

[NUMBER 13.

Dr. Doddridge one day asked his daughter how it was that every one loved her; "I know not," said she, "it be that I love every body."

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JUNE 16, 1852.

J. B. STITELER, Corresponding Editor.

TRAVELLING AGENT.—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsettled business in any manner usual to printing establishments. Should he call on any who have recently remitted us funds, it will be understood how the accident occurred—the accounts in his possession having been drawn off previous to the receipt of the money. All errors will be corrected with pleasure.

APOLOGY.—We are due our patrons an apology for the non-appearance of our paper last week. It was occasioned by an unprecedented delay of our materials full ten days after they were expected, in the due course of things, from Montgomery. We have lately purchased our supplies at that place, in order to obtain a better article than we had been getting elsewhere; but unless arrangements can be made so as to prevent a similar accident in future, we promise that the present is the last lot we shall ever use from that quarter.

DESTRUCTIVE FIRE.—We were permitted to have a glance at an *Extra* from the Wetumpka State Guard to the Alabama Commonwealth, published in this place, a few days ago, by which we have the sad intelligence that that city is again laid in ashes. The first was the work of an incendiary, as was evident in the fact that it occurred in a building not fitted for any purpose. It resulted in a loss of at least \$250,000. Almost the entire business part of the city was consumed.

SELMA.—An interesting meeting has been going on in the Baptist church in Selma for some days past, conducted by the Rev. S. Henderson of Tuskegee and the Pastor Rev. A. G. McCraw. We were glad to learn on our recent visit to that place that under the faithful labor of brother McCraw the Baptist cause there was steadily progressing.

MUSIC TEACHER.—A female teacher is wanted at Clinton, Mississippi to take charge of the music department in a Female school of high order, under the charge of Revs. Daniel Canfort (Presbyterian) and Thos. Ford (Methodist). A Baptist lady would perhaps be preferred.

Address either of the above gentlemen or Dr. George Stokes, Clinton Miss.

LOGOMACHY.—We learn that quite an excitement is at present prevailing in and about Jackson, occasioned by a war of words between Rev. J. J. Waller and A. Newton, the former a Baptist and the latter a Presbyterian. We are not by any means an advocate for this kind of business, according to the doctrine of an eminent writer that "Sound faith is rarely produced by fiery discussions;" nevertheless, we think it very likely that one result will follow on this debate—that unless he is particularly careful, Mr. Newton will get badly *Waller'd*. Brother Waller is well-known in an expert hand at the game he is now playing, whereas all the *Newtons* are not Isaacs.

CHANGING OF ADDRESS.—Rev. James Veazey having removed to Dardanelles, Ark., will thank his friends to address him at that place.

Rev. J. R. Lowrie has removed to Shogolo, Miss., where he will gladly receive the communications of his friends.

THE REVISION QUESTION.—Our readers will find several articles on this subject in to-day's paper, all of which we commend to their particular attention. We are glad our brethren are generally entering with interest into the discussion of this question, and we trust they will keep it up until the expression of opinion in relation to it shall have been universal. For our individual part, occupying our present position, we consider it indicative in us to interfere to much extent in this controversy, and for this reason we have been sedulously desirous to avoid it, except when pressed upon us personally. If our private opinion respecting it is asked, we reply, as we have repeatedly done, we are not opposed to the abstract question of a revision of the Scriptures, suited to the present condition of the English language, and to the present state of biblical learning in the world—only provided this is done harmoniously with the interest of christianity. Whatever we have written on this subject, which we have been pained to know has in some instances been mis-constructed into opposition to the whole measure, we insist once for all had reference simply and altogether to certain plans of proceeding adopted by those who have advocated its importance. The propriety of these plans in some particulars we still doubt. We are not prepared to allow what brother Stokes affirms that "no good man" (in favor of revision in the abstract) "whose mind is unprejudiced, can object to the platform of the Memphis Revision Association," any more than we are what he says elsewhere that we are "anti-revisionist." We are not the latter, and we know many good men, as good as the world has in it, who also are not, and yet unprejudiced, heartily dissent from some of the main features of the Memphis movement. But we leave this matter to be discussed by others for the present.

ABRAM BUCKLES.—It will be remembered that sometime since we published the name of this brother in our "BLACK LIST," among those who had received our paper at Hamburg, Miss., and discontinued without paying for it. A copy of the paper containing that publication was sent brother Buckles, as was also to each of the others who thus discontinued. On the receipt of the paper, which had the effect of calling to the mind of our brother the injustice he had done us, he immediately, in the true spirit of the christian gentleman, enclosed the amount in gold, with assurances of fraternal love. By this act brother Buckles has fully reinstated our confidence and christian affection, and though unsolicited by him, we take this means to efface every evil our remarks concerning defaulters produced so far as he is concerned. He that is faithful in little will be faithful in much.

☞ The census shows 10,103 deaf and dumb persons in the United States, 9702 blind, 15,768 insane, and 15,706 idiotic.

Prophecy—Gen. 3: 15.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

This is the first prophecy of the Inspired Word. It may be regarded as a singular and wonderful passage. It was the first step in the grand plan of prophetic instruction, and it was in a special sense proper that the great Eternal himself should introduce personally a mode of instruction which should exist for ages, and in the development and progress of the church should stand as a permanent, and at the same time accumulative proof of the genuineness of our holy religion.

The circumstances preceding the uttering of this first prophetic declaration, give to it peculiar interest. The word of God which reveals to us the world of spirits; and what otherwise we could have no knowledge of, informs us that "angels sinned and kept not their first estate," and thus lost forever the favor of God, and doomed themselves to undying misery. Yet these lost spirits still possess stupendous powers, and have established a kingdom in opposition their maker, under the government and direction of the Arch-apostate, aiming at nothing less than to make all beings as vile and miserable as themselves.

Doubtless the beauty of the world, the glory of the Creator, and the happiness of our first parents in their state of holiness, excited the envy and rage of these evil spirits and suggested to Satan the horrible design of ruining the whole. Such were the profound sagacity, extensive knowledge and great power of Satan, actuated as he was by hellish malice, envy, pride and subtlety, that he succeeded in his black and ruinous project. The Scriptural account is full and simple. Satan by means of the serpent tempted the woman, who in her turn induced the man to violate the law of his maker and then ruin himself and all his posterity.

It has been conjectured by some learned men that the serpent appeared so beautiful and resplendent, that Eve supposed it to be an Angel, and listened to it as a heavenly messenger. There may be some foundation for this speculation in the fact that serpents are sometimes in the original Hebrew called *Seraphim*, and the Apostle Paul declares that "Satan is transformed into an angel of light" in the same chapter in which he says: "The serpent beguiled Eve by his subtlety." But such speculations are not important, since the *fact* is already recorded in the Divine Word. Man has sinned and the curse of an offended God rests upon the world.

Yet hardly had this fall transpired, before God displays his mercy while his justice is maintained unimpaired. The plan of Salvation is outlined in this first prophecy. Even while the dark cloud is settling down upon the earth with fearful portent, a dim ray of light shoots across the gloom—the promise of a brighter manifestation of Divine love in the Salvation of the fallen. Here we have a *prophecy* and a *promise*, which have been fulfilling for thousands of years and will ultimately receive their entire accomplishment. Here we have in epitome, the person, sufferings and final triumph of the Redeemer; the character, trials and victory of the redeemed; the temporary success followed by the final ruin of all the enemies of Christ, and the history of the church. This passage will stand to the end of time as an internal demonstration that the scriptures were given by inspiration of God.

1 This prophecy contains an announcement of a coming Savior.

Without such an interpretation of the passage it cannot be understood and explained. There is no other satisfactory way of accounting for it. Thus viewed, it presents a sublime spectacle—the infinite God pledging to guilty man, the exertion of his own omnipotent power to secure the salvation of the fallen. This scene transpired in the garden of Eden, a place filled with all things adapted to man's happiness, a place prepared by the creator for the residence of the parents of the human family and from which in consequence of their apostasy they were driven. Here in this first garden, all radiant with the beauties of nature and filled with sweetest odors, Jehovah Elohim showed forth in beautiful union, his justice and mercy—justice in pronouncing the curse, and mercy to those who had become involved in the merits of the transgression. Here Jehovah Elohim promises the Savior.

The Lord Jesus Christ is "the seed of the woman" because he is the most illustrious personage that ever dwelt upon earth. Thus the Savior is called "the seed of the woman," and not the seed of Adam, doubtless because the woman first submitted to the temptations of Satan, and also with a prophetic intimation that the Savior of man should be born of a Virgin, which afterwards was more clearly announced, and thus be worthy of the eminence indicated by the emphatic language "the seed of the woman."

We are not however confined to the limitation above given to the passage—it may also include all true believers as they are *one* with the Redeemer. It would not be inconsistent with the import of prophetic language, which must be significant, figurative and suggestive, nor inconsistent with this special prophecy, if we regard it as including the whole church of the redeemed with the Redeemer, the head. Christ as the head of his people is in a pre-eminent sense "the seed of the woman," and they, in an inferior sense, as one with Christ.

2 The prophecy contains a prediction of the opposition which christianity must encounter.

We have already ascertained that Christ and his church are "the seed of the woman." On the other hand, the devil, his angels and wicked men are the Serpent and his seed. This is the spirit of the Savior's language when he says "ye are of your father the devil and the works of your father ye will do." These

are conflicting parties. God hath put enmity between them. A violent struggle between sin and holiness is now going on. It could not be otherwise, because the effect of grace in the hearts of God's children is enmity towards Satan and all his works, and Satan's design is to destroy the work of holiness in the souls of men.

We are informed in Scripture that Christ "was manifested to destroy the works of the devil;" hence inasmuch as the christian possesses the same mind that was in Christ, his desire is to overthrow the kingdom and power of the Arch-apostate. The people of God hate sin and labor for its destruction.

Further, consider that the character of the just, their labors of love and their success in the Savior's service excite the rage and envy of Satan. Hence Satan and his seed, by violence and cruel persecutions, by secret machinations and base slanders, by artful temptations and pernicious heresies, fight against "the seed of the woman," and succeed in the infliction of wounds, thus bruising "his heel" in the expressive language of this prophecy. The seed of the serpent crucified the Lord Jesus Christ, and have slaughtered thousands of his people. The church has suffered from the opposition of the devil, in tribulations and trials almost unnumbered. But these are not mortal wounds as they cannot prevent the final triumph of the Redeemer's cause.

3. We have here, lastly, a prediction of the success of christianity. The cross of Christ shall conquer. The progress of the church already secured and the ultimate victory result from the death of Christ upon the cross. There, as the ransom for sinners, the Savior broke the whole force of Satan's usurpation, and now risen and glorified, he is engaged in crushing the "head" of the serpent according to the progressive plan he has laid down.

Already, by the preaching of the gospel has Christ inflicted wounds upon Satan, and ere long even on earth, he will gain a more decisive victory and at last, setting his foot upon the serpent's "head," he will entirely crush his interests, overthrow his kingdom and furnish all his rebellious seed.

Here in this prophecy, fulfilled as it has been by the coming of Christ, and its complete accomplishment secured by the Word of Jehovah, we have a strong argument in favor of christianity, that infidelity cannot overthrow. Let us strive to know more of those sublime predictions of God's Word, which will afford us so much instruction, and furnish us with unanswerable arguments in support of our religion.

J. B. S.

The Circulation of the Western Recorder—the South-Western Baptist.

"In the course of an article on the subject of Bible Revision, the editor of the South-Western Baptist, published at Marion, Ala., alludes to the circulation of this paper in the following interrogatory:

"Why has the Western Recorder, at Louisville; lost *one thousand* subscribers since its editor, the President of the Society, commenced his career on this subject?"

"The Western Recorder has not lost one thousand subscribers since its editor commenced advocating a revision of the Scriptures. On the contrary, its subscription list has steadily increased and our issue for the present week is much larger than it has ever been. Wherever the senior editor has addressed the people on the subject of Revision, the Recorder, has gained popularity. His recent tour through this State, portions of Tennessee and Mississippi, is a triumphant refutation of this unfounded slander. New subscribers have flocked in by scores from every point, and not one single name has been erased from our books in consequence of our position on Bible Revision. That position has rather given our circulation a new impetus, and increased the zeal of our brethren in their munificent support of the Recorder. This is no place to speak of the success which has attended the agitation of Revision in Kentucky. The Baptists here are a unit on the subject. There are but two or three ministers of any prominence who do not actively co-operate in the work. We hear of a disaffected grumbler now and then, who talks on both sides; is *pro* or *con*, according to the crowd he is in. But Kentucky Baptists, we are proud to say, are open, frank, and free in their expressions of warm friendship for the cause of Revision.

"Of course, Bro. Chambliss having given publicity to this injurious statement concerning our circulation, will correct the error into which he has been led. We demand this of him in justice to ourselves and the cause of truth. We also appeal to him, as a high-minded, honorable and chivalric gentleman, for the source of his information. We feel assured that, as a christian brother, he will not see us thus wronged and refuse the desired satisfaction.—*Wes. Rec.*"

Having by an expression of ours, made some weeks since, on what at the time we conceived most reliable authority, called forth the above, we take special pleasure in transferring it to our columns, as an act of justice to Bro. Waller and to others concerned in the prosperity of his paper. We have also written our brother a private letter, furnishing him the name of our informant, and all the circumstances attending the communication made. However brother Waller and we may differ as to the *best plans* (for it is doubtful if there is much difference between us as to the thing itself) of a revision of the scriptures, we certainly desire the prosperity of all our religious journals, and every other branch of our religious literature. The Western Recorder is a large, handsome paper; and bating some of our brother's peculiarities of style occasionally, which we hope he regrets not less than we do, we know few papers better conducted than this. We sincerely wish it may never lose, may continually increase its patronage and usefulness indefinitely.

Texas Correspondence.

The Baptist interest in Houston—Richmond—Wharton—Belleville—Brenham—Washington.

Dear Bro. Chambliss:—A few days since I returned from a visit to the above places on my mission for our State Convention. In Houston the cause is progressing. Bro. Chilton is a Bro. much beloved by the church and congregation. There have been about fifty added by baptism and letter during the winter and spring, and the congregation is increasing from Sabbath to Sabbath. From all that I could learn the brethren and friends will be able to give Bro. C. a good support. The prospects in Richmond, on the Brazos river, 30 miles from Houston, are encouraging for the organization of a Baptist church, if we had a suitable minister for that place.—The cause has been gradually increasing in and around Wharton for several years. Bro. N. Hill is highly esteemed by the brethren and friends, and they seem to have great confidence in him as a man of God. Bro. H. has commenced a new interest on the west side of the Colorado river, which is flattering. Bro. H. Garrett, of Washington county, is preaching for the friends at Belleville, the county city of Austin, and will be able during the year I trust, to organize a church, from all that I could learn.—The Lord has recently revived his work in Brenham, the county city of Washington. Brethren Burleson, Baines, P. Bayan, R. H. Taliaferro and the writer, aided in the meeting. This is the first revival that was ever in Brenham. Bro. Burleson has been preaching in this place regularly since he entered upon the Presidency of Baylor University. Bro. B. is also serving three other congregations within ten or fifteen miles of the institution. Our greatest fear is that he will attempt to do more in the way of preaching than his bodily strength will justify. The institution under his care is prospering finely. The church in Washington is engaged in putting up an excellent brick house of worship, and will in a few months have it ready for dedication.

The brethren and friends in the older states will recollect that Bro. B. B. Baxter was sent out some years ago by the church to raise funds to aid in erecting a house for the Lord in this place. The funds raised by Bro. B. have been, I believe, wisely and judiciously employed.

The Providence church, under the pastoral care of Elder H. Garrett, is in peace and love and gradually prospering. The brethren and congregation did nobly for our Convention.—The church at Anderson, the county city of Grimes, is united and prospering under the faithful labors of brother G. W. Baines. This has always been a beloved band of brethren.

J. W. D. CREATH.

Huntsville, Texas, May 17th, 1852.

P. S. I hope that brother B. will give your readers an account of the result of the meeting in Brenham. Bro. W. H. Taliaferro has been called back to his former field in and around Austin. We all give him a hearty welcome back to Texas with our prayers for his success.

J. W. D. C.

Domestic Missions.

Receipts from the 20th day May to the 14th day of June 1852. viz:

Received of T. B. Cooper, from Mrs. Nichols, Ga.	5 00
" " William Jones, County line Church, Ala.	7 00
" " Thos. J. Benney, Treasury of the Baptist State Convention, Ga.	422 05
" " Edmund King, Montevalo Alabama.	20 00
" " A Female Member of the Enfield Baptist Church, by Rev. W. H. McIntosh	5 00
" " Aiken Baptist Church, by Rev. F. C. Johnson, S. C.	5 00
Total	\$524 05
Wm. Hornbuckle, Treasurer B. D. M. S. B. Convention.	

CHLOROFORM IN LOCKJAW.—On returning from Selma a few days since, we found one of our horses dying of lockjaw, occasioned in part, doubtless by over driving in the plough. His teeth were clenched with such violence that the muscles of his jaws were in a perfect tremor, his ears were picked, his eyes set, his neck rigid, apparently every limb of his body convulsed, and almost literally powerless, while his respiration hurried and difficult, indicated that the noble animal might be well-nigh in the article of death. The first thought was to stimulate him highly, but then we could neither prize his teeth apart to introduce a French horn nor raise his head, owing to the stiffness of his neck. Ultimately, exhausted and overcome, he fell as if to die, when we ordered a servant, immediately, to seize his head and throw it backwards as far as possible. Thence we drew out its tongue so as to admit the passage of the fluid, and with a large table-spoon we poured into his mouth perhaps a gill of chloroform. In less than thirty minutes the muscles of his jaws were relaxed so that his mouth might be opened without difficulty. After about an hour he drank a half gallon of water with about a half pint of strong vinegar, and in less than three hours from the first moment of attempting to relieve him, he ate green food. He is now quite well.

We state the above, that if any of our readers should have the misfortune to know of a similar case of this dreadful disease, they may not be without a remedy. Ours was a very large horse, eight years old, and up to that morning, so far as we knew, in perfect health. Perhaps a less quantity of chloroform might be effectual.

Ordination.

Brother Chambliss:—You will please notice in your paper the ordination of brother Leonard T. Eubanks, as follows:

In compliance with the call of the Mt. Olive Baptist church, the following ministering brethren convened, viz: Revs. B. M. Ware, M. Westmoreland, Sanders, Leonard and J. P. W. Brown, and after the usual forms on such occasion, Leonard T. Eubanks was solemnly set apart to the work of the gospel ministry.

Brother Eubanks is a man of promise. We hope he will do much good in our Lord's vineyard.

J. P. W. BROWN.

Revision Question.

NUMBER FOUR.

If it were worth while to do so, we might ask our brethren of the Revision school, if the word Deacon, retained in Messrs. Cone and Wyckoff's amended version is not as much a Greek word as baptism? Why has not it been rendered servant, assistant or something of the sort? But really there is no use in it. We will come now to the word *Church*. It is expressly defined in the book of Common Prayer, which had been in use many years before the translation of 1611 was made, as "a congregation of faithful men, &c." King James according to universal opinion, was a man of very little practical sense, but I apprehend that he was not such an idiot as to expect to make his people believe that the word *Church* meant the *clergy*. In the face of the definition given in the Thirty-nine Articles which formed the creed of the National Church, he could not have expected any such thing. In our age and country, every body understands it to mean a religious society. There is no difficulty about it, then. As to the word *Bishop*, it is not one of the Anglicized Greek words of which our brethren have such a holy horror, but one of genuine Anglo-Saxon descent, and, according to Noah Webster, means overseer or superintendent. Of course, it can just as well mean the superintendent of one congregation as of a great number. This certainly ought to satisfy them. But no, it seems that *bishop* has acquired an appropriated meaning, and some one might suppose that *bishop*, as used in the New Testament, was equivalent to a *diocesan* bishop. Well, it would be the easiest thing in the world for any one to satisfy himself that in many, if not all the apostolic churches, there were many bishops to one church. That is an entirely different thing from many churches to one bishop. I suppose how ever, that the race of simpletons is not quite extinct in the world, and that some such persons might be found; but these people need physic, not arguments nor new translations. As to the half dozen words that have become somewhat obsolete in the sense in which they were formerly used, it does seem to me that people ought to be expected to put forth some little mental effort in order to understand the revelation of the Almighty. If a new translation were put forth every year, there would be some words not fully comprehended by some ignorant people.—There is no help for it. The argument, therefore, amounts to nothing; and besides, the words contained in the Bible, can not become obsolete with its diligent readers. Shakespeare wrote his immortal dramas in the reign before that in which the Bible was translated, and no one has ever thought it necessary to publish a modernized edition of his plays, on the pretense that his language has become obsolete. Milton wrote *Paradise Lost* not more than fifty or sixty years after that event, and yet what sacrilegious hands have ever been laid upon the immortal verses of him who sang of heaven and hell and paradise? John Bunyan was a contemporary of Milton, but unlike Milton, his mind was not enriched with all the learning of ancient and modern times. He had, however, received from the Almighty genius of the highest order, and he had our old-fashioned Bible upon which to form his style. With scarcely any other assistance, his genius wrought out the *Pilgrim's Progress*. That splendid allegory, so far from having become obsolete, has now a higher reputation than ever, and from having been the companion and the delight of the pious in the lowly walks of life, has, whilst retaining its popularity with early and best friends, been introduced to the society of men of the best cultivated intellect, and found a place upon the centre-tables of the elegant, the polite and the refined. Away then with the notion, that the language of the Bible has become obsolete! I trust it will remain for many generations as a monument of the beauty and the strength of old English undefiled. I would here say, with all respect and kindness, to a brother who has appeared over his own signature, in the columns of the South Western Baptist, that if he will consult Dr. Macknight on the ninth chapter of Romans, he will find our translators fully vindicated. The Hebrews having but two tenses, the preterite and the future, in writing Greek, gave to those tenses all the variety of signification which they had in Hebrew. One example among many which might be given, is Romans v. ii., "The grace wherein ye stand." The Greek verb is in the perfect tense. I will further state that this Hebraistic idiom that pervaded the New Testament, affords a very important argument in defence of the truth of Christianity. Eichhorn, a German Naturalist, put forth the hypothesis that the present books of the New Testament, were not actually written by the men whose names they bear, but compilations from more ancient manuscripts that have been lost. Although this is a mere unsupported supposition, yet it is undeniable that doubts have found a place in many minds as to the real authorship of these books. Now these Hebraisms show that they were not written by native Greeks, but by Hebrews, and consequently form an important link in the chain of proof that they were actually written by the men to whom they were ascribed. In regard to the credit due to this version, I will state upon the authority of an article in the Christian Review, of March, 1833, evidently written by Rev. Dr. Curtis, now of South Carolina, that it was made the basis of the Belgic version, and that no modern version is more highly esteemed on the continent of Europe, than that made by the Belgian divines, in the early part of the seventeenth century.—Dr. Curtis states that the eulogies upon our revised version embrace not only every variety of protestant sects, but the Catholic, Dr. A. Geddes; and he also states that during the protectorate of Cromwell, when the church and monarchy of England had been overthrown, a commission of able men was empowered by the Protector and the Parliament, to consider "of the translations and impressions of the Bible,"

and that they reported the version of King James "as the best extant," and did nothing by way of alteration. In the same number of the Christian Review, is an article on Tyndale's New Testament by the editor, Dr. Sears, one of the most distinguished classical scholars in the United States. He says: "The received version is undoubtedly susceptible of improvement; and if it could be revised under favorable circumstances, and in a way adapted to secure the general consent of Christians, we should rejoice. In the mean time, it is a cause of gratitude, that we have a version so faithful, so pure, and noble in diction, and so worthy of confidence and love. A new translation is not needed. A passage or word here and there might be altered with advantage, but the present English Bible, as to its main texture, will, we hope, remain unaltered so long as the English language shall dwell on the tongues of men." I have purposely quoted from the Christian Review, a Baptist periodical of the highest literary authority. Its present editor, Dr. Williams, is unquestionably one of our greatest men.

A BAPTIST MINISTER.

Texas Correspondence.

Dear Bro. Chambliss: Perhaps it will not be altogether uninteresting to the readers of your valuable paper, to give them a brief account of a meeting we held on the first Sabbath, in May, and Saturday before, on the Trespalacon, a neighborhood west of the Colorado river. It is a neighborhood that has been very much overlooked in by-gone days. I commenced preaching there about twelve months ago, and by special request of some of the citizens of the community. The congregations have been good for the neighborhood, and it has been apparent all the while, that there was considerable interest amongst the people, at our last meeting, which commenced on the first day of May. On Saturday there were quite a number out; and I tried to address them on the Spiritual nature of the kingdom of Christ, and after the discourse we opened the door of the Church when four presented themselves, three gentlemen and one lady, and gave us a relation of a work of grace on their hearts. On Sabbath the congregation was large; ladies rode eight and ten miles on horse back, and there were others that came in a boat. There were one man and his wife that were a day and a half traveling in a boat to reach the meeting. Seeing the people in such earnestness on this subject of such vital interest, it influenced my own spirit. I was very much encouraged—I endeavored to preach to the congregation from the words: "Search the Scriptures," the people listened with deadly silence.

We repaired to the water's edge of a beautiful Bayou, making out from the Trespalacon bay. And there in a beautiful locust grove we offered prayer and praise to God, and after making some remarks on the Holy ordinance of Baptism, I had the inexpressible privilege of baptizing four willing subjects in the name of my divine master. The Lord is good, and blessed be his holy name. We expect to organize a church at that place soon; the brethren and the friends have a subscription to build a house of worship. There is about enough subscribed to do the work, and we will be at it soon. There are many other persons in that community that are much concerned in the subject of their salvation. I will write you again soon.

NOAH HILL.

MATAGORDA, May 6th, 1852.
CHOLERA IN TEXAS.—A private letter from Huntsville, Texas, informs us that there were several cases of the Asiatic cholera in that place. Several persons have already fallen victims. It seemed to be more fatal among the negroes than among the whites.—[T. W.]

THE SWEDISH CHURCH.—A correspondent of the London Morning Chronicle, writing from Copenhagen on the 13th inst., describes the Protestant establishments in Sweden as being in melancholy condition:

"The bloody and bigoted intolerance of the Swedish church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of civil power, while the laity sink into the serfs of the politic church, has during the last ten years caused the emigration of thousands of the 'pious' peasantry of the northern provinces—a severe loss to a country like Sweden. We now learn that this movement is extending to the south of Sweden, and that large emigration to America will commence next summer from Skane. A writer in a Swedish paper says: 'We have become so persuaded that no good object least of all religious liberty, can be gained in our country, except at a small pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six, ought to reflect before they abandon themselves body and soul to a system of reaction.' King Oscar has hitherto taken no steps toward freedom of conscience in Sweden. He finds that the present system will materially diminish the number of his tax payers, he may be induced to alter his policy. That the Swedes themselves are not likely to take the matter in hand, as a question of common civil right, is most amazing. Meanwhile the Swedish church is being rapidly undermined by hitherto undreamed of reaction."

The Boston Commonwealth says, that in that city "between the going down of the sun on Saturday night and its rising on Monday morning, no less than thirty-six persons were arrested for drunkenness. These were drunkards who could not get home; the quiet ones who could reel home, were not molested."

BETTER TO BE BORN LUCKY THAN RICHER.
The Dillon family, descendants of Lord Dillon of Ireland, have inherited an estate valued at upwards of 7,000,000. The Louisville Journal says that Dr. John Bull, the sarsaparilla man, of that city, is an heir by marriage, and comes in for a snug little share, amounting to three or four hundred thousand dollars.

