequently spring. Spiritual pride, religious carnality, and a zeal not according to knowledge, with some fondness for excitement and for the tumults of passion, eminently qualify a man for a *Methodist* minister. Hence, a christian minister, amongst the more intellectual, and moral, and spiritually minded portion of the community. But the storming declaimer, who rubs his inspiration out of his hands, who can convert by a stentorian pitch of voice, utter the words "*damnation*" and "*hellfire,*" in a very peculiar manner, and will tell sinners if they will not come up to the altar, they must "*plow the soil of hell,*" will always take best with the great majority, because they can fathom his devotion, and sympathize with *his holy spirit more*, in all its finer and more esioretic developments." I made this digression without designing to do it, and gave an extract from a writer who shall be quoted occasionally, should I undertake to show the similarity there is between the Methodist and Roman Catholic church government. My attention was first called to this subject by my friend, the author of the 'Sketch.' Had it not been for him I should not have made the above digression. But to return to the chatechetical mode of instruction in which I design to furnish my brethren with arguments, to assist them in standing up in defence of the cause of truth, I ask why it is, that so many good people should cherish views so dissimilar on theological points, seeing they all read the same Bible and profess also to feel desirous to arrive at a knowledge of the truth?

A. Because they belong to different branches of the church, and have different creeds and confessions, and books of Discipline, &c., and choose to make the *good book* bow to their systems, infused into their heads by their parents, rather than to make their creeds bow to the Bible, or generally each one looks at the Bible through his own system as through a mirror, and by doing this he finds it an easy matter to believe that the Bible favors it. "Just as if A. B. and C. should each put on different colored glasses. A. puts on green spectacles, B. yellow, and C. blue; each one of them looks through his own glasses at a piece of white paper, and each concludes that he has his spectacles on. Thus, to A. it appears green, to B. yellow, and to C. blue. They begin to argue on the subject, and it is impossible for any of them to convince another that he is wrong: each one feels a conviction next to absolute certainty that his opinion is certainly right. But D. who has no spectacles on, and who is standing looking on during the contest, very well knows that they are all wrong: he sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose, another with John Wesley on his nose, a third with John Gill, Andrew Fuller, Robert Hall, Thomas Boston, or the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had been dropped from Heaven into his hand alone, and whose eyes are annointed with the true eye salve that he may see."

[TO BE CONTINUED.]

SEVERE REBUKE.—Some yound ladies feeling aggrieved by the severity with which their friends speculated on the gay plumes, flounces, necklaces, rings, etc., went to their pastor to learn his opinion. 'Do you think,' said they 'there can be any impropriety in our wearing these things?' By no means,' was the prompt reply, 'when the heart is full of ridiculous notions it is perfectly proper to hang out the sign."

A PEDOBAPTIST CHURCH NO HOME FOR A BAPTIST.

Instead of forming church relationship where Christs authority must be trifled with, far preferable appears the conduct of the disciple who, not fearing the misconception of his motives, is able to say, "I dwell among mine own people." A few years since a Christian man, whose early training and predilections were all in favor of infant sprinkling, was encouraged to make a thorough examination of the Scriptures on baptism, by hearing a minister remark that "immersion was not so much as named in the New Testament."

Prayerful study made it evident to his mind that infant sprinkling was the invention of man, and the immersion of believers the only christian baptism. On his return from his own baptism by a Baptist minister, the Pedobaptist minister, whose labors previously he had greatly valued, waited upon him, and in the course of conversation remarked, "Well, now I hope you are satisfied, and will sit down with us and make yourself happy." His reply was, "No, I am now more unhappy in your connection than before, and cannot continue with a church which I conscientiously believe to be in error, for I am now a Baptist in principle and practice, and intend to carry out my belief." Christians of any denomination would honor a man who thus preserves his fidelity to his convictions, and lifts up his testimony for Truth. The bitter consequences of the opposite course will more clearly appear in the ensuing chapter.

Truth is a costly article, and when a Christian has bought it, he is not at liberty to hide or sell it. Prov. xxiii. 23. He is but a trustee. It is his duty to pass it on as he received it, to bless the world. An immersed christian, in forming church relations with Pedobaptists sacrifices a portion of the truth. He dishonors the principles he professes, and after all his steadfastness in adhering to immersion as the law of Christ, shows a very poor estimate of it indeed.

1. One condition of immersed membership in Pedobaptist churches, sometimes expressed, but always implied, is silence on the subject of baptism. Such persons are not at liberty to impair the comfort of any of their fellow-members, by awakening in their minds any doubt as to whether they have been baptized. Although the Apostle enforced the obligations by holiness from the fault of baptism, they must not venture on a similar course. Conquerors always regard the patriotic songs of a vanquished people as mischievous and revolutionary, and forbid their use. An immersed member of a Pedobaptist church must be prepared to submit to similar discipline. He will soon repent his temerity of he uses any 'plainness of speech" about baptism. His lips are forbidden to speak a word which conjures up so much which tends to disconcert his fellow-members. Though generally they may seem not very inflammable, there are 'words that burn,' when uttered by some tongues. Baptism is one of these, and it is virtually proscribed. If any one's affections are so interested in the subject that he cannot hold his peace, nor refrain from advocoting immersion in the case of others, he will soon find himself in a very unenviable position. He must show his penitence by observing

"Silence,—deep,—unnatural—like
The quiet of the grave,"

or his intractable course will alienate his brethren from him: and if not excommunicated, he will know little of the joys of a spiritual home.
—*Middleditch.*

From the Christian Chronicle.

IS NOT EASILY PROVOKED—THINKETH NO EVIL.

Messrs. Editors: It has struck me of late, that our ministers have, in a good degree, forgotten the fact, that there is in that good book, which they profess to revere and expound, such a chapter as the 1 Corinthians xiii. One Paul, whom we all account to be a creditable writer on such subjects, has there said some very beautiful things on Love—and some very significant things, too. We cannot examine all that he has said, but the present purpose will be sufficiently observed if we notice briefly one or two things.

In the fifth verse, he says that charity, or love, *thinketh no evil;* that is, puts the best construction on a man's words and actions—believes he acts from pure and good motives, even when there is a strong temptation to the contrary—is determined to see nothing in him but good till the bad is manifest. Now, I was lately at a meeting in the largest metropolis of the Union, called together to decide on one of the most important questions that have risen in the history of our denomination, where the standing of the parties differing, and the importance of the subject to be disposed of, led me to expect Christian courtesy, and Christian forbearance and moderation; and the precept of the Apostle was violated from the beginning to the end of the meeting, and by both parties. Charges, criminations, and recriminations, from ministers of the Gospel, from brethren of Christ, from respectable men, rendered the meeting a most painful and humiliating scene I asked myself the question, Are these ministers of the meek and lowly One, who spake not harshly and hastily with his tongue, who, when he was reviled, reviled not again? Are these the men who profess to be animated by the spirit of Jesus? Are these the men who are ensamples to the flock, and the exponents of the principles of religion before a suspicious and gainsaying world?

There is not one thing which causes a deeper and more painful conviction in the mind, of man's fallen condition and evil heart, than such exhibitions of an ugly spirit in those in whom we should least expect to see it—ministers of Christ. It is a pity, it is a damage to the cause of truth and holiness, that Christian ministers cannot come together in public assemblies, or exchange thought in religious prints, without, because there is a difference of opinion, imputing each other's motives, or kindling into hostility and anger. Nothing lowers a minister more in my estimation, or shakes my confidence in him as a man who has been truly humbled at the foot of the Cross, and who lives only for the glory of Him who hung on it. His ministrations, his exhortations, his inculcations of Christian duty and a Christian spirit, his prayers—every thing that he says and does comes to me with an abatement of power. And I presume, I am not singular in this respect. The man who acts in the spirit of the precepts of the Apostle—not behaving himself unseemly, seeking not his own, not easily provoked, thinking no evil, bearing all things—the man who is this, is peer among the greatest, whatever the inferiority of his talents and position, and will be admired, and loved, and honored as such by men.

I occasionally notice the breach of the Apostle's precept in the communications and discussions which appear in the religious press. Two, brethren, ministers I presume, have lately been having rather a sharp passage-at-arms in the Chronicle. While the imputations of one were hasty and unwarranted, the rejoinder of the other has more grit, wit, and tartness than is edifying. Some have a way of retorting an imputation more energetically than evangelically. From what appears on the face of the communications, the sharp, defiant manner of one at the close of his answer is hardly warranted. If such things are proper among Christian ministers, the public print does not seem to be the best place for their exhibition. WHILOM.

Miscellaneous.

THE WEST.

The following from the correspondece of the New York Recorder may serve to enlarge the views of some in regard to the magnitude and importance of the Home Mission field:

The extent of this valley is still underated. Men look at the figures, but fail to study the facts. They hear great aniversary speeches about our majestic rivers that bear our inland commerce by scores of millions, our empire States, and our ocean lakes on which ply a thousand steamers bearing in their cargoes produce and wealth enough for the world; but after hearing these speeches Christians pass away and fail to lay these things to heart.—Illinois would make forty such States as Rhode Island; Minnesota one hundred and twenty such; Missouri alone exceeds in territory the six New England States taken together, and is as large as all the States of ancient Greece, both those within and those without the peninsula. Several of the present nations of Europe dwindle almost into infinitesimals compared with this valley. Michigan by no means a large western State, exceeds in territory either Ireland, Scotland, or Portugal, and equals Belgium, Holland and Switzerland. Missouri alone is more than half as large as all Italy with her twenty-two millions; and if you add to her Illinois, their joint territory exceeds that of Great Britain and Ireland with its population of thirty millions.

It may add to our conceptions of the magnitude of our missionary field, to consider that scarcely one-third of our national domain is divided into States, that the six eastern and four middle States are together only one-fonrth as large as the Northwestern Territory, half as large as Oregon and Texas, and one-third as large as New Mexico and Upper California, in a word that New England herself, with all her intellect, wealth, influence and hallowed associations, is only one fiftieth part of the present extent of this republic. Three hundred States of the average size of the New England in one nation! It is a sublime conception, an overwhelming thought!

And is there inspiration in numbers? Who can count the swarming millions gathering here? The simple facts startle us, stir our spirit, and almost make our flesh creep upon our bones: for it seems but yesterday since the red man owned this soil—since the Virginia boy, afterwards to become the immortal Washington, was seen treading his solitary way through tangled thickets and lurking foes to treat with the French commandant on the Ohio. Now how changed! In a mere inch of time how changed! The gently rising hill covered with timber and filled with beds of coal, the lovely glen enamelled with flowers—wild nature's gorgeous drapery—the rich deep soil and the rolling prairie—the hope of the husbandman—have allured vast numbers from older nations, with their altars and Penates, to kindle up in these Western climes their domestic fires. Five States here with five millions had only twenty thousand inhabitants fifty years ago. New York city has now a larger population than this entire valley of the Mississippi had forty years ago. What will be the contrast a century hence?

From a single example infer all. Sixty years ago Ohio had a population of only 3,000; fifty years ago, of 40,000; thirty-five years ago, of 400,000: fourteen years ago, of 1,000,000; and now of 2,000,000. History shows not a parallel. She stands forth alone—*nihi simile aut secundum*—the noblest monument that freemen ever reared in threescore years. Just think ye, Ohio with a population as dense as Belgium—and she may yet contain half as many—would number 13,600,000; who then would dare set down in figures the probable population of a Republic eighty times as large as Ohio!

For a moment, too, think of the growth of our cities. Chicago with her 20,000 inhabitants was but an Indian camp twenty years ago. St. Louis, now a city of 50,000, had only 4,000 thirty years ago. And if you take a wider range, or compare Eastern and Western cities, this is one result: Western cities grow more than three times as fast as Eastern. From 1840 to 1848, ten leading Eastern cities increased 38 per cent, while in the same period thirteen western cities increased one hundred and fifteen percent. Such facts need no comment.

"In such indexes——
——there are seen
The baby figures of the giant mass
Of things to come at large."

In 1800 Cincinnati had a population of 750 and it has doubled, on an average, once in seven years ever since. This ratio, continued, would give a city of twelve millions forty-nine years hence. Reduce this result five-sixths, and you have two millions. Boston gathered a population of 50,000 in 200 years Cincinnati has doubled that number in one fourth of the time. Compared with New York, Cincinnati gives the following results:—New York has doubled once in 15 years for sixty years past. If she double once in 30 years for the next 60 instead of once in 15 as heretofore, and the population of New York be estimated at 500,000 and that of Cincinnati at 100,000, (and the ratio is less than five to one,) sixty years hence New York will have a population of two millions, and Cincinnati 57,152 more that two millions. Such facts make eloquent appeals to those who love souls. Here is work for the friends of missions on a grand scale.

Nor can we object that it is impossible for our cities to become so great. The immense resources of her soil; with our mineral productions and extensive back country, warrant the belief, as we shall hereafter show. Our cities are not crowded together as those of Europe. Paris is only 97 miles from London, 77 in a direct line; 350 miles from Rome, 248 direct line; 300 miles from Madrid, 236 direct line; only 600 from St. Petersburg, 447 direct line; while Pittsburgh is 500 northeast of Cincinnati; Chicago, by a direct line, about the same distance northwest, and twice as far by water communication; St Louis, seven or eight hundred miles west, and New Orleans more than a thousand south; so that it appears at a glance that there is vastly more room for great cities here in the West then there in Europe.

HOW TO BE MISERABLE.

Sit at the window and look over the way at your neighbor's excellent mansion, which he has recently built and paid for, and sigh out, 'Oh that I was a rich man!'

Get angry with your neighbor, and think you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, 'when shall I be buried here?'

Sign a note for your friend and never forget your kindness, and every hour in the day whisper to yourself, 'I wonder if he will pay the note?' Think every body means to cheat you. Closely examine every bill you take, and doubt its being genuine; till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, and express your doubts about getting rid of it if you should take it.

Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you possibly can help it.

Never visit the sick and afflicted, and never give a farthing to the poor.

Buy as cheap as you can, and screw down to the lowest mill.

Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talent, and believe at no distant day you will come to want. Let the workhouse ever be in your mind, with all the horrors of poverty and distress.

Then you will be miserable to yonr heart's content, (if we may so speak,) sick at heart, and at variance with all the world.

Nothing will cheer and encourage yon; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be dark and cheerless as the grave.

SCOLDING CHILDREN.—It is remarked by a writer who appears to understand the subject well, that a great deal of injury is done to children by scolding. Many children have been driven from home by it, and have become wanderers and vagabonds. It sours their temper, so that one thorough scolding prepares the way for two or three more. It sours your temper provided it is sweet, which is a question. If you scold, the more you will have to scold, because you have become crosser, and your children likewise. Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have rated them as they did before. You may approach them with firmness and decision—you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you notwithstanding all, but they hate scolding. It stirrs up the bad blood, while it discloses your weakness, and lowers you in their esteem. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing round their souls and whispering peace.

ANECDOTE OF MR. WEBSTER.—The South Boston Gazette publishes the following:

At one time Daniel Webster had a difficult case to plead, and a verdict was rendered against his client. One of the witnesses came to him and said, "Mr. Webster, if I had thought we should have lost the case, I might have testified a great deal more than I did." "It is of no consequence," replied the lawyer, "the jury did not believe a word you said."

TEMPERANCE.

THE CHURCH AND THE TAVERN.

BY LAURIE TODD.

In the year seventeen hundred and ninety-three, when Louis the Sixteenth was beheaded, and the French revolution was in full blast, I was a thorough-going radical. With seventeen of our club, I was marched, under a guard of the King's officers, and lodged in Edinburgh jail. After a summary hearing, I got liberty to banish myself, and accordingly I took passage in the good ship Providence, and landed at New York in June, 1795. I was then in my twenty-second year. When the ship cast off from the wharf, in Scotland, and swung around with the breeze, my father stood upon the shore. He waved a last adieu, and exclaimed, "Remember the Sabbath day." I arrived at New York on a Saturday, and the next day being Sunday, at 9 o'clock, A. M., three young men of our company called at my lodgings.

"Where are you going to-day?" they inquired.

"To the church," I replied.

"We have been ten weeks at sea; our health requires exercise. Let us walk out today, and go to church next Sabbath," they replied.

Said I, "You can go where you please, but I'll go to church; the last words I heard from my father were, 'Remember the Sabbath day:' and, had I no respect for the Fourth Commandment, I have not yet forgotten his last advice."

They went to the fields: I went to the church: they spent forty or fifty cents in the tavern. I put a one penny bill in the plate, at the morning, afternoon, and night service—total threepence. They continued going into the country, and in process of time, the landlady's daughter, and the landlady's niece, would join their company. Then each couple hired a gig at two dollars a day, wine, cake, and ice cream on the road, fifty cents each; dine at Jamaica, one dollar each. They got home at eight o'clock, P. M., half drunk, and having been caught in a thunder shower, their coats, hats, and mantles were damaged fifty per cent. They rose the next morning at nine o'clock, with sore heads, sore hearts, muddy boots and an angry conscience, besides twenty dollars lighter than when they started. I went ... light, bones refreshed, conscience quiet, and commenced the labors of the week in peace and plenty. They were all mechanics; some of them could earn twelve dollars a week. My business, that of a wrought nail maker, was poor, the cut-nail machines had just gone into operation, which cut down my wages to a shaving. With close application I could only earn five dollars and fifty cents per week. Never mind; at the end of the year my Sabbath-riding-ship-mates had fine coats, fine hats, powdered heads, and ruffled shirts; but I had one hundred hard dollars piled in the corner of my chest. Having lived fast, they died early.—Nearly forty winters are past, and forty summers ended, since the last was laid in his grave; while I, having received from my maker a good constitution, (and common sense to take care of it,) I'm as sound in mind, body and spirit, as I was on this day fifty-six years ago, when first I set my foot on shore at Governeur's wharf, New York.

CHOLERA IN FRANKLIN.—We are indebted to a friend for the following list of persons who have died of cholera in Franklin, up to this time:

Moses White, Richard Robertson, Mrs. John T. Miller, a Son of W. Crouch, Esq., 10 years old, a child of Thos. J. Miller, Mr. Montgomery, a negro woman of W. Park's, a negro man of W. Crouch's, two men of Thos. J. Miller's, a negro woman of Mr. Patton's.

GARABALDI.—This famous republican leader, whose name has long been a terror to the despots of Italy, is on his way to the United States. He sailed from Liverpool in the packet ship Waterloo, on the 27th ult., and may be expected in a few days.

NASHVILLE, July 20, 1850.

THE statement below shows the amount of money due to each County in this State for its proportion of the ... School Fund ... for the year 1849, at 40¾ cents per scholar.

Counties.	*Amount.*	*Counties.*	*Amount.*
Anderson	$1 022 82	Knox	$2,472 71
Bradley	1 532 69	Lauderdale	511 82
Bedford	2 636 64	Lincoln	2,769 37
Benton	939 47	Lewis	569 24
Bledsoe	792 58	Lawrence	1,240 43
Blount	1,777 92	Macon	875 31
Cannon	1,205 33	Marshall	1,627 23
Cocke	1,177 67	Marion	958 44
Carroll	2,000 01	Meigs	939 62
Campbell	1,162 19	McNairy	1,922 99
Coffee	1,165 01	Monroe	1,957 22
Claiborne	1,297 88	Morgan	533 41
Carter	811 74	Montgomery	1,609 21
Dixon	946 21	McMinn	1 623 88
Dyer	656 07	Maury	2,410 36
DeKalb	1,163 00	Madison	1,840 27
Decatur	730 95	Overton	1,677 67
Davidson	2 978 41	Obion	922 17
Franklin	1,475 15	Polk	899 35
Fayette	1 600 66	Perry	669 60
Fentress	691 93	Robertson	1,715 16
Greene	2,409 14	Rhea	570 68
Gibson	2 020 79	Roane	1,704 16
Giles	2,421 62	Rutherford	2,536 28
Grundy	390 38	Shelby	2,008 16
Grainger	1,725 35	Stewart	1,017 52
Humphreys	783 21	Smith	2,152 41
Haywood	1,241 24	Sullivan	1,604 32
Hawkins	1,810 11	Sumner	2 026 09
Hancock	903 83	Sevier	1,068 04
Henry	2,048 09	Tipton	665 85
Henderson	1 602 75	Van Buren	410 35
Hickman	1,255 50	Wilson	3,068 43
Hardeman	1,507 75	White	1,550 84
Hamilton	1,412 23	Wayne	1,248 13
Hardin	1,412 55	Washington	1,921 77
Johnson	517 93	Warren	1,354 12
Jefferson	1,803 18	Weakley	1,742 87
Jackson	2,182 57	Williamson	2,156 49

A. DIBRELL, Treasurer.

July 22—w2t tw&s

THE TENNESSEE BAPTIST.

TENNESSEE BAPTIST

NASHVILLE, TENN,

KEEP BEFORE THE PEOPLE,

The three admissions of learned men,

1. All scholars, critics and lexicographers, of any note, freely admit that the primary and leading signification of "Baptizo" is to immerse, dip or overwhelm.

2. That all theologians and Divines of any note, admit that there is neither express *precept* for, nor *example* of infant baptism in the Bible.

3. That all historians of any note, are agreed that primitive baptism was the *immersion* of believers in water, and that the government of the primitive churches, was republican, and the churches *independant republics.*

We challenge any responsible man to deny them.

☞ Communications intended for publication, must not be written upon the same sheet with business matters.

Saturday, August 3, 1850.

"THE LORD OF HOSTS IS FOR US, THE GOD OF JACOB IS OUR REFUGE."

The Meeting.

Our meeting in Winchester closed last Sabbath evening—a night long to be remembered by the little church. Between fifty and sixty additions have been received, of such as we hope "are saved," several of whom were from other denominations. The church has more than doubled its strength, and trebled its numbers. Surely God has done great things for his people here. A few months since, when the Executive Board of the General Association appointed brother Trimble as missionary to labor with the church at Winchester,—its number was only sixteen or seventeen, and it now numbers some seventy-five,—a band of zealous and devoted christians—equal in point of character and influence to any other church in the State of its number. Brother Trimble is a young minister of great promise, fully qualified and wholly given to the work of the ministry, evidently beloved by his brethren, and has made a most favorable impression upon this community.

The church has already commenced building a large house of worship, the finest in this county, which is expected to be ready for use by the 1st of January. Everything betokens the most flattering prospects in store for the church in Winchester. What Baptist in Tennessee will longer doubt the propriety of turning our attention to the towns, which have been so long neglected, or who that loves the home work of missions will longer forbear to contribute liberally to the funds of the Board of the General Association? Brother R. W. January, our agent, is in the field, and we are happy to say, is everywhere successful. Let him be a welcome visitor, brethren, everywhere. Winchester, like Franklin, will be enabled to sustain her pastor another year without assistance from the Board! God is with us.

The Female School.

The following from the Independent, of the 19th will give our readers an idea of the position of Winchester, with respect to a Female School:

The Tennessee and Alabama Female Institute.—Pursuant to previous notice, many of the citizens of Franklin county favorable to Education, met in the court-house in Winchester, on Tuesday evening last. On motion, William E. Venable was called to the Chair, and F. T. Estill appointed Secretary.

Rev. James R. Graves was called by the meeting, and in compliance with their request, made an able and appropriate speech upon the propriety of establishing and endowing a Female Institute of the highest grade of character at Winchester.

Mr. Carter, Chairman of the Committee previously appointed, reported a charter, to be perfected according to the Act of Assembly of the last session, and when perfected to be the charter of said Institution, for the consideration of the meeting.

The Chair, on motion, appointed A. S. Colyar, John Fitzpatrick and T. H. Garner a Committee, to select a Board of Trustees, with which to fill the blank in said charter, who after consultation reported the following list as a Board of Directors—to wit: Hon. W. E. Venable, A. B. Gordon, Jos. W. Carter, F. T. Estill, N. R. Martin, A. S. Colyar, E. C. England, J. G. Brazelton, Dr. Wm. Estill, A. D. Trimble, R. H. Taliafero, J. D. Battle, T. Moseley, Jas. G. Barksdale, B. Kimbro, D. Brooks, and Jas. R. Graves—which Board was confirmed by the meeting.

Mr. Carter moved that the said Institute be called the Tennessee and Alabama Female Institute, which was adopted:

On motion, the Chair appointed J. W. Carter, F. T. Estill, Jesse Arlege, M. W. Garner and P. Turney a Committee to present the foregoing Charter to the Circuit Court and have it perfected in compliance with the Act of Assembly; and on motion of J. W. Carter, the Chair was added to said Committee.

Books were opened, and a large portion of the building fund subscribed.

On motion the meeting adjourned.

WM. E. VENABLE, *Ch'n.*
F. T. Estill, *Sec.*

This school is not intended as an opposition school to any other in being or to be established, but for the education of the hundreds in Duck River, Liberty, Mount Zion, Muscle Shoals, and other Associations, who would not be sent elsewhere. It looks for its support from the south western portion of this State, and North Georgia, when the railroad is completed, and to North Alabama. Here is a large, fertile, and wealthy scope of country, able to endow and support two such Institutions.

It is designed to be a school of the highest grade of character, equal at least to any in the South. The building fund of $10,000 is mainly secured, which will be increased if possible to $15,000. An agent is appointed to endow the presidency, with the sum of $20,000. Other chairs will be endowed, from time to time, as the Board may deem expedient.—Efforts will be made to purchase a full set of apparatus, so soon as the buildings are completed, and no expense spared to make it one of the first Institutions for Female education in the land, worthy of the patronage it solicits from the south west. A committee has already been appointed to open a correspondence, to secure the services of a President—with the design of opening a school by the 1st of January, proximo, in a large and commodious building, which the Board will purchase for that purpose, capable of accommodating 200 or 300 young ladies.

We have consented to present the claims of this Institution, before the above named Associations, at their next meetings, in order to give confidence to the contributors of the building fund, secure the immediate consummation of the school.

We wish to visit those Associations this year, and to extend our acquaintance with the brethren, and present the claims of the Publication Society before them, and it will be our pleasure to offer to them this fund, for a Female School, to be within their bounds, and to be under their provisions. It asks nothing, but proposes *to give*, to give every friend, who will pledge himself to patronize it, at least one half of the education of his daughters! Upon his pledge of $100, to give him the education of his daughter six years, or of two daughters three years each, or of three, two years each, or of six, one year each! Who will not consent to educate upon these terms? and that in an Institute of the first grade and character.—It will also be seen that $400 will entitle the donor to a *perpetual* scholarship, upon which sum he can educate his daughters, and then his grand daughters, and after educating many a daughter of a poor widow, bequeath it to his children's children. Also, $200 will entitle one to a half scholarship, or one session in the year *forever*. Two neighbors can each take a half scholarship, and unite them, and thus have a perpetual one. We have no doubt that this county will raise $10,000 in scholarships towards its endowment fund, leaving one hundred scholarships to be taken by Duck River, Liberty and Muscle Shoals Associations.—Will our brethren agitate this matter; talk it over, and decide before the Association meets, what you will do. We hope the Trustees will be active in the meantime, and let this Institute be endowed before the first day of 1851.

We subjoin the By-Laws adopted at the last meeting of the Board:

1. The endowment fund shall consist of such an amount as the Board shall deem fit to raise, and may be realized from gifts, grants and bequests.

2. This Institute shall go into full operation so soon as the sum of $20,000 shall be secured in bonds or notes.

3. The sum of $400 shall entitle the donor to the perpetual scholarship, of one pupil in the regular classes of the Institute, and $200 to one half a scholarship, or one session per year in the regular classes, perpetually, and $100 to the tuition of one scholar for six years.

4. All scholarship bonds shall be considered payable in annual installments of one, two and three years, from the 1st of January, 1850, with interest upon the whole amount, from the [illegible] sum of $20,000 to have been raised, until paid.

OUR COUNTRY.

Philosophy, philanthrophy and patriotism, civil liberty, morality and religion, each appeal to all good citizens, in behalf of the preservation of our beloved country. And it is a great mistake to suppose that Christians are not in an eminent degree interested in perpetuating the Union of these States. This country, and the world in fact, belongs to the church; to the church it is said "*all things are yours;* whether Paul, or Apollos, or Cephas, or the *world*, &c., all are yours," if it were not so; and if christians were not citizens, then indeed might they be silent. But while in the flesh, and in the world they are and must be citizens, influenced by the general character of the government of the country in which they live;—by whatever effects the common class of men. It is therefore neither praticable or proper that they should be silent—they "are the salt of the earth,"—the salvation of the country—the preservative principle of the world.

And when christians, by inattention, want of patriotism or zeal, by silence or otherwise, consent to dissolution of the Union, then may the Union be dissolved, and speedily. But while they cultivate and disseminate the virtues of patriotism, philanthrophy and religion,—while they avoid evil, love peace, preach to and exhort the people, and earnestly beseech God for the perpetuity, prosperity and happiness of the nation, in vain may demagogues, fanatics and politicians rage—in vain may they sound the tocsin of revolution, and urge the dissolution of this union, so firmly,—recently and as we hoped, lastingly cemented by the blood of our Fathers.

We do not design to make invidious distinctions among men, or to charge either of the great political parties with wrecklessness and ingratitude. But politicians are not now influenced by the spirit which actuated Washington. Let us go back in imagination, and see that manly form as bending before God, he asks His guidance in giving direction to the deliberations of a free and happy people who had just elected him for the first time, their first President. And see him as he leaves his closet, and returns to his desk, to write his inaugural address. With tearful eyes, and a heart overflowing with gratitude to God and the people, he addresses the Senate and House of Representatives, in the following impressive language:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed.

And after having faithfully served the people, and elicited the admiration of the civilized world; and before taking final leave of those with whom, and for whom he had so perseveringly labored, he referred to the character of our government, as being peculiarly dear to him, and said:

The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence—the support of your tranquility at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth—as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed—it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens by birth or choice, of a common country, that country has a right to concentrate your affections.

In view of the disaffection being engendered by fanaticism, and the dangers which seem to threaten dissolution of the Union; and in view of the dreadful consequences which must inevitably follow, will not christians in every state put forth every necessary exertion to restore peace and harmony? and if necessary, let churches and associations, conferences and synods, petition Congress to do something before it shall be too late. Let the people all, feel that with the weal or woe of this country, they are inseparably connected.

***.

DEPENDENCE.

A state of dependence, as distinguished from independence, is to a proud heart, uncongenial and humiliating. Indeed, none but the abject can view with complaisance, a condition of absolute dependence upon our fellow men; yet it is nevertheless true, that mankind, are by nature and habit reciprocally dependent upon each other, and there is none that dare claim absolute independence of his fellows in any important particular, appertaining to his welfare.

A spirit of self-reliance and self-guidance, irrespective of those by whom we may be surrounded, is proper and commendable to a certain extent. That man, would scarcely de- [illegible] his friends or the community, with his maintainence, and equally deserving of scorn, is that abject servility of mind, which, without examination, yields a cringing deference to the say-so and dictum of others. There is a true nobility in that independence of heart which prompts one to care for himself, and be beholden to none other for his subsistance; and that is a sublimer nobility, which prompts a mind to examine for itself and elaborate its opinions in the work shop of its own thought. To act and think independently, is the watchword to respect if not renown. We respect that character, which, confiding in its own resources, and scorning a servile dependence upon others, boldly presses on to the end in view, unappalled by obstacles and uninfluenced by dictation. We respect and reverence such a character, because, however censurable in other respects, we recognize in that self-sustained independence, something God-like.—On the contrary, we despise a character of the opposite cast, looking helplessly and coweringly up to others, because it exhibits unwonted weakness and folly—weakness, either of ability or courage in the individual, and folly in throwing himself upon the capricious and uncertain aid of frail and falliable mortals like himself.

But this spirit of independence, in regard, even to our fellow man, has its appropriate limits, beyond which it becomes a vice; and it always is such, when it renounces due allegiance where it of right belongs; in which case it calls forth, instead of respect, pity or contempt and reprobation. Who can look with endurance upon one who stubbornly rejects the kindly proffered and needed assistance of his fellows, who eschewing the teachings of wisdom, presists in being left to his own ignorance, or who, in defiance of wholesome council, rushes headlong into the vortex of folly or crime?

A sense of dependence is a virtue, beautiful and commendable in the extreme, when exercised towards any to whom it properly belongs. Nor is there anything servile in entertaining it towards those upon whom we are rightfully and necessarily dependent; on the contrary, it is then a generous and noble principle of our nature, while to be destitute of it in such condition, would be meanly unjust and wickedly ignoble. In this respect, it is the twin sister of gratitude, and is to be estimated upon the same principles.

How beautiful and amiable is this feeling of just dependence in a child, as exhibited in artless, spontaneous and trustful affection towards its parents; and how hateful that self-willed insubordination which is manifested in its absence. What than this more charms us in the female character, when it exhibits itself in a sweet and confiding trust in the protecting partner of her bosom in those things for which she must of right and necessity rely upon him; and how revolting the sight, when unrestrained by its sweetly controlling influence, she is seen to assume the rule and arbitration in matters beyond her sphere or ability, or to persist with defiant hand and clamorous tongue, in pursuing the wayward course of her exclusive dictation? And how resplendently is this virtue displayed in the pure and lofty principles of loyalty and patriotism: of these it is indeed the foundation; for whence spring these but from a confident reliance upon the wisdom and rectitude of one's government, while the absence of this is too palpably evinced in the dark plotting of Treason, or the disordered turbulence of anarchy, where the spirit of unlimited and arbitrary rule, or unbridled self-rule, is arrayed in rebellion against the constituted authority of the land. In all our conditions and relations of life, this virtue, well founded, brings with it affection, trust, a feeling of self-security for the present, with radiant hopes for the future; without it there is doubt, fear, a sense of insecurity, present anxiety and forebodings in regard to that which is to come.

Man, indeed, is peculiarly a dependent creature. His creation and his existence demonstrate his nature, as such. His whole life from the cradle to the grave, is calculated to impress indelibly upon his mind, the sense if his dependence. His well being essentially consist in the due exercise of this feeling towards its legitimate object, and his happiness is perfect in proportion, as he fells the sufficiency of that object. In God alone do we behold a being towards whom our obligation in this respect is supreme, and whose sufficiency in all things is absolute and perfect. "In Him we live and move and have our being." And we should esteem it the highest glory, to be permitted to place our reliance upon Him. And the more we study ourselves as the work af his hands, and contemplate nature as His wonderful and beautiful creation, the more shall we be disposed to throw ourselves in humble dependence upon His guidance and protection, and the more cause shall we find to rejoice with "joy unspeakable," for so great a privilege.

B—.

CONTEMPLATION OF THE WORKS OF GOD.

There is nothing, apart from Divine Revelation, more conducive to reverential piety, and an humble and grateful acknowledgement of the Creator's bounty, than the contemplation of His works; and even revelation itself cannot be fully understood and appreciated without an attentive perusal of its proper commentary, the Book of Nature, whose pages have been by its Author so attractively spread before us. To "look from Nature up to Nature's God" is as instructive as it is natural. And the christian, particularly, should profit by thus frequently holding communion with his maker, through the medium of His visible creation, nor should any suffer themselves to be so immersed in business, or preoccupied by worldly cares, as to leave no time for reflection upon the wonders and beauties by which we are on every hand surrounded.

The patriarchs of old appear to have well understood the benefits and largely to have enjoyed the delights of this communion. It seems to have been a regular habit with Iseac to "go out to *meditate at eventide*," and David says: "I meditate on Thy works; I muse on the works of Thy hand. I stretch forth my hands unto Thee!" thus connecting the contemplation of nature with prayer and supplication, as co-relative duties, and even giving precedence to the former, as though it were the natural pre-requisite or incentive to the latter. In another place he says, "I will speak of the glorious honor of Thy *majesty*, and of Thy wondrous *works*,"—both being as it were inseperably associated in his mind. And again, "All thy works shall praise Thee, O Lord; and *Thy saints shall bless Thee*," as though he had said "Thy works shall show forth Thy praise, exhibit Thy perfections to Thy saints who from such a display of Thy infinite wisdom and goodness shall bless Thee by devoutly appreciating and joyfully communicating "to the sons of men" a knowledge of Thy supreme excellence," (*See Psalms* chap. 145.) Instances from Scripture might be multiplied, where the contemplation of nature is enjoined both by precept and example, as a religious duty and an aid to proper feelings of devotion.

It is impossible for the Christian to cast his eyes thoughtfully upon the various objects of creation, which press upon his attention from every side, without feeling his aspirations elevated and his heart awakened to more exalted and purer emotions. The heavens above and the earth beneath, the clear cerulian sky and the floating clouds that anon checker its fair expanse, the placid and mirror-surfaced lake, the rushing river, and the joyous rill, the somber forest, the proud mountain, the cultivated field, are each and all, fraught with inspiration and need not fail to fill the mind with loftier conceptions, and kindle up in the bosom a brighter and purer devotion. Nor need we go far out of our way in order to enjoy such benefit. God's works are ever before and around us, and when the heart is prepared to receive, the commonest and apparently least important objects, are capable of imparting instruction. If we but step aside in our daily walks to "*consider*" even "the lillies of the field, how they grow," scan their variegated beauties and examine their delicately perfect structures, till we feel of a truth that "Solomon in all his glory was not arrayed like one of these;" or if we view the most familiar and inconsiderable objects of animated creation, the insects fluttering in the sunbeams, "the swallows twittering from the straw-thatched shed," the humming bird buzzing before our door, or darting all radiant with beauty, like living gems, from bloom to bloom,—we are involuntarially reminded of Him

"Who formed their finer mould,
And tipped their glittering wings with gold."

And while we are struck with admiration of such exquisite skill, we are equally impressed with a sense of the providential care of Him who "hath thus clothed the grass of the field" and will not suffer even "a sparrow to fall" without his notice.

And when we revert to ourselves and examine our own frame, so "fearfully and wonderfully made," scan the mysterious contrivance that constitutes the physical man, consider the harmonious adjustment of bone and ligament and muscle, follow the arteries and veins as they pursue their sinuous course, branching out in countless ramifications to convey the purple current from the fountain of life to every conceivable part of the system, or trace back the minute filaments of nerves from their gauzy network upon the remotest surfaces, up to their source in the brain,

"Where mind holds its imperial throne;"

and thence reflect upon this inexplicable connection of mind and matter, the capacity of mind, its marvelous susceptibility of indefinite progression, its deathless nature and its glorious destiny, and then consider that all is the handi-work of God, brought into being by his breath and sustained by His hand, and that as he is able, so has he pledged himself willing to still uphold and purify, and endow with a far more exalted nature, and clothe with a glory "which eye hath not seen, nor hath it entered into the heart of man to conceive,"—surely when we look upon these things we cannot but be filled with the profoundest reverence and holiest devotion. And how should the heart melt with love and swell with gratitude towards that Being who hath so cared for fallen man,—who "hath thus made him but little lower than the angels and hath crowned him with glory and honor!"

And again, when we look abroad from earth upon the handiwork of God, as displayed in the firmament above, and contemplate those, shining orbs, with which, "by his spirit, he hath garnished the heavens,"—the sun, wheeling in his circuit, from the rosy east, to his purple bed in the west—the moon ascending her gem bespangled throne—the stars scattered immensely wide over etherial space—and recognize them as worlds, revolving with ceaseless and undeviating regularity in their appointed circles,—while still onward, far as the eye of philosophy can reach, are seen worlds beyond worlds, and systems beyond systems, performing their gigantic rounds, and yet all obedient to laws so precise and unalterable, that no part of this grand machinery ever swerves, or mars the stupendous harmony of the whole,—and when from this survey, our thoughts ascend to the great Creator and Ruler of all, surely we are better prepared to grasp a conception of, and adore that Being of such infinite power and unsearchable glory;—whose throne is the circle of eternity, where dominion is illimitable space, whose thought prevades the past, the present, and the future, and whose will controls all things according to his own omniscient purposes. And when we recognize in that Being the same who called us into life, and sustains our feeble existence, whose look is kindness towards us, who watches our steps with paternal interest and speaks to us in tones of tender mercy and infinite love, verily we should be better qualified to render him becoming homage, to walk obedient to his councils, and endeavor to imitate the glory of his perfection.

W.

Cholera and Nashville.—Most of our citizens have returned, the streets and business houses have resumed their wonted appearance. Physicians are at leisure. The appearance about the taverns, and particularly the City Hotel, so well and systematically kept by our brother Sam Scott, is well calculated to produce the most agreeable excitement, upon at least four of the five senses.

Bro. Graves, we understand is now at McMinnville, and will attend the Concord Association, which meets with the Union Church, to-day.

Editorial Change.—We notice that the Daily Gazette, which, for several years has been well and ably edited by Wm. Hy. Smith, Esq., and published by our industrious and enterprising bro. Nelson, has changed hands. It now becomes neutral in politics, and is under the control of Messrs. Marlin & Haynes. They make a favorable beginning, and we wish them much success.

Another Change.—E. G. Eastman, Esq., who has for some time had charge of the editorial department of the Nashville Union, has become associated with Col. Boyers of the American. Hon. H. M. Watterson has become editor of the Union.

"Remarkable facts" Remarkably well answered, by the Editor of the Journal and Messenger, Cincinnati, Ohio. Why is it that the leaders of Pedobaptism still dare to impose upon the credulity of their followers and the world. Is it because they are corrupt that they thus are willing to misrepresent and deny *known facts*, and have forgotten that men are beginning to read for themselves?

THEOLOGICAL CURIOSITIES.

The following are *preserved* from the luminous articles of Dr. Rice on Infant Baptism in his Presbyterian of the West:

"A Remarkble Fact."—"It is, moreover, a remarkable fact, which we leave those who oppose infant baptism to explain, that all those denominations nominally Protestant, by whom any fundamental doctrine of Christianity is rejected, do also reject this doctrine."

Suppose we try our hand at another "remarkable fact," and see how it will read—thus:

It is, moreover, a remarkable fact, which we leave those who *favor* "infant baptism" to explain, that all those denominations, nominally Protestant, by whom any fundamental doctrine of Christianity is rejected, do also *favor* this doctrine.

We think *our* "remarkable fact" reads just as well as the Doctor's, and has a little more *truth* in it.

"Most Interesting Fact."—"It is indeed a most interesting fact, that God chose Pedo-Baptists to be the instruments of effecting the most glorious Reformation ever made in the Christian church."

We will try our hands also at another "*most interesting fact.*" Thus:

It is indeed a *most interesting fact*, that the Baptist denomination is the *only* denomination which has entirely rejected the traditions and the corruptions of the Church of Rome, and whose descent cannot be traced through Her as a *source*.

"Another Remarkable Fact."—"The Unitarians of New England were once Pedo-Baptists; but it is a remarkable fact, that when they rejected the divinity of Christ and the atonement, they soon gave up the baptism of infants."

Once more. It is a "remarkable fact" that the "Unitarians of New England" came out of the Orthodox Congregational Churches of New England, who are "Pedo-Baptists."—These orthodox Churches adopted what is called the "half way covenant," by which the unconverted children of pious parents became entitled to all the privileges of church membership in consequence of their being sprinkled in infancy. In due process of time, the number of said rantized *unbelievers* outnumbered the rantized *believers* in certain churches. The accustomed orthodox preaching being too powerful and heart-searching for the former, having the numerical strength, they out-voted the latter, and their faithful representatives in the pulpit, and introduced into that sacred place those, whose preaching would "lay the flattering unction to their souls." This is the origin of Unitarianism, and we see, it sprang from the practice of "infant baptism," as its *source*. This is, certainly, a "most remarkable fact."

Again: will the Dr. forgive us if we attempt to steal a little more of his thunder.

"Modern Universalists, likewise are opposers of infant baptism; for they reject the fundamental doctrines of the Gospel, which our doctrine stands intimately connected, and and without which it is unmeaning and useless."

"Modern Universalists are likewise opposers of 'Gospel Baptism;' (immersion;) for they reject the fundamental doctrines of the Gospel, with which this doctrine stands intimately connected, and without which, it is unmeaning and useless." Besides, if we mistake not, when Universalists attempt any substitution for the ordinance of Baptism, they sprinkle.

"Another Remarkable Fact.—It is a remarkable fact that the *first controversy* in the Christian Church, on the doctrine of infant baptism, arose in the sixteenth century, when the Anabaptists attracted attention by their furious fanaticism."

The Doctor states in a subsequent paragraph of the *same* article:

"Tertullian, it will be observed, was unfavorable to the baptism of infants; but his opposition to it is evidence that is was then practiced as of divine authority."

Now, "who shall decide," "when" not only "the Doctors disagree," but when the *same* Doctor disagrees with himself. Tertullian, he says, flourished from A. D. 194 to A. D. 290. Of course, his last statement clashes with the first, viz.: "that the first controversy in the Christian Church on the doctrine of Infant Baptism arose in the *sixteenth century*."—Neander has the following remarks with reference to this point. "Immediately after Irenæus, in the last years of the second century, *Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution*."

From such random statements, which we have quoted in this, and the last Journal and Messenger, we think the Doctor's reputation for ecclesiastical research must be in danger.

More in our next.

THE QUERIST.

Oxford, Miss. July 5, 1850.

Bro. Graves.

As there is considerable agitation in some of our churches on the subject of temperance, I have thought it expedient to propound the following queries, which you will please give us your views on, and confer a favor.

1. Is it consistent with the spirit and precepts of the gospel to make, buy, sell, or use as a beverage, any intoxicating liquors?

2. Ought such practices to be pursued by church members, if not, what ought to be done with such members that will persist in such practices?

Yours truly,
J. J. SLEDGE.

Ans. We have often answered these questions, or ones of the same purport. We not only answer it is not right, it is not only inconsistent but absolutely *wicked*.

Now if the practice is a moral wrong, can a church member be upheld, or fellowshiped for its practice? Ought he to be retained in the Church? Can we not exclude a member guilty of continued *immoral conduct?* After sufficient reproof and affectionate labor, if he will not hear the Church let him be cut off.

The question turns upon the moral character of the act.

President Wayland, of Brown University, is one of the ablest moral philosophers of the age; and is, therefore, apart from a consideration of his moral and religious character, entitled to the attention and respect of all. He puts to the conscience of each one, who continues, either by wholesale or retail, to be engaged in the traffic of intoxicating drinks, or who furnishes the same for the use of his fellow men the following pointed questions. Let every such one read attentively, and then seriously ask himself—"Is it right?"

1st. Can it be right for me to derive my living from that which is spreading disease, poverty and premature death through my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague and leprosy around me?

2d. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other cause? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; which excited the passions and brutalized the mind, and ruined the souls of my fellow men?

3d. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

5th. Can it be right for me to derive my living from that which accomplishes all these at once, and which it does without ceasing?

6th. Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that the nine hundred and ninety-nine gallons produce these effects for one which is used innocently? I ask then,

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

8th. Do you say that you are not responsible for the acts of your neighbors? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon considered an accomplice! If these things be so, and that they are so, who can dispute, I ask you, my respected fellow-citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then should we not altogether abandon it? If any man think otherwise, and choose to continue it, I have but one word to say: My brother, when you order a cargo of intoxicating drinks, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your ware-house think how many families each cask will ruin. Let your thoughts then revert to your own fireside, wife, and your little one, then look up to him who judgeth righteously, and ask yourself, my brother, is it right?

From the Baptist Advocate.

BAPTIZED METHODIST MINISTERS.

It will be remembered that, a few weeks since, the Rev. Mr. Ramsey, Pastor of the Methodist church in this place, over the signature of "Inquirer," stung by the baptism of the Rev. Mr. Hare, of Monroe co., for several years a minister of that denomination, endeavored to depreciate the influence of his change of opinions and his church relations, by what seemed to many an ungenerous and unchristian-like implication, touching his religious character. To that implication Mr. Hare made his own triumphant reply, adducing the certificates of the Secretary of the Alabama Conference and of the Minister in charge of the Circuit in which Mr. H. resided at the time of his baptism. Headed in that move, Mr. Ramsey now comes out, over his own proper signature, and disavows any intention to implicate the moral or religious character of Mr. Hare, but insists that he left the Conference and the church voluntarily, indeed; but from disappointed ambition, having been previously notified that his name would be dropped in the appointments as *non compos mentis*—as wanting in intellect!!

Now, whether this is feasible, we leave it for all men to judge with Mr. Hare's address, on the occasion of his baptism, and with their knowledge of the general character of the Methodist ministry for intelligence, before them. But as Mr. Hare was not baptized into our church on the ground of his talents, but of his faith in Christ; as neither he nor we are disposed to quarrel about the talents of men; as we suppose that any man who is capable of understanding the complexities of Methodism must be quite able to comprehend the law of Jesus Christ touching the ordinance of immersion; we chose to make no reply to that part of Mr. Ramsey's effusion. Had he himself possessed a more enlightened judgment he would not have been found involved in a dispute from which he will not escape without discovering how little he knows of the true state of some facts in which he seems to be deeply interested. Let us expose one of them. He says:

"Why does Mr. Sessions say that *another* Methodist preacher has been baptized? Is there not an intention here to convey the idea that this is a frequent occurrence? Well, is it a frequent occurrence? I deny that it is.—And I defy these gentlemen to produce the names of ten respectable Methodist preachers, who have joined them within the last ten years."

Verily, this is something for a man to say who talks about the weak capacities of a neighbor. To our mind, it proves one of two things very conclusively—either that he is profoundly ignorant, or profoundly disingenious and uncandid. We have not been at much pains to ascertain to be sure; but we are not certain that we could not produce the names of a *hundred*, as respectable ministers as any that remain in the methodist church, who have joined us in less than ten years. In about half an hour's search of our file papers a few days since, we came across the names of *twelve* Methodist preachers baptized in a little more than *one* year. For example,—Rev. Mr. Cartright, Rev Mr Osborne, and Rev Mr Martin, of Tennessee; Rev Mr Wood, and Rev Mr Armitage, of New York; Rev Mr Degano and Rev Mr Hall, of Virginia; Rev Mr Jones, Rev Mr Atkinson and Rev Mr Anis of Illinois; Rev Mr Newlan, of South Carolina; Rev Mr Foljambe, of Pennsylvania. To these, if necessary, we can obtain the names of *seven* others, who were baptized in this State alone, during the past year. One, a minister of twenty-five years standing in the Methodist denomination, was baptized by the Rev. J. Bankston, in Coosa county; three others were baptized by Rev. Jordan Williams, Missionary for the Talladega Association; and three others still by the Rev. Reuben S. Brown Missionary for the Salem Association; who, by the way, is himself a baptized Methodist Minister, and who baptized the past year, as his report shows, about one hundred members of the methodist church.

Now, brother Ramsey, it is hoped you will think before you speak again. We could add largely to this list of names who have renounced Methodism in less than ten years, and among them include some of the brightest intellects of the Methodist church. Such names as Remington, Shaver Faljambe, Hall, Anis, &c., &c., it will not do for you and me to say are not respectable, and yet they are baptized Methodist ministers. "O tempora! O mores!"

California Cotton.—It would appear that the riches of California do not consist alone in the precious metals. The New Orleans Picayune says:

We have seen a sample of cotton grown in Upper California, which is a great curiosity. The cotton is of a very long staple, and of excellent quality; the bolls are large, and the cotton of a fine color. We had no idea that such cotton could be grown in California, and it only serves to show that that country possesses a variety of riches in her soil.

A very interesting story is told of the curious and exquisitely finished ivories, sent home by Mr. Layard, from Nineveh. When they reached England, to every appearance they seemed about to crumble into dust. The keen eye of modern science instantly detected the cause of the decay. "Boil them," it said, "in a preparation of gelatine; it is that constituent part of the ivory which has perished." It was done; and the ivories are as hard and as firm as when first carved; they may last another thousand years or two. The merit of this suggestion is contested by the Dean of Westminster and Professor Owen; it may very probably have occurred to both resourceful minds.

Sudden Death of a Clergyman.—We understand that the Rev. Edward L. Parker, of Londonderry, N. H., dropped dead in the street yesterday, Sabbath afternoon. He had preached three times in the course of the day, and was apparently in his usual health; but on his way home from his third service he fell and expired in the street. Mr Parker was among the elder and most respected and useful ministers of New Hampshire.—*Boston Traveler, Monday.*

A HUNGARIAN ADVENTURE.—On their first visit to Iowa, Gov. Ujhazy and Capt. Tahaez, the Hungarian exiles, worked three days in the field for a Frenchmen, near Council Bluffs, on condition that he should carry them to St. Joseph. But Monsieur deceived them, and they finally made the whole journey on foot. The governor tells the story with good humor, as the first lesson in farming.

For the Tennessee Baptis[t]

FORGOTTEN SINS.

How swift from memory glide
The errors of each day,
Into the texture of a thought,
The sullied thread of guilt is w
Unnoted by our sinbl[illegible] ey
Athwart the web of life it di
We scan it o'er and dream 'tis
While demons shout our spoil

Can good or evil ever die?
Can aught from the All seeing
Hath won a smile, provoked
Into oblivion's night go down.
Nay all the thoughts and deed
Are written with an iron pen,
Upon the adamantine past,
In lines that must forever last

Our open guilt, the bold and b
We bathe in penitence and p
But O, the sins that buried li
Neath rubbish heaps of memor
Full easily may we forget,
But in God's book they're wr
How will they glare upon our
Held up in judgment's awful l

Oh thou, the holy and the pu
What mortal spirit can endure
The light of that terrific day,
That shall us to ourselves dis
Oh cleanse us in salvation's t
And for his sake the crucified
The lamb that hath no stain d
Forgive the sins that we've f

Communication

For the Tennesse

UNION UNIVERSIT

Bro. Graves:

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Tuition: Those in the Primar Department pay from $8
" Preparatory.
" Freshman and Sophomore
" Junior and Senior

Those pursuing the scientific pay in proposition to the above ing to the particular studies they ing.

Incidental expenses, $1,00 a

The expense of board, inc lights, fuel, washing, is from $35 a session.

Students will need but little m to pay their College bills: and bil ing and books. With whateve ditional, parents and guardians m to furnish their sons and wards, it estly desired that such sums be the President of the University, charge of the same, and pay the students, as they may need, kee account of all sums received and

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The next session will com 17th of September.

For the Tennessee Bap

Bro. Graves:

The Baptist church at Lewi respect and christian fellowship beloved brother, A. E. Clem following resolutions:

Resolved, That as Rev. A. has given up the charge of the of Lewisville, Arkansas, that h receive a return of regard and for his untiring and christian la laboring among us as pastor.

Resolved, That brother Cl with the kindest regard for his it is with the deepest degree we give him up.

Resolved, That we recomm Clemmons to the Baptist of

plies! If these things be so, and that are so, who can dispute. I ask you, my ated fellow-citizens, what is to be done? e ask, is not this trade altogether wrong? then should we not altogether aban- it? If any man think otherwise, and to continue it, I have but one word to My brother, whom you order a cargo of ting drinks, think how much misery are importing into the community. As ture it up, think how many curses you aping together against yourself. As pull it out of your ware-house think how families each cask will ruin. Let your ts then revert to your own fireside and your little one, then look up to him dgeth righteously, and ask yourself, my er, IS IT RIGHT?

From the Baptist Advocate.

TIZED METHODIST MINIS- TERS.

will be remembered that, a few weeks the Rev. Mr. Ramsey, Pastor of the o list church in this place, over the signa- of "Inquirer," stung by the baptism of Rev. Mr. Hare, of Munroe co., for sever- ars a minister of that denomination, en- ored to depreciate the influence of his ce of opinions and his church relations. his seemed to many an ungenerous and ristian-like implication, touching his res- ble character. To that implication Mr. made his own triumphant reply, adduc- the certificates of the Secretary of the nn Conference and of the Minister in e of the Circuit in which Mr. H. resided time of his baptism. Headed in that , Mr. Ramsey now comes out, over his proper signature, and disavows any in- tion to implicate the moral or religious acter of Mr. Hare, but insists that he left Conference and the church voluntarily, in- , but from disappointed ambition, having previously notified that his name would opped in the appointments as *non compos* —as wanting in intellect!!

ow, whether this is feasible, we leave it l men to judge with Mr. Hare's address, he occasion of his baptism, and with their wledge of the general character of the dist ministry for intelligence, before m. But as Mr. Hare was not baptized in- ur church on the ground of his talents, but faith in Christ: as neither he nor we are osed to quarrel about the talents of men; suppose that any man who is capable of rstanding the complexities of Methodism be quite able to comprehend the law of a Christ touching the ordinance of immer- we chose to make no reply to that part Mr. Ramsey's effusion. Had he himself essed a more enlightened judgment he did not have been found involved in a dis- from which he will not escape without overing how little he knows of the trips of some facts in which he seems to be ply interested. Let us expose one of them.

says:

Why does Mr. Sessions say that *another* thodist preacher has been baptized? Is s not an intention here to convey the idea this is a frequent occurrence? Well, is frequent occurrence? I deny that it is.— I defy these gentlemen to produce the nes of ten respectable Methodist preach- who have joined them within the last ten rs."

Verily, this is something for a man to say talks about the weak capacities of a neigh- To our mind, it proves one of two ngs very conclusively—either that he is ribly ignorant, or profoundly disengeni- and unceitful. We have not been at much ble to ascertain to be sure; but we are not rtain that we could not produce the names *a hundred*, as respectable ministers as any t remain in the methodist church, who have ded us in less than ten years. In about half hour's search of our file papers a few days e, we came across the names of *twelve* thodist preachers baptized in a little more *one* year. For example,—Rev. Mr. Wright, Rev Mr Osborne, and Rev Mr tin, of Tennessee: Rev Mr Wood, and v Mr Armitage, of New York; Rev Mr gano and Rev Mr Hall, of Virginia: Rev James, Rev Mr Atkinson and Rev Mr A- of Illinois: Rev Mr Newlan, of South rolina: Rev Mr Fojjambe, of Pennsylvania. these, if necessary, we can obtain the mes of seven others, who were baptized in is state alone, during the past year. One a sister of twenty-five years standing in the baptist denomination, was baptized by the v. J. Bankston, in Cousa county; three oth- were baptized by Rev. Jordan Williams, issionary for the Talladega Association; and ee others still by the Rev. Reuben S. Brown issionary for the Salem Association; who, the way, is himself a baptized Methodist inister, and who baptized the past year, as report shows, about one hundred members the methodist church.

Now, brother Ramsey, it is hoped you will k before you speak again. We could add ely to this list of names who have renoun- Methodism in less than ten years, and u ng them include some of the brightest or- fects of the Methodist church. Such nes as Remington, Shaver Fajjambe, Hall, is, &c., &c., it will not do for you and the ay are not respectable, and yet they are tized Methodist ministers. "O tempora! mores!"

CALIFORNIA COTTON.—It would appear that the ate of California do not consist alone in the pre- s metals. The New Orleans Picayune says: We have seen a sample of cotton grown in Upper California, which is a great curiosity. The cotton is a very long staple, and of excellent quality; the ds are large, and the cotton of a fine color. We e besides that such cotton could be grown in Cali- nia, and it only serves to show that that country ains a variety of riches in her soil.

A very interesting story is told of the ories and exquisitely finished ivories, sent t by Mr. Layard, from Nineveh. When y reached England, to every appearance seemed about to crumble into dust. The ut eye of modern science instantly detected cause of the decay. "Boil them," it said, a preparation of gelatine; it is that con- ent part of the ivory which has perished." was done; and the ivories are as hard and ong as when first carved; they may last ther thousand years or two. The merit of suggestion is contested by the Dean of minster and Professor Owen; it may probably have occurred to both resource- minds.

SUDDEN DEATH OF A CLERGYMAN.—We under- d that the Rev. Edward L. Parker, of London- rry, N. H., dropped dead in the street yesterday, ath afternoon. He had preached three times e course of the day, and was apparently in its l health; but on his way home from his third ser- e fell and expired in the street. Mr. Parker ong the elder and most respected and useful ers of New Hampshire.—*Boston Traveller, day.*

HUNGARIAN ADVENTURE.—On their first t to Iowa, Gov. Ujhazy and Capt. Tahaes, the rian exiles, worked three days in the field for chmen, near Council Bluffs, on condition that ould carry them to St. Joseph. But Monsieur ed them, and they finally made the whole jour- t foot. The governor tells the story with good r, as the first lesson in farming.

For the Tennessee Baptist.

FORGOTTEN SINS.

How swift from memory glide away
The errors of each day,
Into the texture of a thought,
The sullied thread of guilt is wrought:
Unnoted by our sinbleared eyes,
Athwart the webb of life it flies.
We scan it o'er and dream 'tis pure.
While demons shout our spoil is shure.

Can good or evil ever die?
Can aught from the All-seeing eye,
Huth won a smile, provoked a frown,
Into oblivion's night go down.
Nay all the thoughts and deeds of men
Are written with an iron pen,
Upon the adamantine past,
In lines that must forever last.

Our open guilt, the boll and bare,
We bathe in penitence and prayer,
But O, the sins that buried lie,
Neath rubbish heaps of memory
Full easily may we forget,
But in God's book they're written yet,
How will they glare upon our sight,
Held up in judgment's awful light.

Oh thou, the holy and the pure,
What mortal spirit can endure
The light of that terrific day,
That shall us to ourselves display.
Oh cleanse us in salvation's tide,
And for his sake the crucified,
The lamb that hath no stain or spot,
Forgive the sins that we've forgot.

Communications.

For the Tennessee Baptist.

UNION UNIVERSITY.

BRO. GRAVES:

A session of six and a half months closed on the 12th of July.

On the evening of that day, eleven young men, students of the College, interested a full audience in the Baptist meeting house, by an exhibition of their ability in composition and in public speaking.

The present senior class consists of ten students, who are expected to graduate at the next commencement, July, 1851.

The Board of Trustees held their annual meeting on Tuesday, July 16th.

Tutor G. W. Jarman was elected Professor of the Latin Language and Literature.

Rev. Wm. Shelton of Clarksville, Tenn., was elected Professor of the Greek and Hebrew Languages.

By resolution of the Board, the Tuition for each session must be paid in advance; or a sufficient guarantee given for its payment.

The fees for matriculation, or admission to the College, were thus arranged. Students, who, on entering, join the Freshman Class, will pay, each, one dollar: they who join the Sophomore class will pay, each, two dollars; the Junior, three; the Senior, five. Those, however, who enter College from the Preparatory Department, are required to pay no matriculation fee.

The University is in a flourishing state.—The number of students, last College year, was 144; of these, 35 were in the Primary Department; 28, in the Preparatory; 59, in the four College classes; and 22, pursuing a scientific course.

The College Library is increasing; and also the Libraries of the two Literary Societies connected with the University; and recently there have been purchased valuable Chemical and Philosophical Apparatus. These facilities are important; but far more important, for each student's progress, and for the advancement of the Institution, is the able and vigorous and working Faculty, consisting of President Eaton, three Professors, and the Instructer of the Preparatory Department. Professor Shelton is indeed a new officer. But he is not a stranger among us; and entering on this new sphere, we trust he will soon show himself well qualified for its important and arduous duties.

TUITION: Those in the Primary

Department pay from	$8 00 to 12 00
" Preparatory,	16 00
" Freshman and Sophomore classes	20 00
" Junior and Senior	25 00

Those pursuing the scientific course will pay in proposition to the above rates, according to the particular studies they are pursuing.

Incidental expenses, $1,00 a session.

The expense of board, including room, lights, fuel, washing, is from $35,00 to $40,00 a session.

Students will need but little money, except to pay their College bills: and bills for boarding and books. With whatever money additional, parents and guardians may see proper to furnish their sons and wards, it is most earnestly desired that such sums be deposited with the President of the University, who will take charge of the same, and pay them out to the students, as they may need, keeping a strict account of all sums received and disbursed.

This regulation is regarded of primary importance.

Twelve young men belong to the University, who have the ministry in view.

It is important to state, that young men, of whatever denomination, who have devoted themselves to the ministry of the Gospel, and who come recommended by the churches to which they belong, shall receive their tuition gratis; *provided* they have not the means of meeting that expense.

The next session will commence on the 17th of September. R.

For the Tennessee Baptist.

BRO. GRAVES:

The Baptist church at Lewisville, through respect and christian fellowship, for our much beloved brother, A. E. Clemmons, pass the following resolutions:

Resolved, That as Rev. A. E. Clemmons has given up the charge of the Baptist church of Lewisville, Arkansas, that he should justly receive a return of regard and commendation for his untiring and christian exertions, while laboring among us as pastor.

Resolved, That brother Clemmons leaves us with the kindest regard for his well being; and it is with the deepest degree of regret that we give him up.

Resolved, That we recommend Rev. A. E. Clemmons to the Baptist of any country, as being an untiring and pious minister, and as being a useful and effectual laborer, and we part with him, praying that the Lord will bless him wherever his lot may be cast, and make him useful for days to come.

Resolved, That a copy of the above resolutions be handed to bro. Clemmons, and another prepared and sent to the Tennessee Baptist of Nashville, for publication.

Signed by order of the church, Saturday before the second Sabbath in July, 1850.

LEWIS B. FORD,
J. N. WILSON,
THOS. COMPEER. } *Com.*

For the Tennessee Baptist,

TO THE BAPTISTS OF WEST TENNESSEE.

DEAR BRETHREN:

The time is near at hand when the "West Tennessee Baptist Convention" will again convene, to deliberate upon such subjects as may come before them, and to transact such business as shall be for the good of immortal souls, and the interest of the "Redeemer's Kingdom." The great object, anticipated by this body, and desired by all christians, cannot be accomplished without a united effort on the part of the "Baptists of West Tennessee."—Shall this not be made! Shall the Baptist not stand at their post, band in hand, until the blood stained banner of Christ has been unfurled in its pure colors, and the world convinced that they are sustained by the truths of the Gospel! Shall we not still fend a helping hand, and add an impetus to the carr of salvation, and be more strongly represented in the next meeting of the Convention than we have been heretofore! Now is the crisis, when a vigorous effort is called for, while error reigns, and wickedness assumes every form which "Apollyon" can suggest. Shall we not show our faith by our works, and prove by THEM, that we have redoubled our diligence in the "Service of the Lord;" and we are going forth with increased energies, and a zeal which will never cease to burn until the last battle has been fought, and victory won over error, superstition, and darkness.

Have we been disappointed in the desired labors of our Missionaries! This can be no complaint against the Convention, for the Board discharged its duty, and appointed Missionaries for our destitute regions. Have they not visited our churches, this can be no reason why we should not send our delegates to participate in their deliberations! The Convention presumed that we were supplied with preaching, and its object is to supply places destitute of "Baptist preaching," and to teach the people, wandering in dardness, and living in error, the true doctrines of the Bible. Will not other churches, which have not hitherto met with the Convention, come up by their delegates! Let us not be weary in well doing, but continue in the work of the Lord, ever doing good unto all men as we have opportunity.

Yours in a Saviour's love,
SIGMA.

Western District, July 18th 1850.

For the Tennessee Baptist.

UNION CHURCH, Cocke co., April 3, '50.

BRO. GRAVES:

We have this day closed a two days meeting with apparently good effects. The church enjoyed the season; several anxious persons expressed by coming forward, their desire for the prayers of God's people. One was received on a relation of Christian experience, who had been brought up by Methodist relatives, and joined their society some eight or nine years ago, and some time after that, professed religion, and requested baptism; which was administered by Mr. John Hall, though with much reluctance on that occasion, and to prevent the losing of a member. All this time, the individual had been taught, that what a person believed was right to be performed, that *was* right whatever God said, yea, or nay.

About this time, this member began to visit Baptist meetings, where the doctrine taught was, that to take God at his word was faith, and that we had no right to believe, as divine truth, anything that God had not taught us in his word. This member's heart was drawn to love this course; and also that declaration, "Without faith it is impossible to please God," was felt. Conscience began, moreover, to thunder within; the government of the society of which the person was a member, is now looked at and disliked; and in addition, the administrator who baptized the person is regarded as not himself prepared and competent for the work. Baptism is therefore requested from a competent administrator, and a seat desired in the house of God.

In conversation yesterday with a class-leader, he says that he is almost persuaded to be a Baptist. He abhors infant church membership. He says he has come so near to the doctrine of the Saint's Perseverance, that he thinks, if any fall from saving grace, there is no recovery for them.

* * * * * * *

The Watchmen of Zion should take fresh encouragement. "Every man at his post;" and let that be, to teach the good and the right way, and to cry out against sin in all its various forms. For it has in the present day, as many forms and shapes, as there were devils in the man among the tombs. Let us shun every appearance of evil, and look to God for help and the victory is sure.

"Let your light shine." "Preach the word."

J. J. SPARKS.

For the Tennessee Baptist.

DURHANVILLE, Tenn., July 23, 1850.

BRO. GRAVES:

Believing that the friends and lovers of our beloved Zion are always pleased to hear of her prosperity, I would state that on the 2d Lord's day of the present month, brother Young baptized five persons at Ellon church, in this county. Three of that number had been Pedobaptists; two Methodists and one Cumberland Presbyterian.

On the Lord's day previous, he baptized two at Hermon church, also in this county.

Your brother,
J. H. BORUM.

The New Historical Society of the Episcopal Church of the United States, was formed at Trinity College, Hartford, Connecticut, a few days since. Bishops Brownell, Doane, De Lancy, Whittingham, Eastburn, Henshaw, Chase, and Potter were present, with presbyters and laymen. Bishop Brownell was chosen President, and Dr. Hawks Vice President. The officers are to be elected triennially, and the Executive Committee meetings to be at New York. The objects are to collect and preserve such materials as may serve to illustrate the history of the Protestant Episcopal Church.

Miscellaneous.

THE CENSUS.

We take the following from the Washington Republic; giving a statement of the duties of the Deputy Marshals in taking the census of the United States:

These officers will very soon be on their rounds, and it is every citizen will be called on, we advise all to read the following carefully and be prepared for the coming:

Schedule 1. Requires an inventory of the free inhabitants, with the name of every person residing in each family, age, sex and being indicated, and the occupation of each male person over fifteen years of age; the place of each; those married within the year; those attending school; those over twenty who cannot read or write; the deaf, dumb, blind, insane, idiotic, pauper, or convict.

Schedule 2. Relates to slave inhabitants, giving the name of owners, number of slaves, with the age, sex, and color; fugitives from the State, number manumitted; number of deaf and dumb, blind, insane or idiotic.

Schedule 3. Relates to the productions of agriculture, and calls for the name of the owner, and agent or manager of the firm; number of acres land improved; number unimproved; cash value of the farm; value of implements and machinery; the live stock, including horses, mules, asses, working oxen, cows, other cattle, sheep, and swine; the value of live stock; value of animals slaughtered during the year; bushels of wheat produced; of rye, Indian corn, and oats; pounds of rice and tobacco, bales of ginned cotton; pounds of wool; bushels of beans and peas.

Schedule 4. Calls for the products of industry, with the name of the corporation, company, or individual producing articles to the annual value of five hundred dollars; the name of the business, manufacture, or product, capital invested in real or personal estate in such business; the quantity, kind, and value of raw material and fuel consumed; the kind of motive power, machinery, structure, or resource; the average number of hands employed, male and female labor; the annual quantities, and kinds, and values.

Schedule 5. Relating to social statistics, calls for the name of the town, county, or city; the aggregate valuation of real and per-real estate, separately; aggregate taxes assessed; the colleges, academies, free schools, other schools, school houses, money raised by tax for schools last year, money raised in other ways, and money received from the public funds for schools; the public libraries and number of volumes, their name, class, terms of issue, and circulation of periodicals, including newspapers, and information as to the season—whether this has produced average crops, what crops are short, to what extent, and what is the average per year; also particular information respecting the number, color, nativity, and cost of supporting paupers; the criminals convicted, the number in prison, their color, and nativity; the cost of labor, including the average wages to a firm hand per month, hired by the year and hireling; the average wages of a day laborer, without board, and with board; the average payment of a carpenter per day, without board; the average wages to a female domestic per week, with board, and the average price of board to a laboring man per week; also, the number of churches, the number of persons each will accommodate, and the value of the churches.

Schedule 6. Calls for the name of every person who died during the year ending the 1st June, 1850, whose usual place of abode at the time of his death was in the family visited; with the age, sex and color of such person, whether free or slave, married or widowed; with the nativity, month in which the death occurred, occupation, and disease, or cause of death.

A portfolio, in which the schedules may be carefully preserved, will be sent to each of the agents employed; and accompanying each set of blank schedules will be one set filled up, that no misapprehension may arise respecting the manner of filling up.

A pamphlet, containing the Census bill and particular instructions to the marshals and assistants, will accompany each set of papers. We will, as soon as the pamphlet is issued, supply our readers a synopsis of the information and directions it may contain, together with other matters of interest relating to this subject.

We would here remark, that upon the census office, and upon all its agents, a delicate and important duty rests; and that while great prudence, caution, and circumspection will necessarily be observed by them, they still cannot wholly perform all that is required of them, without the co-operation of their fellow-citizens throughout the republic. To every homestead, to every place of business and labor, and to every field, the agents of this office should receive a kind welcome and it should be the earnest desire of every one to impart to them all the information in his possession. It is the happiness, the prosperity, the welfare of the millions that our government seeks to promote; and the knowledge now to be attained is essential to the intelligent legislation of Congress upon subjects nearest to the interest of the people. Let there be, therefore, entire harmony and concert of action, and let our fellow citizens in every region of our wide domain vie with each other in giving the requisite aid and information to those who may visit them upon this mission.

THE CHOLERA.

We are sorry to say that since our last issue, this terrible epidemic has been raging to a fearful extent among those who have been engaged at the tunnel. Although, at the breaking out of the cholera, the hands and families living at the Tunnel, were dispersed, and scattered in every direction, there was no security in flight; the fell disease followed them up, and cut them down wherever they went. Three who had fled to this place for safety were overtaken and hurried into eternity.

We are happy to state that the disease has not spread through the country, but is been confined to those engaged in the work, or living at the tunnel — We have heard of no new case for the last two days, we hope and believe that there will be no more.— There has been no death among the citizens of Winchester from cholera, although we have heard of an hundred different reports going abroad to the effect that many of our citizens were dying daily. All these reports are utterly without foundation; and persons desiring to visit Winchester can do so with perfect safety. The Tunnel is the *only infected* part of the county, and those who fled from there took the disease wherever they went. Some died there, others at various points on the mountain—some in the valley near by, and some even passed into Alabama, and one man died in the woods without the knowledge of any person.—*Winchester Independent, 26th.*

☞ We clip from the details of news brought by the America the following particulars relative to the death of the Ex-Prime Minister of England:

"The sudden and violent death of Sir Robert Peel caused a great sensation in England and France. The English papers are filled almost to the exclusion of everything else, with extended notices of the life and character of the late Premier, and with speculations as to the effect his death will have upon the politics of his country. The particulars of his death are thus stated. On Saturday evening, June 29th, whilst proceeding from his residence in Whitehall, up Constitution Hill, his horse having shyed at something passing, kicked up his heels and threw Sir Robert over his head on his face. Although rendered insensible by the fall, Sir Robert retained hold of the reins, and the animal being thus checked lost his footing and fell heavily upon the top of the baronet. Several gentlemen passing rendered the necessary assistance, and the Ex-premier was placed in a carriage, and removed to his house in Whitehall, in a state of insensibility. All the medical talent of London was soon at his disposal. Their united efforts were unavailing. After lingering till eleven o'clock on Tuesday night, the great statesman expired, in the 63d year of his age.

An Oratorical Flight.—An accident which might have been attended with very serious consequences took place a Sabbath or two ago, in a small church not a hundred miles from "the smarling waves of the Solway." A young preacher of Herculean ability, physical and mental, was officiating in the above church, and, whilst approaching the climax of one of his Roman bursts of eloquence, the front of the pulpit, which had for half an hour been treated most cruelly, suddenly gave way, and the earnest and striking preacher (to the great consternation of the audience and the still greater horror of the precentor) was pitched headlong halfway up the area of the church. The preacher escaped with a few slight bruises, but the poor precentor, we are sorry to state, was seriously injured. Good hopes, however, are now entertained of his recovery.—*Dumfries Courier.*

From the N Y. Journal of Commerce, July 23.

ARRIVAL OF THE CRESCENT CITY.

The U. S. Mail Steam Ship Crescent City Captain Berson, arrived yesterday from Chagres via Kingston, Ja., with 157 passengers.

The Crescent City brings $130,000 in gold dust, in the hands of passengers.

The steamer Columbus arrived at Panama on the 6th inst., having left San Francisco on the 15th of June. She brought 150 passengers and $130,000 in gold dust on freight, and the mails.

The $130,000 in gold dust brought on freight by the Columbus, was detained at Chagres to wait the arrival of the steamer Cherokee.

A destructive fire occurred at San Francisco on the 14th of June. Over 300 buildings destroyed. Loss estimated at $4,000,000.

The steamer West Point arrived at Panama on the 4th of July, and will sail on the 15th for San Francisco.

We are indebted to Captain Brown for files of Panama, San Francisco and Kingston papers, to the latest dates.

We have also full files of papers from our correspondents, for the conveyance and early delivery of which we are indebted to Gregory & Co's Express

From the San Francisco Herald, June 17.

STILL ANOTHER CONFLAGRATION.

OVER 300 HOUSES BURNT!

More than Three Millions of Property destroyed

The fire originated in a back building attached to the Sacramento House, between Sacramento and Clay streets. It commenced a little before 8 o'clock, A M; and as the wind was high at the time, it communicated quickly with the adjoining buildings.

When we arrived at the scene of conflagration, the flames were roaring in an immense volume from the direction of Sacramento street to the corner of Montgomery and Clay. The Mayor and all the principal citizens were promptly on the ground, but the supply of water being limited, no effort was of any avail to arrest its progress short of Clay street.

Here a determined stand was made, but notwithstanding the most active and ceaseless exertions, the flames spread to the north side, and extended as far as Mr. Nagle's unfinished building on Montgomery st. The banking house of Mr. James King, of William, was torn down, and this enabled the citizens to arrest the progress of the fire at this point Mr. Nagle's loss was comparatively trifling.

Meantime the wind carried the flames down with resistless fury to the water's edge, sweeping in its progress the whole of the blocks from Clay street on the north to the north side of California street, inclusive, and from Kearny street with but the exception of a few houses, to the water.

The entire loss by the fire is estimated at from three to four millions of dollars.

[Here follows a long list of names of sufferers by the fire, omitted by us as not of particular interest to our readers.]

From the Pacific News, June 17.

STEAMBOAT ACCIDENT.

During the down trip of the Gold Hunter on Tuesday night, she unfortunately came in contact with the McKim coming up, striking her full about the breechains, and injuring her to such an extent that she instantly sunk in ten feet water. The accident happened in San Pablo Bay.

It is thought the McKim can be raised without much difficulty, and unless the injury is greater than is anticipated, she will be ready to make her usual trips without much delay.

Rich Discovery of Vein Gold.—Several gentlemen, engaged in mining upon one of the northern rivers, in their explorations in the adjacent mountains during the past winter, came upon a vein of quartz, where the *pure ore* was observed in thread and spangles, beautiful to look upon. The vein is about thirty feet wide, and in some portions so rich as to produce a dollar to an ounce of rock! A piece was knocked off weighing 14 pounds, and submitted to the action of heat in a blacksmith's forge, when the amount of thirty-two dollars was smelted from the rock! Not half of what it contained could be got out in such away. Other specimens have yielded from a dollar to two dollars to a pound of the rock, and the quantity of it is represented as literally inexhaustible.

Southern Mines.—A gentleman from this section of the mining district, who has spent the winter there, digging, speaks in high terms of the flattering prospects ahead, when the rivers fall. In every spot where there are the smallest prospects of succeeding in the attempt, companies have been formed to turn the rivers. He speaks from personal knowledge as to the Stanislaus and Toulume. On the latter stream, for a distance of fifteen miles, one can hardly go a mile without coming upon one of these companies. Individual share in associations of twenty to seventy persons, are selling from five hundred to two thousand dollars. All hands are busy at work in digging their canals, and getting ready over damming contrivits, so as to be prepared, the moment the waters fall sufficiently, to throw the dam across, and walk into the hidden treasures.

The wisdom of this course is very apparent just now. The small gulches are too dry to work well; the large ones contain too much water, as also the rivers.

Numbers of parties are locating upon the Merced. This river has been less worked than any of the principal southern streams. It is not doubted that better success will be had on this stream this season than last.

At Mockeson and Rattlesnake creeks, between the Merced and Tuolumne, and not far from Savage's old diggings, miners are, and have been, doing well since their discovery, some time in the winter; no one who works making less than an ounce per day.

Murder.—Allen Thompson, from Arkansas, says the Sacramento Transcript of Wednesday last, was murdered on Saturday night, 7th inst., in his tent on Jackson Creek, near the Mokelumne river. His purse emptied of its contents, was left on the table, and from appearances the perpetrators of the crime sought only the gold.

Melancholy Accident.—As three young men, one of whom was a son of a Captain Thomas, of San Francisco, were crossing the Feather river, above Foster's Bar, the canoe which they were in struck upon a rock, and owing to the strength of the current and their fright, was capsized. Unfortunately they were all three carried down with the rapids and drowned. The accident occurred some time last week. We were unable to procure the names of the other two. One of them, however, was an American, and the other an Irishman.—*Sacramento Transcript, 11th inst.*

From the San Francisco Herald, June 17.

ARRIVAL OF OVERLAND EMIGRANTS.

A gentleman who came down from Weaverville on Monday last, states that about forty emigrants arrived at that place on Saturday, who have come from Missouri this spring by the Carson route. This party left Independence about the first of April, and came with pack mules. After they had been on their journey about ten days, they passed some six hundred teams, which had started on the journey before them. In crossing the mountains, the company often found the snow from fifteen to thirty feet deep, but it was so closely packed that mules feet only made a slight impression on it.

The company arrived are all in good health, and it appears that they chose the best season to perform their journey. The animals are reported in good condition, and generally have been in good grazing. This accounts for the short time spent on the way. The average distance passed over per diem is over thirty miles. It is probable that last year's experience by emigrants on the overland route, will be the means of preventing much suffering this season, as those who follow the example of the former will set out, knowing the difficulties they will have to encounter and be prepared to meet them.

Gold on Feather River.—The steamer El Dorado, which came down last night, brings the intelligence that the greatest excitement prevails on Feather River, in consequence of the discovery of the vast bed of gold bearing quarts, said to exceed in quantity and richness even the specimens from the mountains of Los Angelos.—*San Francisco Herald, Jan. 17.*

Troops for the Mouth of the Gila.—We learn that Brigadier General Riley has ordered, or is about to order two companies of mounted infantry from San Diego, to march to the mouth of the Gila, for the purpose of protecting emigrants by that route from the attacks of the Yumas. This will obviate the necessity of the expedition destined for that point by Gov. Burnett.—*Ibid.*

From the Sacramento Star of July 6th.

Capt. Stone, the agent of Howland & Aspinwall's Line of Steamers, will leave here about the 10th inst. on his way to the States, where he goes to recuperate his health and enjoy a change of climate.

Capt. C. Forbes, a gentleman well known here, succeeds Capt. S. in the Agency of the Pacific Mail Line.

Arrival of the West Point.—The anxiously looked for steamer West Point, Captain Hunt, arrived here on the 4th, last from Coquimbo. The voyage of the W. P. has been a most eventful one, and the fact that she has reached here in safety is good evidence of her staunchness and seaworthiness. She sailed from New York on the 4th December, and consequently was just seven months getting here. She was here on the 15th for San Francisco.

From the unusual detention of the West Point here, agent in this city, Messrs. Smith & Lewis, hearing that she could not make the trip to this place in the time expected, very properly redeemed all the tickets, amounting to $25,000, which had been issued in New York, and was brought here by the disappointed holders.

Official Interference.—It will be remembered that in an affray which unfortunately occurred in this city some weeks since between the Americans and Natives, several persons on each side were killed. As the American procession with their dead marched past the office of the French Consul, Chevalier Lecomte, his flag was lowered at half-mast, as a mark of respect.

To this, the British Consul, Mr Perry, took exception, and made an official statement of the fact to his government, which coming to the ears of some American citizens, a meeting of a select few of them was held at the acting consul's office, and the meeting resolved itself into a committee of the whole and waited upon the French Consul with a letter which we have not been permitted to see, but which we are told contained an expression of the gratitude of the resident portion of the American population for the part he took on that occasion and also with a copy of a letter written by said committee to Mr. Rives, the American Minister at Paris, giving an impartial history of the whole affair, with a request that he should lay it before the French government.

The celebrated charger belonging to Lord Gough which bore his lordship throughout all the Indian campaigns, was being landed in the East India Docks, when the box broke from the sling, and the animal was killed. Lord Gough, who highly prized the animal, had it conveyed from India at great expense.

The roof of the Gas House at Cleveland, fell in last Wednesday afternoon, killing one man, and injuring two others. It was thought two carpenters had been buried under the ruins. The cause of the accident arose, it is thought, from the settling of the outside walls. The location is boggy, naturally. The heavy rains lately have made it more so; and it is thought the walls gave way, until the roof dropped in.

The Moon.—Mr. Hearsum has recently increased the power of the telescope he has recently finished to nearly five hundred. Persons wishing to get a good view of the Moon should avail themselves of this opportunity to do so. The various objects that render the surface of the Moon a subject of such profound interest to astronomers, the chains of mountains, the volcanoes, and frightful chasms, can be contemplated with the highest satisfaction through Mr. Hearsum's instrument. We regard his new telescope as a most noble triumph of his science and skill. We doubt whether there is another man in the United States capable of making so good an instrument. It was manufactured entirely in this city, and our citizens ought to feel proud that they have among them a man of such rare attainment in astronomy and such rare skill as a mechanic. —*Louisville Journal.*

TAKING THE CENSUS.—"Madam, you will please inform me of the number of inhabitants in this house?"

"Sir!"

"The population in this mansion."

"Well, their is eight in the room over head."

"How many?"

"Eight."

"Are there all adults?"

"No, they are all Smiths, except two boarders."

"Smiths, black or white smiths, ma'am?"

"I'll have you to know I don't live in a house with niggers."

"I didn't allude to no one; I meant their calling."

"Oh, that's it is it?" Well, if you'd been here last night, you'd have found out, for they was calling the names back and forth as they could scream."

"Madam, I merely wish to know how many people you have in this house and what they do for a living."

"Yes, yes, I understand. Well, let me see, there's the two Mullingses—that's one."

"That makes two, madam."

"Well, if you know best count 'em yourself."

"It is my business to inquire, madam."

"Well, you had better attend to it, then, and not bother me."

"Madam, I am out with the census, and—"

"Well you act out of your senses, I should think, to come into my house asking such questions."

"It is in accordance with an act of Congress, madam."

"Well, you tell Mr. Congress, or whatever his name is that he acts very foolish sending you round asking such shallow, silly questions."

The Springfield Republican states that on Monday evening last, at Chatham Four Corners, Mrs. William Holmes, and her sister, Lucy Lord, aged respectively 23 and fifteen, were both so severely burned by the bursting of a fluid lamp, as to destroy their lives. The youngest lived only two hours, and Mrs. Holmes expired on Tuesday night. Mrs. Holmes left an infant six months old, and her melancholy death has rendered her husband insane.

THE OLDEST REPUBLIC ON EARTH.

The American Quarterly Review contains a letter from G. W. Irving, giving a sketch of his visit to San Marina, a small Republic in Italy, between the Appenines, the Po, and the Adriatic. The territory of the State is only forty miles in circumference, and its population 70,000. The Republic was founded more than 1400 years ago, on moral principles, industry and equality, and has preserved its liberty and independence amidst all the wars and discords which have raged around it. Bonaparte respected it, and sent an embassy to express his sentiments of friendship and fraternity. It is governed by a Captain Regent chosen every six months by the representatives of the people, (sixty-six in number,) who are chosen every six months by the people. The taxes are light, the farm houses are neat, the fields well cultivated; on all sides are seen comfort and peace, the happy effect of morality, simplicity, liberty and justice.

DARING FEAT OF A CHILD.—A little boy of Mr. S. L. Bradley, merchant of this city, twenty months old, unobserved by his parents, ascended a ladder which was standing one end on the ground and the other resting against the eaves of the house, and after walking some distance on the roof, quietly took a seat in the eave's gutter, with his legs hanging over the projection. The little fellow was rescued from his perilous situation without injury. *Auburn Adv.*

On Tuesday, the wife of a man named Jacques, in the lower part of the city, was attacked by cholera. Dr. Knight was called in, and, by his direction, Jacques went for medicine. On his return, he inquired anxiously of the doctor how his wife was. He was informed that she was in a collapsed state and could not possibly live. Thereupon he calmly took out his watch, and, handing it to his brother, said:—"My wife is going to die, and I cannot live without her; I shall die too." He seemed in perfect health at the time, but all the symptoms of cholera made their appearance immediately, and he died in three hours.—*Low. Jour.*

BOY DESTROYED BY A BEAR.—A most singular and unfortunate event occurred in the rear of the Catholic Chapel in Portland, (N. B.) on Tuesday last. It appears that two young lads went about a mile into the woods for the purpose of picking berries, when a bear deliberately walked from the brush and carried one of them off. The illfated lad was between eleven and twelve years of age, the son of a laboring man named Coyle, who thus without a moment's notice was deprived of a promising boy. Search was afterwards made, and the mutilated remains were discovered. The bear was accompanied by a cub, and was evidently its dam.—*St. John, N. Brunswicker, July 16.*

We understand that last great pacific movement in favor of the fair, that the prisoners taken at Quincy and in whose behalf our government had interposed, have been released by the Spanish authorities from their prisons in Havana, and that they may be soon expected in the United States. This intelligence will be gratifying to all Americans in both countries, inasmuch as it will remove the cloud which hung for a while over their amicable relations.—*Nat. Int.*

At Augusta Me., the mourning and the firing the funeral salute in honor of the late President was *Mexican powder, done up in the original Mexican bags*, being part of a large quantity taken by our troops at the city of Mexico, and sent to Augusta for deposit in the U. S. Arsenal.

Commercial.

NEW YORK, July 27.

The steamship Atlantic, Capt. West, sailed to-day for Liverpool with 123 passengers, and but $5,000 in specie.

BOSTON, July 27.

The Hon. Daniel P. King, member of Congress from the second District in the State, died yesterday of disentery contracted at Washington. His funeral took place this afternoon at Danvers.

BALTIMORE, July 27.

The bark India arrived at this port this morning with date from Rio Janeiro to June 14. Her Cargo consists of 4,000 bags of coffee.

A fire broke out at about 12 o'clock in the building on Baltimore street, two doors east of Tripolet's alley, adjoining the Union Hall. The following property was destroyed: The upper stories of two stores occupied by H Berges, organ maker, and the armory of [Here the storm interrupted communication with the East.

CINCINNATI, July 27.

The board of health report 40 interments, 10 of which were by cholera.

The weather is extremely hot, with some appearance of rain.

The river has fallen 6 inches in the last twenty-four hours.

ST. LOUIS, July 27.

The river is falling rapidly. Orleans freights have sligh ly given way.

Interments for the last twenty-four hours, 43, 15 of which were of cholera.

NEW ORLEANS, July 23.

Sales of cotton yesterday, 400 bales, and to-day, 800. Operations are checked by high rates; middling 12¾c, good middling 13c.

Sugar has improved; fair 5½ a 5¾c.

NEW YORK, July 27, 12 M.

Flour steady; upper grades in fair demand; low grades inactive. Sales making at $5:5 12½c for common and straight State; $5a5 37 for Michigan; $5 50a5 87 for fancy Ohio; $5 87a6 for extra, also sales straight for export at $5 12½.

Corn—In good Eastern demand at 56a62c for mixed, 64a64½c for round yellow, and 65c for white.

Pork in moderate demand; sales dull at $10 37 and $8 37 for mess and prime. Prime lard in bbls 6¼a7½c.

Groceries in firm demand without change of prices.

CINCINNATI, July 27.

Flour is in moderate demand. Sales of 100 bbls new at $4 3o and 3 90 old at $4 25.

Nothing done in pork or bacon.

Sales of 100 kegs No. 1 lard at 6¾c, forty days credit.

Whisky 21½ and drooping.

Small sales of coffee at 10½c.

Sugar and molasses unchanged and holders firm.

Market very dull.

ST. LOUIS, July 27.

No change in prices in any of the leading articles of produce. A sale of 5,000 bbls flour at $4 50a5 25 for new and extra country.

Wheat is arriving more freely. Sales of 3,700 bushels at 72a78c. 700 bushels yellow corn at 61c; 60c is asked for white.

No sales of hemp or lead. The ruling price for the latter is $4 10.

Whiskey is dull at 25c

Tobacco is inactive. Shipping lugs $5 30 a 5 80; seconds $5 60a6 30; shipping leaf $7 90a7 50; manufacturing leaf $7 70a8 50

Special Notices.

INFORMATION WANTED.—John Autry when last heard from by the sub