

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, June 7, 1851.

KEEP BEFORE THE PEOPLE.

The *Tennessee Baptist* is a weekly paper, published on Saturday, June 7, 1851. It is published for the Proprietor, by J. M. McKim, at No. 101 North Second Street, Nashville, Tenn. The price is \$1.00 per annum in advance, or \$1.25 per annum if paid for at the end of the year. Single copies are sold at 10 cents. The paper is published for the Proprietor, by J. M. McKim, at No. 101 North Second Street, Nashville, Tenn. The price is \$1.00 per annum in advance, or \$1.25 per annum if paid for at the end of the year. Single copies are sold at 10 cents. The paper is published for the Proprietor, by J. M. McKim, at No. 101 North Second Street, Nashville, Tenn. The price is \$1.00 per annum in advance, or \$1.25 per annum if paid for at the end of the year. Single copies are sold at 10 cents.

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RELIGIOUS LIBERTY IN GERMANY.

We are often asked what measures of religious liberty will be secured by the recent revolutions in Germany? What is the present state of things in this respect? An intelligent reply to these inquiries cannot be given in a single sentence. There is now freedom to worship, but not without conditions and disabilities which are unjust and annoying. Difficulties will increase, and hindrances be multiplied. Eminent men in the Church and the State will unite in bringing about this result. Prussia has great influence in all the German States. Her power is feared by the people, and courted by the petty kings and princes. The Lutheran is here the established Church. Like every other system of State religion, it is necessarily intolerant in its character. Like the Roman Catholic, it is predisposed to restriction and persecution. Some of the best men and most evangelical Christians are among the foremost advocates of the Union of the Church and State. In the severance of the Church from the Government, they see the destruction of both. The new order of things has filled them with doubt, and smitten them with alarm. The recent revolutions have cut the masses loose from the dead form of a living Church; and as they stand up to examine the claims of that organization, to which they had before bowed down, they are more than suspicious that it gave impulse and power to the absolutism which had pressed them so heavily in years gone by. The consequence is, that the State sanctuaries and ministers of religion have been forsaken in many places, and congregations have been greatly diminished in this. This seems to the defenders of the State Church and the Doctors of Theology in the Universities, an abandonment of religion, and contempt for Christianity. They charge the result to a desire to loosen the bonds of union between the civil and religious government. They look on its dissolution with deepest dread. It is not strange, under these circumstances, that the ablest men, and the most eminent Christians in the Universities at Berlin and Halle, and the most prominent pastors in the establishment, are the uncompromising advocates of the old system, and the sturdiest champions of the special privileges of the Lutheran Church. It is to them the true Church, and as its religious men cannot leave this matter to the choice of individuals, and the apathy of the masses. The Government must furnish a religion, and supply every man with what they have furnished; the subject must then purchase and support that which the Government has supplied. These views are widely entertained and industriously promulgated, and defended by men distinguished for their talents and piety. Their influence is pernicious. There is no more enterprise for promoting the spiritual interests of men. The *Christian man* is lost in the Christian State, and the individual responsibility is not felt. The Government has already made provision for the necessities, and provided means for making it available for all.

There is no difficulty in perceiving how such a Christian public sentiment should be unfavorable to the unrestricted effort of men who dissent from the Church establishment. All endeavors to enlighten or influence the minds of men with reference to matters of religion, are not only deemed unnecessary, but pernicious. They partake of the nature of riots, and contain the elements of revolution; and the State provides means of instruction on these subjects, and suppresses, and off that it deems

necessary. To seek this end in another way, or to do more of this work, is to impeach the wisdom or fidelity of the State. Inasmuch as freedom to worship was one of the privileges most earnestly sought in the recent revolts of Prussia, and the other German States, and one which would be most effectively used for the benefit and improvement of the masses, the kings and princes will be slow to remove the present disabilities of all dissenting sects. The promises which were made to the people in this matter, will be among the last to be kept in the spirit in which they were understood to have been made. Already in Prussia, the un-entitled Christians find themselves threatened with some more formidable difficulties than were in their way before the revolutions. These difficulties will be multiplied, and the impositions will be made heavier, until they provoke new resistance. In some of the principalities they are already deemed intolerable, and appeals have been made from the decisions of the constituted authorities. There will be base assumption and manly resistance, until new outbreaks bring on confusion again. Difficulties cannot but be multiplied, and perplexities increased until justice is done, and untrammelled freedom to teach and to worship is granted.

The pathway which lies between the present position and that place, the interval of time which must elapse between the present hour and that day of promise, is full of darkness and distress; but the goal will be reached, and the day will dawn. Princes and people will be dashed against each other, and thrones broken to pieces. All this might have been avoided. It has been in the power of Frederick William to make his name more illustrious than that of his illustrious ancestor, the great Frederick, and to send its memory down through many generations, enshrined in the affections of grateful millions. He did not know the time of his gracious visitation. He is incapable of great and noble deeds; shut up in his own contracted selfishness, he must bide his time, and be pushed out of the way. The day of religious liberty will rise on Germany, ay, on all Europe. The land of the Lutheran Reformation will ere long enjoy the freedom to worship God. Whatever evils must be encountered, in the intervening night, the Sabbath-day of peace and rest draws on, when all who will may worship God in spirit, and without fear.—*New York Recorder.*

BRO. JONES' LETTER.

We consider this letter will be read and duly weighed by the Editors of the Banner and Advocate. No unwillingness, but a willingness, has ever been manifested on our part to discuss calmly and courteously the great points that separate Baptists and Pedobaptists, and to eschew all personal reflections. We have again and again proposed and urged it upon these Editors, but how have our advances ever been met?—With contempt and arrogant scorn, with unchristian and unmanly slurs and insinuations. The world knows this. But we are willing to forget and forgive all—and we re-offer calm and Christian discussion, and an interchange of articles.

We again propose to the Editor of the Advocate to copy Mr. Chapman's Review of Mr. Baker, if he will copy Mr. Baker's Review into the Advocate. This is fair and equitable. Will he do it?

Again—to show the Advocate that we are willing to lead off in the matter of discussion as proposed by brother Jones, we offer to support and defend the following propositions:

I. The government and organization of the M. E. Church is neither scriptural nor democratic, but anti-scriptural and aristocratic, and should therefore be not supported by either Christians or Republicans, since it is neither the Church of Christ, nor a branch of his Church.

We will affirm. He deny.

II. The Holy Scriptures teach that pouring to represent the baptism of the Spirit is the only mode of Christian baptism.

The Editor of the Advocate shall affirm.

III. John's baptism and ministry belong to and were a part of the Christian dispensation.

We will affirm.

IV. The Holy Scriptures plainly teach that the infants of believers are the proper subjects of Church membership.

He shall affirm.

V. The Scriptures clearly teach that "seekers," unconverted persons, professing penitence, are proper subjects of Church privileges—any or all.

The Editor of the Advocate shall affirm.

VI. The doctrine of the possibility of a believer's apostasy, is an unscriptural and pernicious doctrine.

We will affirm.

VII. The intercommunion of all who profess Christianity, is warranted by the Sacred Scriptures and the Discipline of the M. E. Church.

Mr. McFerrin shall affirm.

The above propositions will be discussed with Mr. McFerrin orally, in any town of 1000 inhabitants in Tennessee, at any of our week's notice. Or, if he prefers to do so, we will discuss them in a series of articles in the papers we edit. Each article, whether in advance or reply, not to consist of more than four columns of Tennessee Baptist matter, provided that all the articles on both sides be faithfully copied into each paper.

Is not this fair and equitable? We appeal to the world for its decision.

We make the same offer to Messrs. Lowry & Chadick of the Banner of Peace, with the following alterations: Insert the C. P. Church in the 1st proposition, instead of the M. E. Church.

Let the 2d proposition stand—and they affirm it.

We will affirm the 3d.

They affirm the 4th.
And we will deny the 7th.
The discussion to be oral or written, in either case under the above proviso.

There, gentlemen, professed Christian Editors, we offer you the above propositions with all due deference, for Christ's truth sake alone. Will you meet them to the world demands, and has a right to expect, that Christian ministers and Editors should do? If the Scriptures teach or disprove these doctrines, we can make it appear beyond contradiction or gainsaying—and why should we refuse to do so—and thus aid directly in bringing this "punic war" of religious controversy to a close. The world, and all veritable Christians will receive the truth and go where it leads them, and it will lead them into the *One Fold* of the One Shepherd. We await an answer.

JUDSON'S MISREPRESENTATIONS NAILED.

Messrs. Lowry of Lebanon, and Chapman, are now occupying unenviable positions before the public. Mr. Lowry has introduced a quotation into his sermon which he professed to quote from Judson, (but now can't tell for a certainty where he did get it,) which makes Mr. Judson say, that Romans 6: 3, 4, does not allude to water baptism, and Mr. Chapman follows suit. We have called upon Mr. Lowry for his authority, and he can't find it, and enquires of us after some old copy of Judson on baptism, to see if it is not that!! Don't he know where he found the quotation?

Mr. Chapman, in the debate at Lebanon, made a merciless assault upon the private character of Mr. Judson, and quoted from Pond (a *redo*) to sustain him. Now, there are certain facts touching this Pond case, worthy of attention. That Mr. Pond did answer Mr. Judson, and as Pedobaptists are wont to do now, with some slurs upon his personal character. But to his credit be it recorded, that these he shortly after recalled, and expunged them from the subsequent editions of his work. But Mr. Chapman is still circulating them!!

In an article published by Mr. Pond on the "Connection of the Missionary Enterprise with the Cause of Learning," he says, Dr. Judson a high compliment, and in a note he says, "I am happy in the opportunity thus afforded me of paying what I conceive to be a merited tribute to the high missionary character of Dr. Judson. It will be recollected by many who read this article, that soon after his change of sentiments, and the publication of his sermon on the subject of baptism, I published a reply to his sermon, in the introduction of which some things were said impeaching the motives of Dr. J., and implicating, to some extent, his Christian character. The course since pursued by Dr. J., his labors and sufferings, his zeal, his consistency, his well directed and successful efforts in the best of churches, and especially after the explanation he has made of some things which, at the time of his change, were regarded by many as mysterious, I think no one can question the purity of his motives, or the distinguished excellence and devotedness of his Christian character."

From later editions of my work on baptism, I have expunged every thing which could be interpreted as disrespectful to Dr. Judson.

This *retract* is worthy of a Christian, who had inflicted an injury upon an innocent and unoffending brother. But all the labors and sufferings—all the zeal and constancy—and successful efforts in the cause of Christ, and triumphant death, are not enough to screen him from the slanderous tongue of J. L. Chapman! Though Mr. Pond publicly withdrew his implications, and made every satisfaction a Christian could or should make, *ELF* ELEVEN YEARS AGO, Mr. Chapman still retains the slander, intent upon making the public believe that *all* of our writers and historians are either ignorant or wicked men, engaged in endeavoring to spread a broad heartless system of religion."

We say the position of Mr. Judson's slanders is any thing but enviable—pass them round.

THE REV. MR. LOWRY.

This gentleman gives us a small specimen of the most contemptible meanness for a professed minister, and Christian editor, that has ever fallen under our notice. He quotes the letter with which we were deceived, purporting to be from L. Brien, and our remarks, and then adds the following: "The above letter and accompanying remarks, appeared in the last Tennessee Baptist. We wish merely to state, that brother Brien, whose name is subscribed to the communication, is still a Cumberland Presbyterian—has not been immersed, nor do we believe he expects to be. An explanation from the Editor of that paper is certainly due in this case, and the public have a right to expect it. We forbear comment in reference to this imposition; having no wish to inflict wounds upon the innocent feelings of our Baptist brethren. They will doubtless feel deep mortification at the position of Mr. Graves.—Eds."

We would say to Mr. Lowry—that he will find our remarks in this paper, that he may find all his sympathy for his Baptist brethren—we assure him they are not hurt, nor do they feel deeply mortified at our position—mortified at our position! How? because we have been imposed upon by some of Mr. Lowry's Pedobaptist brethren—for all the world knows no Baptist or friend to Baptists ever forged that letter to impose upon us—no sir, Mr. Lowry's own Pedobaptist brethren (pedos) or some one, or ones under their influence, did the thing, and endeavor to place us in the position this Mr. Lowry insinuates we occupy—i. e. that we forged that letter! We see through the whole plot,—yes sir, the whole of it—and

that haste on the part of Mr. Lowry to fix the impression—the more inclined us to believe that it was a piece of his own work. A man who could, in the face of Christianity, write and insinuate as he has done above, is capable of writing just such a letter—or stand god-father to the christening of the imposition. Send us a fair and attested sample of your hand writing, sir, we demand it of you. We want to compare it with the letter. Baptists mortified! Yes, mortified and indignant, to think that Pedobaptists will stoop to so low and base a thing, in hope of manufacturing a weapon with which to kill us. We are not hurt by this Pedobaptist trick. Now we advise you, Mr. Lowry, to find that copy of Judson's work which contains the sentiment, which you have ascribed to him, on Rom. 6: 3, in your sermon, and see if Paul did actually say we are *buried*—and not so ready to jump out of your clothes, because some of your brethren succeeded in deceiving us by a forgery. You are the one who should be mortified. Send us your "hand write."

FIRST FRUIT.—A sister in Alabama sends this week \$10, as her first offering to the New Bible Board. This is the first money that has yet reached the Treasury. Are there not one hundred sisters in the South who will do likewise? And where are our brethren?

MOST DISTRESSING BEREAVEMENT.

Dread, of desertion, after a lingering illness of several years, which ended in a convulsive chill, Old Mr. Open Communion, in about the 150th year of his age, and distressing to say, though a member of Pedobaptist churches, in full fellowship, during all this period, he died without hope, in great anguish.

Though we never had any respect for him when living, knowing him to be a consummate hypocrite, yet we wish not to abuse his ashes.

"Requiescat in pace."

The following obituary notice will be read with "mournful interest" by a large number of his former friends:

OPEN COMMUNION FORBIDDEN BY A BISHOP OF THE METHODIST E. CHURCH.

Brother Graves: In looking over "A Discourse on the Administration of Discipline," preached before the New York, Providence, New England and Maine Conferences, by Elijah Hedding, D. D., Bishop of the Methodist Episcopal Church, and published at the Conference office, I find the following:

"Is it proper for a preacher to give out a general invitation in the congregation to 'members in good standing in other churches' to come to the Lord's Supper? No. The rule in that case is as follows, and ought to be strictly adhered to: 'Let no person, who is not a member of our church, be admitted to the communion without examination, and some token given, by an elder or deacon. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our Church.'"

How any Church can complain of another for being close communion, and yet so strictly adhere to the foregoing rule, passes comprehension. One can hardly conceive how a Baptist Church, or any other, could adopt any stricter rule of communion than that contained in the last sentence quoted. This is a death blow to open communion. With this he breathes his last.

Pious, &c.

From the Baptist Banner.—The following letter was published in the Holston Christian Advocate, and the Western Christian Advocate copied it last week, placing over it the significant designation, "Signs of the Millennium."

"A few Sabbaths ago, the pastor of the Presbyterian Church, at Tazewell, Tenn., held a sacramental meeting, and was assisted by the Rev. Mr. Minnis, who is to be one of the editors of the new weekly paper that denomination is soon to start in your city. On this occasion, Mr. Minnis gave the poor Methodists a raking down. He said the Methodist Church had gone down, and was still going down. He said the Methodist Church had little religion or piety—that in ninety-nine cases out of a hundred, her members had no religion. He declared that he could not invite such to the table, and ventured the assertion, that in less than fifty years the whole Church would go down, and called upon the young persons present to witness that he said and to notice hereafter that his prediction would be verified. Mr. Glenn, the pastor of the Tazewell congregation, got up and endorsed what Mr. Minnis had said."

And the occurrence narrated in the letter, all took place on a sacramental occasion, and, of course, on such an occasion those ministers who officiated, were, as the editor of the Presbyterian Herald would say, enjoying their "most spiritual frame of mind." How loving those brethren who, advocated free communion!! The fact is, such occurrences as the one given in the letter quoted above, are just about as frequent as an expression of the *real* sentiments of those who advocate open communion, is given on the subject. It has been stoutly maintained recently by the advocates of free communion, that Chris-

tians can never successfully contend with infidelity, until the unity of Christ's body is displayed at the communion table. But the infidel, who has not sufficient penetration to know that such inter-communion is a mere display, without the reality, would be a feeble opponent of Christianity. We are told that the "Methodist church has taken in the drunkard, the swearer, the gambler, the horse-racer, the notorious black-leg, and takes them up to the sacramental board," and with such we are required to partake of the sacrament by way of displaying to the infidel world that we are one in Christ. How overwhelming would be such a display to the infidel!

If the Methodist church "takes in the swearer, the gambler," &c., as these two Presbyterian clergymen say, they are bound, if they act out the doctrine of free communion, to sit at the Lord's table with just such characters as the Methodists receive into their fellowship. They cannot escape it! The principles of free communion lead them to extend an invitation to all such as are in regular standing in their churches. They cannot designate, in extending the invitation between members of every church commune together, and if there is known wickedness among them, each becomes partaker of other's sins.

The doctrine of open communion will do well enough to perplex the minds of young converts, and to cause the weak minded to hesitate in the path of duty, but utterly fails in its practical operations. It is very questionable if one out of every fifty, who professes to cherish the doctrine of open communion, ever partakes of the Lord's Supper with any other than their own denomination. Let all who read this article count up the number of times you have seen Presbyterians sit down at the sacramental table in a Methodist church. It doubtless will not be difficult to comply with this request? Only a few days since we heard a Methodist and a Baptist discussing in a very friendly mood, the subject of communion; a Presbyterian gentleman was present, sided, of course, with the Methodist.

The conversation had long progressed, till the Methodist turned to the Presbyterian and said: "But you was at our church last Sunday, and I did not see you commune. Why did you not commune with us?" The Presbyterian, evidently disconcerted by an answer from a quarter he had not expected, replied, "I do not feel like going forward."

This is the practical operation of open communion. We hear much talk about open communion, and see much written in its favor, but who practices it? Echo answers who?

DELINQUENT SUBSCRIBERS.—A contemporary says: "We have upon our list of subscribers some few names of persons who are indebted for the paper from three to ten years." Fie! Fie! Have these subscribers no conscience?

QUEST: Why is the subscription list of a religious paper less valuable by 25 or 33 per cent., than those of political or literary papers?

Because non-professors who support these papers, are more honest than professed Christians—i. e. they pay up more promptly, and there is less who refuse to pay at all—less who move off and leave their papers unpaid for, to be sent back by the Post-master.

What a picture of religious depravity would the history of the subscription list of any religious paper present!

Nearly one third of the subscriptions due religious papers is lost! This accounts for the failures of so many, and the hard living of three-fourths of those now in existence—gratuitously edited.—*Exchange.*

ARE these not disgraceful truths? Our experience, so far, establishes their truth. Any brother can have what is due us on our subscription list for one-third less than it calls for. Only think, from \$1500 to \$2000 lost to the Tennessee Baptist year! Think again: one thousand professed Baptists who subscribe for their paper, and enjoy the fruit of a poor brother's toil, labor, and money, to buy his paper and print it, and then contrive some excuse to cheat him out of it,—refuse to pay for it—or what worse than honorable stealing, move off without stopping his paper, for which he owes from one to three years! It is downright robbery—is it not brethren? We are determined to lift our voice against this sin—it is as heinous as sprinkling, pouring or infant baptism, to the person who commits it,—for it, like them, is an open violation of God's Word. Brethren, ought these things to go by? We say these things, because we feel them, for with all our labor and sacrifices, our paper is to-day burdened with a debt of more than \$6000, by non-paying subscribers. Would all who owe the Baptist, but pay up, we could furnish a paper at least one third larger and better than the present—and enjoy the pleasure of preparing our weekly visitor with good things for our brethren.

We say not these things to our subscribers who do pay in advance, or at the end of the year—but to those who *don't* pay. Our friends upon whom the paper has ever relied, can remedy this in part, by increasing the number of responsible subscribers, and those who have been a little remiss, by "rendering unto Caesar the things which are Caesar's."

Bro. Chandler's fifth letter; he comes out of the woods. 150 days and nights in the woods in seven months—7000 converted, and near half that number sanctified. Brother Mead, about 90 days and nights, about 2000.—*Bishop Ashbury's letter in the Methodist Advocate.*

Will Mr. McFerrin have the goodness to inform us what the bishop meant by 3500 persons being sanctified in 150 days? If he can't tell what the bishop meant, will he please inform us what he understands by it?

OUR BOOKTABLE.

Messrs. Toon & Rutland, (successors to Graves & Shankland,) have laid upon our table several new and interesting works:—
"Course of Creation, a popular treatise on the structure of the Earth, and the History of Creation, by J. Anderson, D. D., a scientific geologist of Scotland." This work is brought out in superlative by Wm. H. Moore & Co., Cincinnati, who also publish "The Foot Prints of the Creator," by Hugh Miller.

These works must become theological, from the fact that infidelity during the past fifty years has sought to trench itself behind geology—those false systems or theories of the science which overthrow the Mosaic record. Skeptics of this sort can now be found in almost every congregation. The great battle between infidelity and Christianity will be fought on this ground. Every minister and intelligent Christian, who wishes to fully prepare himself for this conflict, should procure.

1. Foot Prints of the Creator.
2. Course of Creation.
3. Preadamite Earth.

Our young ministers should devote themselves to this particular study.

We are indebted to Messrs. Toon & Rutland for the Scriptural and Historical Arguments for Infant Baptism Examined, by Rev. J. T. Smith, A. M., published by the American Baptist Publication Society, price 35 cents. It is a little rich work—one of the class of publications we so much want. We shall notice this again, and give copious extracts.

We congratulate the denomination in the State, and ourselves, that we have been able to secure the energies, talents and means of these brethren, to carry forward our great denominational book enterprise. We regard it as an acquisition of the first importance to our cause. We hope, expect and believe, that our brethren will now take hold of this concern, patronize it, send in your orders for school books and stationery, as well as religious and miscellaneous books. Every dime bought helps some.

They have already laid in several large invoices, and one of the firm goes east in a few days for a large and general stock.—Those wanting rare books or foreign works, will visit the approaching anniversary, or those bounds. We hope the brethren will receive him warmly, and liberally—and the whole South and West co-operate as a unit with the newly organized Bible Board. In union is our strength. United we stand.

A CHANGE.
We have at last consummated an arrangement which we have long desired, and now announce it to the denomination in the State and South-west.

We have sold out all our interest in the Book Store to Messrs. TOON & RUTLAND, two staunch Baptists, who are quite extensively known in the State, as trust-worthy and business men. They are now laying in a large and extensive stock of books, and will be able to supply the demand on the most liberal terms. See their advertisement. We shall in future devote our undivided attention to the interests of the Publication Society, and the publication of the Tennessee Baptist, and religious and denominational books. This arrangement we are confident will give universal satisfaction.

ABSTRACT OF THE REPORT OF THE BOARDS OF THE SOUTH-ERN CONVENTION.

The Secretary of the Board of Foreign Missions, (Rev. Mr. Taylor,) read an abstract of the report of the Board. We state a few of its leading points.

There was a balance in the Treasury at the close of last year, of \$4,181 39 Collected since \$1,889 01

Total \$25,960 40 Expended during the year \$14,100 06

Balance in the Treasury \$11,870 35 The Secretary of the Domestic Mission Board read a very able Report, from which we note the following particulars:

Fifty persons have been employed by the Board as preachers and agents. There are 125 stations supplied with preaching. During the past year 4,150 discourses were delivered at these stations. During the year 450 persons have been converted and baptized; 160 others professed religion; 15 new churches organized, 10 meeting houses completed and nine others commenced.

The receipts for the year ending the 1st of April last, were \$12,175 16 Balance on hand at the close of last year 1,746 60

Total \$13,922 85 Expended 10,916 55

Balance on hand \$3,006 00 The increased receipts over those of the preceding year, are \$2,058.

BIBLE BOARD.—This Board is located in this city. Several meetings have already been held, characterized by great zeal and unanimity of feeling. We have already seen enough to know that this Board intends to do its duty. Brother Buck has accepted his appointment, and will remove his family to this city, so soon as convenient. He will enter upon the vigorous prosecution of his duties in a short time.

Brother Gayle has been appointed agent for West Tennessee and Mississippi, and will visit the approaching anniversary, at those bounds. We hope the brethren will receive him warmly, and liberally—and the whole South and West co-operate as a unit with the newly organized Bible Board. In union is our strength. United we stand.

THE SPOUSE TRADE OF Key West, Fla. is a business that has recently sprung into existence. One mercantile house there has many hands employed in curing, cleaning and packing, and has already made shipments to New York. Six bales packed can be packed by three men.

THE AORTA, or principal artery of a whale, measures about a foot in diameter, and the quantity of blood thrown into each pulsation, has been estimated at ten to fifteen gallons: the rush of this is quite audible to the harpooners about to strike the animal.

A FINGER RESTORED.—The *Georgetown Reporter* states that a gentleman of that place, a few days since, while cutting in, accidentally amputated one of his fingers; his finger was not found for nearly an hour when it was skillfully united with the stump by Dr. Snyder, of Georgetown, and is now rapidly healing up.

MUSICAL AUTOMATA.—Mr. Anthony F. the inventor of the American accordion has perfected nine automaton figures of the size of life, performing on different instruments, which, together, form a perfect orchestra of wind instruments. Included in the number of instruments are two flutes, one clarinet, two trumpets, three brass horns, and one bass-drum. The machinery for their management displays great ingenuity, and enables the inventor to produce polkas, marches, or opera music at pleasure.—*Philo. San.*

THE EVERGLADES OF FLORIDA.—By deepening the outlets to the sea, the water in the everglades could be materially lowered so as to reclaim land about the margin, and drain the numerous islands interspersed through this great waste of waters; but nothing more can be done. The waters of the everglades teem with fish of many varieties, and in such numbers as men need to believe. With a simple spear the fisherman may load his boat in a few moments. Wild fowls are there in such enormous flocks as almost to darken the sky, and game is abundant on the islands. Add to these the indigenous growth of cotton, arrow-root, of which the Indians make bread, and the attachment of the savage to such a spot is easily understood. To him it is almost a paradise.—*Tallahassee Sentinel.*

ANOTHER NEW ARGUMENT.—No man already convinced, has ever failed to find evidence every where for the truth of his creed. In our younger days we knew individuals who religiously believed in ghosts and goblins, and they seldom ever went out late at night without seeing several of every hue. Some years ago a young lady in New Jersey, bred in the Presbyterian faith, became tainted with Baptist views. Her family were in dreadful consternation. Her uncle who was an elder, labored to reclaim her from her error, and in the course of his argument, stated, as proof positive, that the Episcopals were wholly wrong, that Paul was baptized on the third story. "I do not remember to have seen that account," said the young lady. "It is certainly so," replied the Presbyterian elder, "I have read it a great many times in the Acts." The story I had from the lady herself.—*Watchman and Reflector.*

The last truth we learn is the blessedness of all truth.

BROTHER GRAVES.

As you seem to be a public servant, wish to ask you one question: Should being Baptists, associate in preaching ministers of other orders? It is a most earnest in our teeth.

ANSWER: "How can two walk together except they be agreed?" Amos 3: 3. "Be ye not unequally yoked together; unbelievers [those that believe and reject the doctrines and commandments of our Lord] for what fellowship hath righteousness with unrighteousness and what part hath he that believeth [all that God hath spoken] with an infidel [one who will receive only a part]?" what agreement hath the temple of [Christians who follow Christ in all things] with idols, i. e. with the temple of those who obey not God—prefer traditions of men, and making their idols.

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not, taste not, handle not the unclean, [have no society with them] and I will give you." 2 Cor 6: 14, 15, 16. F.

If any man obey not our word, by epistle, note that man, and have nothing to do with him—that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." Thes. 3: 15

Clippings and Chat.

GREAT FRENCH TUNNEL.—This work, three miles in length, is on the road between Marseilles and Avignon. height is thirty feet, and width twenty feet, and its depth below the surface ground six hundred feet. The cost is estimated at \$2,040,000.

THE SPOUSE TRADE OF Key West, Fla. is a business that has recently sprung into existence. One mercantile house there has many hands employed in curing, cleaning and packing, and has already made shipments to New York. Six bales packed can be packed by three men.

THE AORTA, or principal artery of a whale, measures about a foot in diameter, and the quantity of blood thrown into each pulsation, has been estimated at ten to fifteen gallons: the rush of this is quite audible to the harpooners about to strike the animal.

A FINGER RESTORED.—The *Georgetown Reporter* states that a gentleman of that place, a few days since, while cutting in, accidentally amputated one of his fingers; his finger was not found for nearly an hour when it was skillfully united with the stump by Dr. Snyder, of Georgetown, and is now rapidly healing up.

MUSICAL AUTOMATA.—Mr. Anthony F. the inventor of the American accordion has perfected nine automaton figures of the size of life, performing on different instruments, which, together, form a perfect orchestra of wind instruments. Included in the number of instruments are two flutes, one clarinet, two trumpets, three brass horns, and one bass-drum. The machinery for their management displays great ingenuity, and enables the inventor to produce polkas, marches, or opera music at pleasure.—*Philo. San.*

THE EVERGLADES OF FLORIDA.—By deepening the outlets to the sea, the water in the everglades could be materially lowered so as to reclaim land about the margin, and drain the numerous islands interspersed through this great waste of waters; but nothing more can be done. The waters of the everglades teem with fish of many varieties, and in such numbers as men need to believe. With a simple spear the fisherman may load his boat in a few moments. Wild fowls are there in such enormous flocks as almost to darken the sky, and game is abundant on the islands. Add to these the indigenous growth of cotton, arrow-root, of which the Indians make bread, and the attachment of the savage to such a spot is easily understood. To him it is almost a paradise.—*Tallahassee*

