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THE TENNESSEE BAPTIST

For the Tennessee Baptist.
MEMPHIS, La., Feb. 7, 1850.

My final departure from the
main, permit me to make a
to my Tennessee brethren,
to may read the columns of
I wish to speak of the
the Foreign Mission

"We must have in-
every matter concerning
is of interest. Thus, it is
politicians subscribe for and
and shall not Christians
Foreign Missions, take "The
paper published by the Foreign
Richmond, Va. This is a
paper published only two-
times a month. Twelve numbers at
single letter's postage some
the postage of three
in this, and interesting little
there are letters from the Mis-
sion, Africa, and other places
and indeed, every number is
in for the whole year.—
is often referred to as a
Now, let all individuals
from missionaries, send twen-
ty cents to H. K. Elyson, Richmond,
Va., and take his paper, and
myself, will correspond with all
from him at once every one
concerning the Foreign Mis-
sion. God shall be glorified in the
co-operation of the church
home, and the missionaries

all there are a well organized
West, for the promotion of For-
eign agents must be employed or
agents efficient. The desti-
nation, and the wants of the
to supply that destination, must
to the churches everywhere,
the collected and missionaries
but how shall this home work of
missions be done—system or
communication, many col-
lectories recommended to the
agents? Agents must be ap-
pointed for every State. One for
the South, one for the West,
one for the North. But do not
have agents, because their ex-
penses consume their col-
lection. I have heard of such ob-
jections to propose a remedy.
The effort made in the State by
the Foreign Missions Society to raise
an agent. Let fifty individuals
contribute each, to be paid an-
nually for the salary and expenses
will remove the objections against
all secure the promotion of the
inn cause throughout the State,
the means of glorifying God in the
heaven. This work should
by the brethren living in the
moving as much responsibility
the Foreign Mission Board as possible.
The Foreign Mission Society, organ-
ized in the State, is the main
of the Western States, then let
active friends of missions secure
number of subscribers towards
an agent; let these subscribers
organize themselves into a State
Society, and commence op-
erations by employing an ef-
ficient agent. Should a State For-
eign Society already exist, it will
be to turn their attention to this
to secure the object.

brethren, this is a very important
you consider the subject of per-
employing an agent for your own
way! The Chinese are perih-
of about one million per month
not sympathize with the cause
to their relief. The proposition
made by bro. Gayle of Memphis,
to missionaries to their relief, very
how shall this be accomplished
immediately? And more missionaries
needed; we have fewer now in
we had three years ago in our con-
are we not therefore retrograd-
shall China be converted with-
out us and more money? But let
us do more than one thousand
serial, every hour in China! Then
let us do quickly. All things are
possible. The Board are willing to send all
stipendaries that the churches will
support; there are openings in
service and employ all that shall be
imposed has gone forth, "preach the
very creature,"—and this cry has
come over our heads, and we
therefore, brethren, send up
prayers and your alms in this
to employ an agent of your own, I
the State Society, let him stir up
the members throughout the State as
the publisher, bro. H. K. Elyson,
Richmond, Va., and let him collect
funds for the Foreign
make full proof of his ministry and
his behalf.

I. J. ROBERTS.
evidence permitting, we shall leave
Richmond, Va., on our
the tract with this, though not
rich I desire the Tennessee Bap-
tist to publish for me, and for
described the \$100; \$20 of which
I did.

For the Tennessee Baptist.
Vermon Miss., Jan. 14, 1850.
position to raise \$100 to purchase a
the Indian Chief, has been under-
taken, and some action taken in re-
lation to it. Bro. A. Moffitt, Agent for the
Association visited us, and I en-
tirely responded with my \$1—
I can not doubt, if he presents it as
a will, the amount will be soon raised.

meeting of our Convention Board,
Philip handed me \$2, and request-
ed it to you and, and the Ten-
nessee Baptist to send it to
J. Edwards, Depot P. O., and to
pay you the money as soon as it
comes.
Your brother in Christ,
WM. JORDAN DENSON.

Discussion. A REPLY TO REV. JAMES M. HURT, Minister of the Baptist Church in West Tennessee.

NUMBER 14.

Brother HURT's 4th No. contains nothing on
doctrine, but presents some momentous dis-
closures, which by this time have been read
by many with a degree of astonishment, no
doubt. He commences with manifestations of
displeasure at the presence of my book, and con-
tinues, in complaint to some extent, through
the course of his lectures. Although he has
more than once avowed his pure intentions and
his kind feelings towards the Cumberland
Presbyterians, his language has been anything
but kind and courteous towards myself. Of
this, however, I shall say no more than what
compels me. He charges me with everything
that is base and reprehensible in the sight of
God and good men—with being reckless in
handling sacred truth—with a want of candor
or moral honesty; and with a malicious, fen-
diah, mischievous design upon the Baptist church
—to wish to do good, but evil perpetually.—
Now this is a dark picture, and one which bet-
ters the prince of darkness than a Chris-
tian man. But if he is justifiable in all this,
why then let him curse on; but if not he must
bear his own burden. As to any wish to de-
stroy the Baptists or any one else, I have no
feeling and for such a purpose I made no ef-
fort. But it being made a matter of duty for
some one to defend the truth as I believed and
exposed error; I felt willing to bear my part,
to the best of my feeble abilities, in the toil,
whatever might be the human penalties to be
incurred. But long before I ever attempted
to give a public lecture on baptism, I saw and
felt that it was loudly called for from more than
one consideration. For not only was there
a great loss said by immersionists about bap-
tism; but the entire pedobaptist fraternity
were misrepresented in almost every sermon
preached by immersionists, and they charged
pedobaptists with believing one thing and
practising another—they disturbed the repose
of families with little water pamphlets slipped
into the hands of members of their families;
and forbearance on our part, only emboldened
them, and seemed to inspire them with more
of that water and enthusiastic belief that the
Christian world would at no very distant day
go into the water. In the mean time to Stone-
ites, were spreading over the land, and A.
Campbell was figuring in the North—his har-
bingers, and a new translation of the New
Testament were abroad among the people, and
the missionary Baptists were preaching almost
as much about water as about Christ and his
blood, and presently we had agents traveling
through this country to present the claims of
the Baptists before the people, to raise funds
for the purpose of carrying out the Judson
translation of the Bible while we had the
promise of one in our own language, after the
same model, and these all pretty much after
that of A. Campbell, so far as relates to the
New Testament—all this called for plain hon-
est dealing. Where I speak of Campbellism,
in the preface of my book, I mean the main-
tenance of water baptism and the undue impor-
tance which has been attached to it; and not to
all the other dogmas of A. Campbell. The doc-
trine held by him in relation to immersion, is
manifestly, that it is regeneration and to all
intent and purposes essential salvation, and
this we believe to be more dangerous than
down right infidelity, because infidelity has
nothing to recommend it to the sober thinking
part of mankind, but this error equally as le-
galistic nature, is clothed by its abettors with
the brilliancies of christianity, and is palmed
upon the unwary by all the solemn sanctions
of a christian ordinance, which makes it the
more detrimental to souls, as it is the more
imposing—and thousands crowd to the water,
it is believed and are dipped, who have no bet-
ter hope than that which has its anchor hold
upon much water; and the pure word of God
people is, a translation of the Scriptures main-
ly for the world the word of God, or in
other words, the word baptize rendered im-
merse—and another prominent feature of doc-
trine held and taught by them, is that there is
no baptism of the Holy Ghost, at this day, nor
has there been any such thing since the day of
miracles; and then this baptism was designed
and given alone, for the purpose of confer-
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however plain it may be, and I yet believe it
will result in good, not only to the community
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But the person would still have us believe,
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Now the person is extremely unfortunate,
in this affair; for he can make no one believe
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good Pedobaptist authority. What fact does
person B. find in Bernard's Bible, which pro-
ves that his translator made water baptism es-
sential to salvation? Now he knows that this
is all stuff.

For the Tennessee Baptist. SELF DEFENCE. NEW SERIES. REPLY TO THE REV. R. BURROWS' NUMBERS, in justification of his Charges against the Missionary Baptist Church, as stated in his Book and Articles.

NUMBER 14.

This is truly a chapter of complaints, this
is Rev. Reuben's lamentation, reader, this
is our chapter of disclosures, of muffled thunder
and storms; I dislike to see, that the person is
here out of temper, and that his language is
so coarse and uncourteous. Now reader, you
see, my business is to answer the person, and
to do so, I must use the same language as he
uses, which has been attached to it; and not to
all the other dogmas of A. Campbell. The doc-
trine held by him in relation to immersion, is
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The person tells us, that he had many de-
bates with Missionary Baptist preachers, and
that he became satisfied, that they were far
gone towards the water. Well the person
according to his own showing, saw that the
Baptists were inclining to the water; and he,
on account of the great regard he had for the
Baptist church, felt it to be his bounden duty,
both to God and man, not to tell the truth
about it, and stop at that. But as they were
inclining that way, he felt that God required of
him to cry aloud, and say that the Baptist
church was on the Jordan, and along the banks
of a thousand streams, teaching a water sal-
vation. What a clear acknowledgment of
guilt is this!

He says, that I charge him with every thing,
that is base and reprehensible, in the sight of
God and man; it seems, that the person has
never yet learned the use of some little words,
called adverbs; he should have slipped in the
little word almost, he has left himself in a bad
fix, here, but suppose it was necessary, for
him to make a strong case of it; in order to
justify his course of abuse of me.
Did I charge you with fornication person?
drunkenness? idolatry? It is pity, when a man
complaining of misrepresentation, that he
should be constantly guilty of the thing of
which he complains.
He complains that, though I speak respect-
fully of his church, I do not praise him; but
any indeed his conduct in relation to the bap-
tist church, was such, that I could not in jus-
tice hold and taught by them, is that there is
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they attach to immersion, as well as from
other sources. The result of which was de-
clared convictions that were far gone to-
wards water salvation. All with whom I had
any controversy, except one who is since dead,
denied the baptism of the Holy Ghost as at-
tached to, and held the same sentiment with
regard to water salvation, which bro. HURT has
given you in his first No. as I have shown—
such a reader if you know that your salva-
tion depended upon your baptism what would
you do?—make sure work of it, it is for eter-
nal life. They all taught on this point in
just the same doctrine—and on being asked
whether the immersionist could be saved, the
response was generally in substance, that
the Bible does not inform us whether they can
or not make sure work of it, &c. Now if this
is not Campbellism so far as water is concern-
ed—what is it? This was as much calculated
to excite and drive people into the water as
anything which Campbell ever taught. In his
harbingers, for even Campbell, if I remem-

church is in want of the world—the will of the
earth! Her acts are all out before the world;
it is for Presbyterians to manage behind the
curtain, the world knows how this thing is,
person.

For the Tennessee Baptist. THE TENNESSEE FEMALE INSTI- TUTE.

The establishment of the Tennessee Fe-
male Institute, when viewed in its true rela-
tions and tendencies, is, as I have conceived,
one of the greatest conceptions of the age.—
It is the development of an idea which never
before has been attempted fully to be realized.
Hitherto our country has been active in es-
tablishing well endowed Colleges and Uni-
versities of high literary character for the ed-
ucation of young men. And she has acted
nobly for the intellectual culture of her sons.
Many of her schools now compare favorably
with those of Great Britain and Germany.—
Howard, and Yale, and Brown, and the Uni-
versity of Virginia are not inferior to the
highly reputed all over Europe; and the light
which emanates from these institutions, and
from others of equal worth, sheds a halo of in-
tellectual glory around our country.

But while we, as a people, have acted with
such commendable zeal for the mental train-
ing of our young men, where, permit me to ask,
are our institutions of high character for the
education of ladies? When has Congress or
any appropriated a dollar to establish schools for
female education, while millions have been
expended for the other sex? Our State Leg-
islatures, too, have poured their treasures into
the coffers of male institutions,—each State
in the Union having one, two or three Col-
leges or Universities,—but where is there an
instance of any one of them having appropri-
ated money for establishing female schools of
similar character?

These facts show that the importance of fe-
male education has not been fully felt and ap-
preciated. While we have lavished in our
expenditures for male education, we have made
no corresponding effort for the improvement of
the female mind. And as a necessary conse-
quence, we have no female schools of high
character. The highest kind of female school
that is now held in this country is the village
school. These schools are larger or smaller in
proportion to the size of the village; and they
are better or worse according to the character
of the teacher. But none of them has any en-
dowment fund, and as a natural consequence,
they are ephemeral; and being wholly depend-
ent on the popular favor, they are generally
very superficial. None of them has a library
or philosophical apparatus or the means of im-
proving highly educated and well qualified
professors, and consequently they have no high
literary character. The best female school
in Tennessee is the Nashville Female Acad-
emy, and yet it has no endowment fund, no li-
brary, no philosophical apparatus, and is sim-
ply the Female Academy of Nashville, and noth-
ing more. It is the best in the State, only be-
cause Nashville is the largest and most intel-
lectual of our villages.

These female village Academies are very
superior to their place, but we want something
superior in them in permanence and intellectu-
al character;—we want something in female
education corresponding to Colleges and Uni-
versities among the males.
The supply of this want was never fully at-
tempted until the Tennessee Female Institute
was projected, and it is in this the person
city consists; and it is for this reason that it
presents a new feature in the spirit of the age.
It will be permanent; for it will be predicated
on an endowment fund of not less than fifty
thousand dollars. It will be attractive; for a
magnificent edifice will be erected for its
use. It will be of high literary character; for
its means will enable it to employ a corps of
well qualified Professors and to procure an
extensive library and philosophical apparatus.
Its influence will be wide spread; for it is de-
signed for the whole State, and not only the
village and county where it is located, but the
State of Tennessee will feel its influence. It
will be what no other Female school ever has
been.—It will be emphatically a FEMALE COL-
LEGE. Fortunately, indeed, will be the place
which shall secure the location of such a school
as the Tennessee Female Institute.

BY TELEGRAPH BY O'REILLY'S LINE. Arrival of the America. LOUISVILLE, Feb. 25, 1850. The steamship America reached Halifax on Sat- urday night. Since the sailing of the last steamer, Parliament has met. The Queen's Speech has been delivered, and, in some degree, the main features of the proposed policy of the Ministry have been developed. Both House of Parliament were opened by prayer on the 31st ult., when the speech from the throne was de- livered by the Lord Chancellor. The intelligence from Ireland continues still more heart rending. Cultivation seems stagnant, and tra- ders more depressed than in the first of her sufferings. The tide of emigration to the United States has again set. Unfortunately for the people this means it not left now to escape from local tyranny and destitution.

For the Tennessee Baptist. NEWMARKET ALA., February 3d, 1850. BROTHER GRAVES.

The reasons I have captioned my communication
as I have, some part is to the readers of
churches, and part questions rather propound-
ed to you. I have returned from a tour into
desolate places. Last Sunday I immersed
one person, two others professed that night,
some others are standing ready for baptism on
my return. Brother Graves, some of our
churches are troubled with an old sister, so
called, suppose, the saint by the very ancient
word. I have had some knowledge of her from
my boyhood, and I am getting grey, and I
suppose by this time her locks are tinged with
the frost of many winters.—I once had fellow-
ship for her, but now for the last twenty-nine
years I have had no fellowship acquaintance
with her, and I am one that is willing to cast her out
of the churches—what say you bro. Graves—
and the churches will you help me. I suppose
you in the first place, would wish to know
who she is—I suppose her name is familiar to
at least some of you; she is called in this coun-
try old sister Phebe, do you know her, she has
ever been to my knowledge, a rough customer
in the churches. Brother Graves, I saw in
some few numbers back of the Tennessee Bap-
tist a short communication from bro. Wm.
Cate, of Jonesborough, East Tennessee. I
was rejoiced to hear that the little family, the
Knoxville Baptists, had been dedicated to the
services of the Lord, and that they were
GOD. The little church the brethren of the
surrounding associations has done a praise-
worthy work, but I suppose it is not all paid
for yet. Brethren of the church, do not let
the brethren of the Knox family of your end
of the State, and once my field of operations,
are not able to build a house for God in the
capital of East Tennessee, do not let it be
said by the way as he passes the house, that
it is a fine place, would wish to know who
she is—I suppose her name is familiar to
at least some of you; she is called in this coun-
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the brethren of the

Poetry.

THE SEASONS OF DEATH.

Written in answer to the Lines by "M. W. J." which appeared in the *Whiskian* of May 30.

DEATH.

Thou hast come for me, my dear, thou messenger,

But I fear not the fane of thy withering

breath.

For I have been nursed in the bosom of love,

And my mother's warm prayers are recorded

above.

And already I've knelt on my own little knees,

While around me was playing a bright sunny

breeze.

Which thou, with thy chillness, O Death,

canst not freeze.

O then if thou come,

I shall sooner be tasting the sweets of those

hours.

When with hands of a seraph, I'll pluck the

bright flowers,

That are hanging so thick 'er the evergreen

bowers.

Of Eden my home.

DEATH.

Then must I bear those looks of love,

And pass these harmless as a dove.

I've made the warrior's courage fail,

And monarch's hearts before me quail,

But thou, upon thy mother's knee,

A rosy babe, hast conquered me.

DEATH.

Hast thou come in my life, thou messenger,

Death,

Thou canst do no harm with thy withering

breath.

For now in the days of my glory and youth,

I have chosen the path of virtue and truth,

And in this cold world of sorrow I stay,

My cheeks would be wrinkled, my hair would

turn gray,

And my youth and my beauty, too soon would

decay.

What then if thou come,

Though on earth I've been loved and admired

while,

Yet earth's love is too frail, and cold is its

smile.

But youth's fading pleasures no more shall be-

guile.

In Eden my home.

DEATH.

I come, around thy brow so fair

To 'twine my garlands 'mid thy hair,

For I must own thy vengeful arm

Hath not the power to do thee harm,

And laurels fair, 't' fadless bloom,

Shall crown thee victor o'er the tomb.

DEATH.

Thou hast come in my glory, thou messenger,

Death,

Yet why should I fear thy withering breath,

Though hours await me and friends are so

dear,

And a thousand attachments would keep my

heart here,

And though dear as my life is my partner in

love,

Yet his fountains are purer in regions above,

Where the soft field in rapture regions we'll

rove.

O then if thou come,

The bright smiles of my Saviour I sooner

shall meet.

And the friends of my bosom in rapture will

greet.

Where the pulses of friendship forever shall

beat.

In Eden my home.

DEATH.

And dost thou then with patience wait

To meet with thy mortal fate?

Who then shall grieve or mourn the dead

When victor's wreaths shall crown thy

head?

Soon shall thy conquering banner wave

For I've no power beyond the grave.

DEATH.

I have waited thy coming, thou messenger,

Death,

Till Time hath prevented thy withering

breath.

He hath silvered my hair, he hath wrinkled

my brow.

And nothing of beauty is left for thee now.

In the days of my youth I remembered my

God,

And while young, in the pathway of virtue I

trod.

And I dread not to slumber beneath the cold

soil.

They hasten to come,

For I'm waiting thy call on the dark river's

bank.

And though black are thy waters, my bark

shall not sink.

Till again of the fountain of youth I shall

drink.

In Eden my home.

DEATH.

Thou hast deprived me of my sting,

And now canst pass on seraph's wing,

My shadowy gate to claim thy crown,

Thy power superior I must own.

For thou wast true and faithful here,

To Him who very look I fear.

N. B. GRAVES, June, 1842. W. S.

THESE—Judge Draper, in charging

the Grand Jury at Toronto a few days

since, called upon them to take cogni-

ance of the discussions in favor of

separation from the mother country, as

treason! "It is too late."

The mortality in New York in 1849

was 22,373, being 7,754 more than in

1848. The difference between the

mortality of males and females was

1100 of the former, between adults

and children 632 of the former.

Miscellaneous.

THE TEN LOST TRIBES.

Major Noah, in an interesting article in the Sunday Times, is of the opinion that the "ten lost tribes" of Israel were the originators of the cities whose ruins strewn Mexico and Central America. He concludes thus from a variety of circumstances, and especially from the fact that all our tribes of Indians, bearing the strongest marks of Asiatic origin, are identified with the Israelite by the following religious rites:

1. Their belief in one God.
2. In their computation of time by their ceremonies of the new moon.
3. In their division of the year into four seasons.

4. In their erection of a temple, having an ark of the covenant, and also in their erection of altars.

5. By the division of the nation into tribes, with a chief or general sachem at their head.

6. By their laws of sacrifices, ablutions, marriages, ceremonies, in war and in peace, prohibition of eating certain things, by traditions, history, character, appearance, affinity of their language to the Hebrew, and finally by that everlasting covenant of heirship exhibited in a perpetual transmission of its seal in their flesh, a custom only of late relinquished.

The Phenicians (Canaanites) had discovered the continent 5000 years previous to the migration of the Israelites, and were, it is assumed, the builders of the pyramids of Mexico and Central America, and Palenque, Cholula, Otumba, Tlascala and other cities, of which the ruins now excite our astonishment; and also the introducers of hieroglyphics, plemisphenes, zodiacs, temples, military roads, viaducts and bridges from Egypt, Tyre, Babylon and Carthage. In the apocryphal book of Esdras, of great antiquity, it is said:

"Whereas, thou sawest another peaceable multitude, these are the ten tribes, which were carried away prisoners out of their own land, in the time of Osea, whom Salmanaizer, King of Assyria, led away captive, and he carried them over the waters, so they came unto another land."

"They took this counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, wherein mankind never dwelt, that they might keep their statutes, which they never kept in their own land, (Assyria), and there was a great way to go, namely, a year and a half."

According to Major Noah's theory, they marched towards the northeast coast of Asia—some remained in Tartary, and many went into China, where they have been 1600 years, and are numerous at this day. The main body crossed at Behring's Straits to our continent, the more hardy keeping to the north, Hudson's Bay and Greenland; the more cultivated passed down the shores of the Pacific, through California to Mexico, Central America and Peru, where they met their ancient enemies the Canaanites (Phenicians) whom, as once before, they dispossessed of the country. Furthermore it is contended that they resided in California when the ships of Solomon made their three years voyage, and furnished the gold of Ophir to build the temple; also that they are the settlers and proprietors of Mexico, Peru and the whole American continent, and have been here centuries before the advent of Christianity, and patiently await the promises of redemption.

William Penn, in writing of the Indians, said: "I found them with like countenances to the Hebrew race. I consider these people under a dark night, yet they believe in God and immortality, without the aid of metaphysics. The reckon by moons—they offer their first ripe fruits—they have a kind of feast of tabernacles—they are said to lay their altars with twelve stones—they mourn a year—and observe the Mosaic law with regard to separation."

These facts, with the opinions of McKenzie, Bartram, Beltrame, Smith, Penn, Meussah, Ben Israel, the Earl of Crawford, Lopez de Gama, Acosta, Malvenda, Major Long, Budnot and Catlin, all eminent writers and travelers, go to prove that the "ten lost tribes" were the prognosticators of the races and ideas found in the New World, on its discovery by Columbus.

—New York Sun.

UNCLE BENJAMIN'S SERMON.

Not many hours ago I heard Uncle Benjamin discussing this matter to his son, who was complaining of pressure.

"Relay upon it, Sammy," said the old man, as he leaned on his staff, with his grey locks flowing in the breeze of a May morning, "murmuring pays no bills. I have been an observer at times these fifty years, and I never saw a man helped out of a hole by cursing his horses. Be as quiet as you can, for nothing will grow under a moving barrow, and discontent harrows the mind. Matters are bad, I acknowledge, but no ulcer is better for fingering."

The more you groan, the poorer you grow.

Repining at losses is only putting pepper in a sore eye. Crops will fail in all soils, and we may be thankful that we have not a famine. Besides, I always took notice that whenever I felt the rod pretty smartly, it was much as to say: "Here is something which you have got to learn." Sammy, don't forget that your schooling is not yet over, though you have a wife and two children."

"Aye," cried Sammy, "you may say that, and a mother-in-law, and two apprentices into the bargain, and I should like to know what a poor man can learn here; when the greatest scholars and lawyers are at loggerheads, and can't for their lives tell what has become of the hard money."

"Softly, Sammy, I am older than you; I have not got these grey hairs and this crooked back without some burdens. I could tell you stories of the days of continental money when my grand mother used to stuff a sulky box with bills to pay for a yearling or a wheat fan, and when the Jersey women used thorns for pins, and laid their teapots away in the garret. You wish to know what you can learn? You may learn these seven things."

First: That you have saved too little, and spent too much. I never taught you to be a miser, but I have seen you give a dollar for a "notion," when you might have laid one half aside for charity and one half for a rainy day.

Secondly: That you have gone too much upon credit. I always told you credit was a shadow; there is a substance behind, which casts the shadow; but a small body may cast a great shadow, and no wise man will follow the shadow any farther than he can see the substance. You may now learn that you have followed, and been deceived into a bog.

Thirdly: That you have gone too much in haste to become rich. Slow and easy wins the race.

Fourth: That no course of life can be depended upon as always prosperous. I am afraid that the younger race of working men in America have a notion that no body would go to ruin on this side of the water. Providence has greatly blessed us and we have become presumptuous.

Fifthly: That you have not been thankful enough to God for his benefits in past time.

Sixthly: That you may be thankful that our lot is not worse. We might have famine, or pestilence, or war, or tyranny, or altogether.

And lastly, to end my sermon, you may learn to love more under standing, the prayer of your infancy. "Give us this day our daily bread!"

The old man ceased, and Sammy put on his apron and told Dick to blow away at the bellows.—[Winchester Republican.]

THE FIRST FAMILY PRAYER.

A gentleman with whom I am personally acquainted, for many years, cast off fear, and restrained prayer. He had no love for religion, nor respect for the Christian profession. He married a lady who was a professed Christian, but they agreed on the subject of religion to disagree. After some years of the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar, and gather his household around it, morning and evening. It was a solemn occasion: the husband, once stout hearted and rebellious, but now penitent and subdued; the wife, weeping for joy at the mercy of God, which had visited her house, and at the answer which at length had been given to prayer long continued; and the children, wondering at the strange sight.

As the husband and father took in his hand the book of God, to be the minister of his own house, he turned to his wife, and said:

"I cannot begin this solemn service, and erect an altar here, without first acknowledging how much I am indebted to you, as instrumental, in the hands of God of my conversion. On the day of my marriage, I had no confidence in the truths of God. I said, my wife professes to be a Christian; I will see, in her conduct, what religion is. I will know if there is any reality in Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been placed. I have seen you in moments of joy and grief; in your relations to the family and the church; in those hours of relaxation in which the mind is untroubled by the seasons of communion with your Saviour; when, with a firm voice and fervent spirit you have prayed for my salvation, and when you knew not that my ear heard your petition. I have seen your joy, as you have clasped the new-born babe to your bosom; and I have witnessed your anguish as you have laid that babe in the cold and silent grave. I became satisfied that your religion was real: that you were actuated by a principle that I did not possess; that you were sustained by a power to which I was a stranger. To your holy walk, consistent life, and godly conversation, I owe my salvation."

"Let me see; how many churches have I broken pretty much to pieces during the last year, by setting the members against each other? Some—hundreds!" (We did not hear the number of hundreds, as he just then turned his head to look at an individual who was passing not far off, of whom he thus thought.) "Ah, there's a good man for me. There's a man after my own heart, at least, as far as any professor of religion is. I like that man well. Wish there were more such in every church than there are, though they're a few means rare. Let me see; that good soul has not been to a prayer meeting for more than a year, and there is no family altar in his house. Ah, he is my man. He has already

Tears of gratitude choked his utterance; his wife, no longer able to control her feelings, burst into loud sobs and cries; the children blended their small voices with those of their parents, all fell upon their knees, and erected their first family altar.—Rev. M. H. Smith.

GOOD ADVICE.

John H. Prentice, in his recent valedictory on retiring from the editorial chair, which he has filled for forty-two years, has the following:

"No man should be without a well conducted newspaper. He is far behind the spirit of the age unless he reads one, is not upon an equal footing with his fellow-man who enjoys such advantage, and is disregarding of his duty to his family, is not affording them an opportunity of acquiring a knowledge of what is passing in the world, at the cheapest possible teaching. Show me the family without a newspaper, and I venture to say that there will be manifest in that family a want of amenity of manners, and indications of ignorance most strikingly in contrast with the neighbor who allows himself such a rational indulgence. Young men, especially, should read newspapers. If I were a boy, even of twelve years, I would read a newspaper weekly, though I had to work by torch-light to earn money enough to pay for it. The boy who reads well will learn to read and analyze, and, if so he will be almost sure to make a man of himself, hating vicious indulgence, which reading is calculated to beget a distaste for."

From the Watchman and Reflector.

DON'T READ THIS.

We often hear it remarked that the great adversary of souls sometimes overshoots his mark. According to the Scriptures, he is very wily and cunning, and generally carries on his operations with considerable wisdom, but occasionally makes mistakes, as for instance, in the case of Job. Not long since, as he was prowling about his errands of malice and mischief, he stopped for a little while in a certain place, and did, what he does not very often do, that is, he thought aloud.

Herein we think he made a mistake as far as his own interests are concerned. We acknowledge, we were much surprised, for we supposed he was altogether too wise ever to think aloud.

We hope no one will be disposed to inquire particularly why we were so near his Satanic Majesty, for we do not want to tell. Suffice it to say, such was the fact. We confess, we were very near to him, and could not help hearing his loud thoughts; and as it is our duty to do all we can to thwart him in his purposes and machinations for evil, we feel constrained to communicate the substance of his thoughts at that time to the world, so that our fellow men may derive such benefit from them as they may be calculated to impart. By the aid of a few notes taken at the time, and of a memory more than usually retentive, our recollections of that loud thinking are about as follows:

"There is nothing that pleases me more than to see Christians making money fast, for very few can withstand all those temptations which wealth brings along in its train. Now and then there is one that stands it pretty well, and makes that use of money which I hate, giving most of it away to charitable and benevolent organizations—but generally, it puffs them up as they become flattered, and they think much of the world and become very worldly in their feelings, and help me along pretty smartly in my efforts to do mischief among men. I am for having all Christians rich. I wish the Lord would keep so many of them poor, but the reason is, he knows them so well, that he does not dare to trust them with riches. Let me see, there is Mr. —. Before he became rich, he was quite pious. He used to work very hard against my cause, but since he made so much money, and built that great house, and had so much company, he has not troubled me much. He is the man for me. I wish there were more Christians like him."

"How much, too, does it gratify me to see those who call themselves Christians, manifesting a bad spirit one towards another. That's it, my good man, go on. Talk harder and harder against your brethren, and be just as ugly as you can. Show a little more of that spirit, and if you don't help my cause along, then I'm mistaken."

"Let me see; how many churches have I broken pretty much to pieces during the last year, by setting the members against each other? Some—hundreds!" (We did not hear the number of hundreds, as he just then turned his head to look at an individual who was passing not far off, of whom he thus thought.) "Ah, there's a good man for me. There's a man after my own heart, at least, as far as any professor of religion is. I like that man well. Wish there were more such in every church than there are, though they're a few means rare. Let me see; that good soul has not been to a prayer meeting for more than a year, and there is no family altar in his house. Ah, he is my man. He has already

convinced, by his life, three different persons who were beginning to be quite serious, that there is nothing in religion, and I think I shall secure them as my lawful prey. I cannot help laughing at myself, when I look upon such men, calling themselves pious, members in good standing in the churches, and yet doing so much by their daily conduct to harden men in sin, and to help along my cause and glory. I didn't use to think I should get so much help out of the church as I do, for some of my most efficient laborers are church members."

"I like those men who pray so earnestly that Christians may come up to the help of the Lord against the mighty—meaning by the mighty, us poor devils, I suppose—and then fight against the Lord and help us. These jewels of consistency remind me of those who pray that the missionary may be greatly blessed, and that God would raise up many more to go out to the perishing heathen to preach the everlasting gospel, and then, when the box is passed round, refuse to throw any money into it. It is a fact, I have some pretty good men in the churches, and I mean to make the most of them."

"Ah, there goes a boy that suits me. That is a likely lad. He worries his parents more than a little. They can't get him to Sabbath school nor to meeting. He is a good little fellow. I think he will do a good work for me. I wish I had more such boys as he is, for these plaguey Sabbath schools are playing the mischief among children. They have already secured a large number of lads that I was towing along in the broad road, greatly to my satisfaction. I declare, I have a great many things to worry me. I wonder my spirits keep up as they do. Confound these Sabbath schools. If I had known old Raikes would ever have started any thing of the kind, I would have labored much harder than I did to have ruined him. I would have tripped him up some way. I'll venture, before he should have done what he did, had I any idea that such great results would come from such little beginnings."

However, it is of no use to look back. The question is, what can I now do to counteract their influence. I don't know—but that the very best thing I now can do, is to make parents depend so much upon them as to neglect training their children at home. I know this will not wholly counteract their influence, but it will do something, a good deal, for I see clearly enough, that if all parents sent their children to the Sabbath school, and then seconded the efforts of the teachers by fidelity at home, that I should stand a slim chance among the young. I'll be on the lookout. Trust me for that. I am not going to be outwitted in this manner, I know. I am right glad of one thing. I have succeeded in persuading away some young lads just growing up to young men, by telling them they were too old to go to Sabbath school. I don't believe their friends and teachers can get them back again."

"My—what—there goes Mr. —. I did not know he was here now. I wonder what he is up to now? I must keep my eyes on him, for he is always praying or working against me in some way. I have not a more determined enemy than he is anywhere. I wish I could contrive some way to ruin him, but he prays so much, that my temptations don't affect him in the least. I wish he would go somewhere, or engage in some business, or do something that would put him off his guard for a day or two, so that he would neglect prayer; then I'd ply him with temptations; I'd catch him in some snare, I know. I don't know—I am most discouraged about him, he is always so watchful. I was in hopes last summer, when he went down to Newport with his family, that amid all the bustle and gaiety around him, he would let down his watch, as most Christians do while there, but he did just the same as he did at home—prayed just as much in secret—as family prayers in his room, attended the prayer meetings, and, as far as I could see—and if I didn't watch him narrowly, then it's no matter—did exactly as he does at home."

The fact is, I wish he were dead, for I don't see as I shall ever prevail against him, and it makes me really mad to see how he upsets all my plans to injure him. Oh, how angry I was with him the other day. I could have sent him to the bottomless pit with the keenest relish, if it had been in my power. He had just escaped several snares I had laid for him, and, as it seemed to me, with a peculiar triumphant air, was singing:

"He worries whom he can't devour
With a malicious joy."

Yes, thinks I, malicious joy. If I don't entrap you yet, somehow or rather, your head is longer than mine, and then, just as if he heard me, and as if he wanted me to know that he did not depend upon his head, he began in another metre:

"Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

Oh, how mad I was. I ground my teeth with rage. I could have torn him to pieces; but what's the use; unless I can surprise him off his guard, I can't

accomplish anything against him. My aim shall now be, to force him into some situation where he will neglect prayer. I will bring everything to bear on this point, for if I can succeed in this, I shall have strong hopes that through some subtle temptation, he will fall. Oh, if I could bring that man down, I'd rejoice as much as I did when Peter fell. I'll go this minute and see if I can't set a trap for him." And suiting the action to the word, he departed, to bring his infernal machinery to play against one of our most devoted and humble brethren; but, thought we, you shall pay for this. We will tell the world of it—at least, that portion of the world that read the Watchman and Reflector.

The total number of vessels which have cleared from the different ports in the United States for California, during the year ending January 1, 1850, have been 698, of which 214 were New York, and 151 from Boston.

Scientific.