

The South Western Baptist,
RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY,
By THOS. F. MARTIN.

JONES, TRIESTE & CO.,
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist.
Infant Baptism.

NUMBER 4.

Having in my last article completed a review of our author's sophisms, I proceed to the examination of those drawn from the teachings of our Saviour, and the practice of the Apostles recorded in the New Testament. What inferences we may draw from what I suppose to be the teachings of the Old Testament, if they accord not with the clearer revelations of the New, we may be sure they are incorrect; hence the advocates of this system land subject Christ and his disciples to the most execrating tortures to compel them to testify; yet all their efforts are they still speak out in condemnation of their obstinate disobedience once noting in a schism the following questions:

Did Christ say about children they belonged to him? Did he say they were to be baptized? Did he say they are to be baptized? Did he say they belong to Christ? Did he say that the following additional notions be inserted in the next number of the paper?

Did he say that Christ said about oxen? Did he say they belonged to him? Did he say they were to be baptized? Did he say they belong to Christ? Did he say that on a certain occasion, he said to the children, and forbid them to come unto me, for of such is the kingdom of heaven? It is more probable that the kingdom of heaven here be church, and our Lord assigns as a reason why children should be suffered to come to him, that he recognized them as members of it. Now, I think it highly improbable, and even impossible, that the visible church is here meant; for, in Mark's narrative of the circumstance, we find the following words: "Verily I say unto you, whosoever shall receive the kingdom of God, this little child, he shall not enter into it." Now, this is not true of the church, for we know that many, alas! very many strait into it with the cloak and staff of the philosopher, and with all the pride and self-importance of the Pharisee, before whom, our Lord rebuked that publicans and harlots shall enter the kingdom of heaven. The allusion is obviously to the universal kingdom of grace, and to no special organization under it, either terrestrial or celestial. But admitting that the "kingdom of heaven" here means the church, it remains to be proven that children were members of it, or were declared by our Saviour. He does not say that the kingdom of heaven is composed of them, but of such as are of persons in some way resembling these children. But in what respect are the members of this kingdom like these children? In simplicity, in trustableness and teachableness, in meekness and lowliness of spirit. It is composed of those who have been "converted and become little children"—of "babes in Christ." If the mere fact of his admitting them to his presence is to be received as evidence that they were members of his church, then must all the publicans and vile sinners with whom he so often conversed in familiar discourse, into whose houses he so frequently entered, and with whom he sometimes even eat, have also been members in good standing! Even Judas who betrayed him, must undoubtedly have been a member in full fellowship! To what absurdities does error lead its votaries! How true the words of the poet—

"Lydia was baptized, and her household." "The jailer at Philippi was baptized, and all his." "And Paul baptized the household of Stephanas." The Apostles were commanded to baptize either adults or infants without faith; and this, of itself, ought to be sufficient to determine the question. But, "to make assurance doubly sure," I proceed to show that it does not appear from the record that a single infant was ever admitted by them to this ordinance.

"Lydia was baptized, and her household." From the history given of this lady, it does not appear that there were any infants connected with her family. She was "a seller of purple," perhaps the head of a manufactory of this kind, and her household were doubtless her employees or operatives; every one of whom might have been of sufficient age to understand and believe the truths of the Gospel. But, granting that she had children, and that they are included in the number baptized, they too, might have been of sufficient age to "attend unto the things which were spoken of Paul," and to realize the transforming effect of the truth. If it is objected, that there is no mention made of the faith of the children, I answer that, neither is there any mention made of the faith of the servants; and if the former were baptized without faith, so were the latter. But we have other, and of my mind, conclusive evidence, that the persons baptized on this occasion were not infants; for in the last verse of the same chapter we find that the apostles, before their departure "entered into the house of Lydia and comforted the brethren." What brethren? Evidently those who had recently been baptized. Now, it is simply absurd to suppose that these brethren were unconscious infants.

"The jailer of Philippi was baptized, and all his." True; but not until they had been instructed in the truths of the Gospel, and professed their faith in Jesus Christ as the Son of God, and the Saviour of sinners; for "they spoke unto him the word of the Lord, and to all that were in the house;" and after they had been baptized, and returned to the house, he rejoiced, believing in God with all his heart. Here, then, is direct, unmistakable testimony to the fact that individual baptized on this occasion was a believer in Jesus. Yet it is brought forward as an instance of the baptism of infants! Alas! that men should stultify themselves, falsify the plain and obvious teachings of Scripture, and aside the authority of Jesus, rather than acknowledge their errors, and amend their dear opinions!

"Were we now that a certain man had been baptized, and his family, there is not one of us who would not immediately link of his children, and conclude that they had all been washed with water in the name of the Trinity." This would indeed be my conclusion if I told that the baptism had been administered by a Baptist minister; but, informed that "this initiatory rite" had been conferred by a Pedobaptist, I should conclude that they had been sprinkled or poured upon with water—not washed. Suppose I should see in the South Western Baptist, the announcement that, certain citizens of Tuskegee, and all a family had been baptized by the pastor of the Baptist Church in that place; would be my conclusion? Would be that brother Henderson had been a Pedobaptist, and had been baptizing infants? Would it not rather be, would not necessarily be, that every one of the from the least unto the greatest had exhibited the necessary qualifications for this ordinance, and had, on a profession of their faith, been "buried with Christ in baptism." I was once told by my pastor that he had, on a certain occasion, baptized a man and his family. Now, according to doctor Dick, it was sufficient evidence to conviction of baptizing infants; and I ought to have had him immediately arraigned before the church on a charge of planning the ordinances of the Lord's house! But, strange as it may appear, no information did not disturb me at all. I did not even inquire of the pastor of the church, I knew that my pastor baptized none but believers, and hence, every person baptized in this instance must have possessed the necessary qualification, whatever it was. When I read of the household baptisms of the Apostles, I apply the same reasoning.

Wm. McDermott.
For the South Western Baptist.
E. W. HENDERSON.
We learn from a late number of the Western Recorder, the organ of the Kentucky Baptists, of the baptism of Reverend Mr. Hopwood, who had formerly been a regularly ordained Episcopal minister. He was baptized by Reverend Mr. Wright, at Garnettsville, Kentucky, and on uniting with the Baptist Church at that place, he was licensed and ordained as a Minister of the Gospel by said church. Mr. Hopwood was a man of years, he had cherished the faith of his childhood, and he is reported to be a

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CLAIRBORNE, April, 1859.

For the South Western Baptist.

The Holy Spirit in the Believer.

MEANS EDITORS: When the Holy Spirit commences a work of grace in the heart, Paul says he is "confident he will perform it until the day of Jesus Christ." There is no such thing as being a Christian, and yet never have any experimental knowledge of the fact. Job said, "I know that my Redeemer liveth." So also, does the true disciple now know the same thing. But this is only known by the Holy Spirit. But this much is promised, even guaranteed to us in the Scriptures. A portion of the Spirit's work is, to take the things that are Christ's and show them unto us. And as Christ came into the world, that we might have life, the Spirit certainly delights in giving that life. I fear that one main reason why there is such a small quantity of grace experienced by many professors, is simply because they have not the root of the matter in them. Grace in the soul, is very much like the "leaven the woman hid in the three measures of meal." I speak as to the tendency of the two. The whole lump was leavened. Pretty much the same way with the Christian. The Holy Spirit in carrying forward the work of grace, so alters and changes the man, that even the world can see it. And most assuredly the man can feel it.

Brethren, there "remaineth a rest for the people of God," even here in this world. Just so sure as Christ ever liveth to make intercession for his people; just so sure do they "experience a joy that is unspeakable and full of glory." He has given unto us the earnest of the Spirit. He abides in us by his Spirit. Our "bodies are the temple of the Holy Spirit, which is in us." Neither can the Spirit dwell within us, and not bring forth the fruits of righteousness. "If the tree is good, the fruit will be good." What are the fruits of the Spirit?—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These are seen and experienced by every true Christian. They are seen in his daily walk—in all the vocations of his life.

Think not ye worldly-minded professors, that I am telling things that are too strict. If you do not experience such, it is because thou art "an alien to God, and a stranger to the covenant of his promise." "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Can you discover no great moral, radical change in your life, since you professed to know God? If not, examine your foundation. It is the privilege of the Christian to enjoy religion every day he lives. And does he not desire to do that thing? Is he not always thirsting and panting after holiness? Does he not pray daily for more grace? Watch such an one, and you will see him withdrawing himself from the secular concerns of the day; and retire to the silent grove to hold sweet communion with his God.—O, what a sweet, happy meeting does the humble child of God have at such times! He finds none there to disturb; "For Satan trembles when he sees, The weakest saint upon his knees."

There the Christian unbooms all his complaints to Jesus. He condemns himself, but Jesus says not so. He tells him of his enemies. He is told, "That I am thy shield, and exceeding great reward." He asks for grace; and he is told that "I am more willing to give my Spirit, than ye are to give good gifts to your children." At the end of every sentence, he meets with a sweet response. Yea, while he is thus engaged in prayer to God, the Holy Spirit witnesses with his spirit that he is born of God; fills his soul with the blessings of Christ, to such an extent, that he feels that his poor soul can hold no more. Thus it is that the Spirit works with the true Christian. And this is often the case. Professors of religion, do you know any thing about such seasons?

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Anecdote of Rev. John Angell James.

There are some districts in England, wild moor lands, which have for generations been inhabited by gipsies, tinkers and others of wandering habits. One of these moors was so notorious for the character of its population, that no stranger dared venture in. Lawlessness reigned, and the quiet and law-abiding were glad to escape from so dangerous a neighborhood, and leave them to undisputed possession. No minister ventured near them; their living lived without God, and their dying died without hope.

In the midst of this spiritual destitution, a poor man whose heart God had opened, determined to devote himself to their evangelization. He and his daughter established themselves in a hut on the down, and quietly and unostentatiously began their work. Their inoffensive life and persevering kindness in time won the confidence of their rude neighbors, and the good man began to see the fruits of his labors. True, he was very poor, and his life of Christian labor prevented him from supporting himself; but a few Christian friends who admired his self-sacrificing devotion, so that though they knew want, they never starved.

But their sky grew very dark. For some time they had received nothing, and one Saturday night they were utterly destitute, without food and clothes. The daughter was trying to repair some stockings against the Sabbath, but though they were his last pair, she found they were utterly worn out. She looked at them and then telling her father she could do no more, burst into tears. This was the climax of their poverty. They sat late by their cheerless fireside, but conversation and reflection seemed only to make their distress more hopeless. He tried to speak comfort and to assure her God would help them, but he himself was sorely downcast. All they could do was to pray, and that they did.

Late in the night a rap came to the cabin-door, and the poor man opened. A little boy stood outside with a box, which he said he was bid to leave there. Bewildered, Mr. S.—turned to ask the name of the sender, but the lad vanished in the darkness. They took the box in and opened it, and found an answer to their prayers. An entire suit of black clothes, stockings, flannels, shirts, in fact an entire wardrobe, and under all, \$25. A letter lay in the box, which prayed his acceptance of this assistance from one who had long watched his labors and knew his need. It bade him God speed, and encouraged him in his work. They never found out their opportune benefactor, nor were ever again reduced so low. The light that rose then brightened all their after life.—*Amer. Messenger.*

Faith and Works.

"Here now a question arises: When we say that God saves us alone by faith, without regard to works, why does St. Peter say that He judges not according to the person, but according to works? Answer: What we have taught as to faith alone justifying before God, is far beyond doubt, since it is so clear from Scripture that it cannot be denied. That which the Apostle here says, that God judges according to the works, is also true; but we must certainly hold, therefore, that where there is no faith, there can be no good work; and on the other hand, that there is no faith where there are no good works. Therefore, join together faith and good works, since it is in both that the sum of the whole Christian life consists. As you now live, so will it be with you, for thereafter God will judge you. Therefore, although God judges us according to our works, still it remains true that works are only the fruits of faith, by which we perceive when there is faith or unbelief; therefore God will sentence you from your works and convict you, either that you have or have not believed. So it is that no one can convict and judge a liar, except from his words. Yet it is evident that he is not a liar before he spoke the lie, but became a liar because he spoke the lie, for the lie must come from the heart into the mouth. Therefore, understand this passage thus, in the plainest way: that works are fruits and signs of faith, and that God judges men according to such fruits which must certainly follow it, so that it shall be openly seen whether there is faith or unbelief in the heart. God will not judge by this whether you are called a Christian, or have been baptized, but will ask you, 'Art thou a Christian?' Then tell me where are the fruits by which you can evidence your faith."

We heard the other day, says the Examiner, of a Methodist pastor who obtained sixty new subscribers for his denominational newspaper, by a few earnest words in its favor from the pulpit. That is the way the Methodists do such things, and a like course on the part of Baptists would speedily double the circulation of every well conducted

REVOLUTIONARY INCIDENT.—The following is an incident in the life of Col. Houghton, of Hurdston County, N. J., the grand-father of the late Rev. Spencer H. Cone, D.D.
It was in Hopewell Baptist meeting-house, that Jacob Houghton received the first news of the battle of Lexington, and the defeat of the Earl of Northumberland, by the half-brave yeomanry of New England. Stilling the breathless messenger, he sat quietly through the services, and when they were ended, passed out, and mounting the great stone block in front of the meeting-house, beckoned to the people to stop. Men and women, caused to hear, curious to

the matter for himself. Not, if a Baptist church says to those Presbyterians who have not been scripturally baptized, "You are not entitled to a seat at the table with us," they at once raise the cry of "exclusiveness" and "bigotry." They, forsooth, must determine the matter of baptism for themselves, but will not accord to others the same right.—*Christian Era.*

The Inexhaustible Treasures.

Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearls gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for 6,000 years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion.

Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing.—For, when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness or veiled in the smoke of a burning world, the fullness that is in Christ shall flow on through eternity in the bliss of the redeemed. Blessed Saviour! Image of God! Divine Redeemer! in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy!—*Dr. Guthrie.*

Elder Knapp and the Universalist.

Not long since a Universalist minister challenged Rev. Jacob Knapp to a public debate, but he wisely declined spending time and strength over such a man. He assigned the following good reasons for wishing to have nothing to do with any such controversy:

1. A man who professes to believe the Bible to be a revelation from God, and then denies or perverts all that God has said in that Book, upon the future and eternal punishment of the wicked, cannot be an honest man.

2. No person can be a sane man, who, when God says, "He that believeth not shall be damned," he means, all shall be saved, whether they believe or not; or, that the fair interpretation of the passage, The wicked shall be turned into hell, with all the nations who forget God; is, that they shall be received into heaven. Or, that if a man takes the broad road, which God says leads unto destruction, he will come out in life everlasting; or, supposes, when God says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it;" he means wide is the gate, broad is the way that leadeth unto life, and all go in thereat; who, when Jesus tells him, "He that believeth not the Son shall not see life," turns around and says, "Well, I think that you mean we shall all see and enjoy life, whether we believe on the Son of God or not?"

3. No man is worthy of public notice or respect, who teaches that a life of drunkenness, of profanity, adultery, and murder, will as surely lead to heaven, as a life of holy conformity to the requirements of Jesus Christ and a strict compliance with the laws of our moral, intellectual and physical being.

4. I cannot, in conscience give prominence to, or seemingly countenance, by public controversy, any man whose teaching is not designed to save men hereafter, nor to make them better here, but rather worse, by taking all off the restraints of God's holy law; by opening the sluices of human depravity; by ventilating the volcano, and throwing the reins upon the neck of depraved men and letting them ride on to destruction.

At evening time it shall be light.

Zechar. xiv. 7.

This beautiful promise is recorded because it embodies a principle or law of the kingdom of grace. In the noon-day of prosperity, we are tempted to become proud and vain, selfish and worldly-minded. When the sun begins to decline we are tempted to murmur or despond. But when the shadows grow broad and dark around us; when we see that the night is surely coming, we awake to a sense of our weakness and our guilt.—We feel our need of God, and are willing to honor him. We pray in faith, we toil in self-denial and humility, and the clouds become luminous. The gathering gloom changes to radiant glory. Joy and hope take the place of fear and despair. A thousand times has it been so in the history of the Church. A thousand times has the day dawn burst forth from the darkest clouds—has the light appeared while the unbelieving world were saying "it is evening."

We always have hope for a Church, however weak, however burdened, when its members are driven from all trust in man, and fall down with their load of debts, discouragements and fears, at the Master's feet. Our extremity is his opportunity. He waits until we have tried every other resource and found it as "the heath in the desert." He waits until it will be manifest to all that the deliverance is from him, and then he works wondrously, with Divine wisdom and energy. He brings water from the rocks. He opens men's hearts! He raises up instruments and agents as they are needed. He enables one to chase a thousand and two to put ten thousand to flight.

The history of the Church is crowded with instances illustrating this law.—Some of them are recent and near.—They teach us never to despair in regard to the final success of anything that has been begun with a sincere desire to glorify God. He may for a time leave his people to their own chosen way, or permit their faith to be tried.—But when, by repentance or by faithful continuance in well doing, they show that their hope is in him, he appears for their deliverance. He gives them songs in the night.

Is this article read in any place where the cause of Christ is in the dust, or by any one who feels that darkness is gathering about his soul? We earnestly exhort him to remember this sweet promise, and to have faith in it—to plead it before God, and ere long, we believe, he will see its fulfillment around him, and will experience it within him. "At evening time it shall be light."—*Gen. Ch. Herald.*

New Mexico.—The missionaries in this territory are often times exposed to severe persecutions from the priests and the ignorant crowds incited by these bigoted enemies of the truth.—Rev. J. D. Shaw writes from Socorro, January 6th:

"Last Saturday, as I was preaching, I was attacked by a mob set on by the priest, and stoned and driven from my stand amidst shouts and stones and firing of guns. I received several shots from the guns, but only one did me harm. When I reached the public road I commenced preaching again, amid a shower of stones, expecting to fall a martyr for the truth, but God miraculously preserved me. I continued to preach, and told them to kill me if they wished to, but I should preach all their shots took effect. After awhile the mob went to drink, and a congregation of three or four hundred remained attentive till I was so hoarse I could speak no longer, but I had a glorious time preaching: the next day I baptized 5, and the next day one. The priest is burning Bibles with his own hands; he tells the rabble publicly to beat us with clubs whenever we attempt to preach or read the Bible."

CLOSE COMMUNION.—A writer in the Biblical Recorder makes the following statement:—"Some years ago, a citizen of the place embraced religion, and, unbaptized, presented himself for communion in the Presbyterian church. The elements were denied him. And on Monday, and Elder was sent to explain to him, that they had no doubt as to his conversion, but as he had not been baptized he could not be permitted to commune."

Here is the gist of the whole matter. That brother doubtless answered a good conscience in thus desiring to sit at the Lord's table, as much as if he had been sprinkled in infancy. But the church

the matter for himself. Not, if a Baptist church says to those Presbyterians who have not been scripturally baptized, "You are not entitled to a seat at the table with us," they at once raise the cry of "exclusiveness" and "bigotry." They, forsooth, must determine the matter of baptism for themselves, but will not accord to others the same right.—*Christian Era.*

QUESTIONS WELL ANSWERED.—A sophist, wishing to puzzle Thales, the Milesian, one of the wise men of Greece, proposed to him a rapid succession of the following difficult questions. The philosopher replied to them all without the least hesitation, and with how much propriety and precision, our readers can judge for themselves:

What is the oldest of all things?—God; because he always existed. What is the most beautiful? The world; because it is the work of God. What is the greatest of all things? Space; because it contains all that is created.—What is the quickest of all things?—Thought; because in a moment it can fly through the universe. What is the strongest? Necessity; because it makes men face all the dangers of life. What is the most difficult? To know yourself. What is the most constant of all things? Hope; because it still remains with man after he has lost everything else.

PUBLIC SPEAKING.—Hall's Journal of Health makes some suggestions on the management of the voice, which our clerical friends may turn to account:

"Many young clergymen of great promise have prematurely died, in consequence of their mismanagement, in one or two particulars. They speak on two high a key from the beginning, not giving the lungs time to warm up to bring themselves up to the effort. A good traveller does not start on a trot, when he wants his horse to make a good journey that day. John Newland Maffitt could speak with a slight effort at the end of an hour's sermon, loud enough to be heard by thousands, but he always commenced on a low key. His first hymn and prayer were scarcely audible. The next important step was to cool off very gradually, before leaving the assembly, when the discourse is ended—summer time, bundle up warm before leaving the house, and walk away quickly away.—Many an excellent minister has sacrificed his life by the neglect of these precautions."

DEEDS.—Deeds are greater than words. Deeds have such a life, mute, but undeliable, and grow as living trees and fruit trees do; they people the vacancy of time, and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent, judicious assimilation and secretion it has of progress and resistance, of force to grow, will then declare themselves.—*Carlyle.*

HOW ROME TREATS THE BIBLE.—The Roman Catholic Bishop of Strasburg has issued a circular recommending all persons in his diocese to burn Protestant Bibles, and all books and tracts published by Bible Societies. He refers particularly to the Society for Promoting Christian Knowledge, which he calls that "gloomy society."

THE FIRST PAPER-MILL IN AMERICA.—The earliest paper-mill established in America was at Elizabeth, N. J. It was purchased in 1730 by William Bradford, Royal Printer of New Jersey and Pennsylvania. The second American paper-mill went into operation in Boston, and was aided by the Massachusetts Legislature.

Aphorisms.

BY DR. A. ALEXANDER.
The object of all knowledge is truth. The essence of all moral goodness is love.

The spring of all spiritual activity is faith. The foundation of every virtue is humility.

The first duty of a sinner is repentance. The fountain of all blessing is Jesus Christ.

The source of all grace and peace is the indwelling of the Holy Spirit.

Our own happiness is best promoted by seeking the welfare of others.

The most effectual security against evil is trust in God.

The most valuable riches is contentment.

The best antidote against melancholy is occupation.

The surest remedy against the fear of death is the hope of Heaven.

The greatest enemy of human happiness is sin.

The most effectual means of obtaining good for ourselves and others is prayer.

The life of a Christian is a warfare.

The life of a Christian is a warfare.

Secular Intelligence.

It is a Chinese maxim, that for every man who does not work, and for every woman who is idle, somebody must suffer cold or hunger. All loafers please notice.

The population of the United States increases one million a year, or two thousand every day.

The Trouville (Ga.) Watchman of the 19th instant says: "A corn tassel was yesterday brought to us from our garden."

Assistant Postmaster General King has decided that making a paper with a pen or pencil for the purpose of attracting the eye, does subject it to letter postage. This is an important and satisfactory decision.

Rev. William G. Howard, D.D. of Chicago, has been preaching of late in New Orleans, papers of which city speak him an eloquent preacher, in laudatory terms. The Mississippi Baptist heads one extract thus: "An American Struven."

A despatch from New Orleans states that "several bad cruises have occurred above that city, which threaten great damage. The water is higher than it was last year."

Rad. Clowry. The Mobile Mercury states that Col. Croon, of Greene county, Ala., sold 30,000 pounds of pork last year, after reserving 40,000 for his own use. All this was made up of a field of red clover, which has not been replanted in seventeen years.

No DANGER OF A FAMINE.—We learn from our exchanges that the growing wheat crops in Upper Georgia, East Tennessee, Virginia and Kentucky are unusually promising, and the prospects are for the best crop that has been harvested for years. So much so.

London is rapidly extending its boundaries. It now covers an area of 121 square miles, equal to a square of 11 miles on the side. The population in this area amounted in the year 1801 to 958,863, and in the year 1858 to 2,342,336. The London of 1858 is larger than three Londons of 1801. It has now a larger population than the six New England States.

WHAT IS NESTLE'S?—The Knoxville Chronicle of April 1st says: "We have been conversing with a number of our farmers during the past week, and they give us cheering assurances of their prospects for a good crop of wheat. What was never known to look better than the present time."

KISS COTTON.—The London Times, in an article on cotton, says: "England is what is by virtue of its many factories and its commerce, and of those many factories cotton is the staple. A real security of cotton would be equivalent to a real fame among larger areas of our population, and the difference to the country was fairly compared by Lord Stanley, in Friday's debate, to the difference between a war income tax and no income tax at all."

THE NEXT PRESIDENT.—The following is the vote to which each State will be entitled to at the next Presidential election:

Delaware 3; Maryland 8; Virginia 12; North Carolina 10; South Carolina 7; Georgia 10; Alabama 9; Florida 3; Texas 10; Louisiana 8; Mississippi 7; Missouri 9; Arkansas 7; Tennessee 12; Kentucky 12; Illinois 12; Oregon 3; Maine 3; New Hampshire 3; Massachusetts 15; Rhode Island 4; Connecticut 6; Vermont 3; New York 35; New Jersey 12; Pennsylvania 27; Ohio 23; Michigan 10; Indiana 11; Wisconsin 10; Minnesota 3.

IVES OF 303 electors from the free States.

EXT.—We have been out of Capt. J. A. engaged for several to the United States, on three or four campaigns, and he has been practically one of the army.

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the will of his Heavenly Father, he may be formed a work which shall result in blessing to his family and friends.

ACHES, April 18, 1859.

DEAR, at the residence of her son in Tallapoosa county, Ala., on the 3rd day of April, 1859, Mrs. ELIZABETH WYATT, consort of William Wyatt, deceased, in her eightieth year. She was a member of the Baptist Church at Saint Creek, and had been for several years a devoted member.

She was baptized into the fellowship of the old station Baptist Church, Henry county, Ga., in the year 1828, by Rev. Benjamin H. Wilson, and has ever since that time lived a pious, upright life. From the peculiar circumstances of her day, we are made to believe that she was truly for the death, and perfectly resigned to the will of that God whom she loved and trusted through many trials, troubles and afflictions in this life. She died without a struggle, and without a moment's warning in affliction a few minutes before her death she was in her usual health; but in a few short moments her spirit had taken its flight to the Spirit land. For several months past she had spoken death with perfect composure, and seemed willing to go and be with Christ, whom she trusted would pass through the Jordan of death with her that she might see no evil there. We will not seek for Grandmother, though she is gone, for she has truly fought a good fight and run the race and henceforth there is a crown laid up for her, in the mansions of glory. D. J. F.

Several bad cruises have occurred above that city, which threaten great damage. The water is higher than it was last year."

Rad. Clowry. The Mobile Mercury states that Col. Croon, of Greene county, Ala., sold 30,000 pounds of pork last year, after reserving 40,000 for his own use. All this was made up of a field of red clover, which has not been replanted in seventeen years.

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