The Tennessee Baptist.

T. P. BARNARD, J. R. GRAVES, Corresponding Editors. DEVOTED TO THE ADVOCACY & DEFENCE OF BAPTIST PRINCIPLES & DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST. Publishers and Proprietors: J. R. GRAVES, W. P. HAKER, J. R. ELLIARD.

Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. R. Graves, Editor.

VOL. XIII. Terms: TWO DOLLARS IN ADVANCE, THREE AT THE END OF THE YEAR. NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 29, 1856. NO. 13.

REFORM ARTICLES.

BY THE LATE BISHOP BASCOM.

ARTICLE II.

The policy and practice of Methodist rulers to place in obscure and irresponsible positions all those ministers favorable to reform, or to expel them—that Mr. Wesley never intended his followers to become an ecclesiastical establishment, headed by an Episcopal hierarchy affirmed—Methodist Episcopacy compared by Bascom to the Roman See in the days of the influence of Bishops, and would-be Bishops in the Conference, to crush reform—the preface of the Book of Discipline undoubtedly false!—Methodist Bishops self-created and self-styled!—Mr. Wesley was himself expelled from the Methodist Episcopal Church on account of his opposition to the order of Bishops!!—The Methodist Discipline in many respects inconsistent with the Scriptures, and unprimitive in its character, and the government and the form of the Methodist Church government UNNATURAL *and* NONDESCRIPT *—The Great Iron Wheel triumphantly sustained by this article!!*

MISCELLANEOUS REMARKS BY DISSENTER.

"MESSRS. EDITORS:—Under the date of October 29th, I sent you some thoughts on the subject of reform in the Methodist Episcopal Church. In that communication I briefly suggested, first, that there are multitudes in the bosom of our church, distributed over this continent, who are decidedly favorable to many changes in the government of the church, but who from motives of prudence, remain silent on the subject, and probably will continue to do so, until this controversy shall assume some conclusive aspect. Of the truth of this remark I have additional confirmation since the date of my last. I suggested, secondly, that there were many weighty reasons for the silence and neutrality of our preachers and members, on this momentous question, and a principal one is, that a system of oppressive treatment and persecution has been organized and acted upon, from New England to New Orleans. It is the policy and practice of those in rule, to place in as obscure and irresponsible relations and stations as possible, all our traveling preachers who are suspected of being friendly to the proposed reform in the government of the church, while local preachers, leaders, stewards and trustees are placed under the ban, and in the back ground of the administration for the same reason. And to finish this ominous specimen of papal manœuvre, numbers have been expelled from the church, simply because they are reformers. This will doubtless deter and intimidate many, but not all. There are those who will speak and write; and there are those who will hear and read, maugre all this threatening array of distrust and persecution, held up to reformers *in terrorem*. A third remark was, that those who wish for reform, and act from conviction in trying to obtain it, should be firm and fearless in the assertion of their rights.

"I confess it is a source of peculiar gratification to me to see the spirit of determined inquiry so extensively diffused among our people, notwithstanding conference lectures, pulpit hints, and class-room lessons to prevent it. These warning voices so often lifted up in our hearing, are the evident misgivings of power, and so many proofs that our arguments in favor of reform, are felt even by those who affect to despise them. A fourth of my prefatory remarks was, that although much good feeling may be lost in this controversy, yet as the present and future interests of the church require it, reformers ought not to blench from their purpose, whatever *social* sacrifices they may be called upon to make; but ought to continue in the church, and multiply and vary their efforts, until the existing anomaly of government in the Methodist Episcopal Church, shall revert to its primitive Wesleyan standard; in which state, if we can credit Mr. Wesley's declarations, it was never intended that the Methodists should become an ecclesiastical establishment, headed by an episcopal hierarchy, consisting of an indefinite number of incumbents, all possessing the same powers, and ruling the same diocese. The model for such a state of things, is not to be met with in the whole range of church history, except when four individuals at the same time, claimed by divine right, the chair of popedom in the Roman sea. If the reader is startled at this, let him recollect that things that are alike in their nature and progress will be compared by the human mind, and classed accordingly. A fifth remark was, on the right which every reformer has to remain in the church. Why leave it? They believe and speak the doctrines of the Bible, as taught by Mr. Wesley and his venerable associates. They do not object to the moral discipline of the church. They are pleased with and determined to support the Wesleyan plan of itinerancy. They are attached to all the peculiarities of original Methodism, as taught by the Wesleys, such as class and band-meetings, love feasts, and free-seated churches. A charge, I am aware, has been published by our patent rulers, from Maine to Georgia, and from the Gulf of St. Lawrence to the mouth of the Mississippi, that reformers intend the destruction of all these, but we ask for the proof. Have reformers ever said it? Have they written it? Is it to be inferred from their known character and conduct? Have they not uniformly disavowed it? It is in this way, I regret to say, the motives of reformers have been gravely libeled, in order to maim and cripple their efforts in an attempt to improve the church, and promote its best interests; but I sincerely hope none of our friends of reform will be provoked to leave our church. If the work of extermination be commenced, they will find enough to do. Every such outrage will be avenged by an attitude of resistance and defence on the part of scores, who but for such measures would have gone to their graves without marshaling themselves among those with whom on this subject they had long thought and felt. I repeat, therefore, a former suggestion, that separation from the church is to be deprecated, until heaven by obvious indication shall point out the time. We cannot expect to succeed immediately in the great object we have in view. I have no hope that the next general conference will do any thing for us. We have too many men in power, bishops and would-be bishops, that are hovering over the nucleus of ecclesiastical aggrandizement; and already laying their plans to prevent the election of reformers to the general conference, to indulge the hope, even for a moment, that we shall be able to accomplish much in any short time. But the fact, that they are thus industrious to defeat the objects of reform, is the proof of our success. Let them manœuvre, let them caucus, let them buy men by the 'sale of indulgences,' all will subserve our interest, operate in our favor, and only multiply our friends. Witness the re-action of their conduct at the Baltimore conference in 1824. Witness the unintended effect of Bishop Hedding's famous address at the Pittsburgh conference in August last. Also the effect that has followed the defection of three or four half-hearted reformers in different sections of our country; men who publicly and privately committed themselves to the interests of reform, and then for the sake of a place, as it would seem, cowered down most civilly at the feet of episcopal patronage. That this was their motive, I infer from the fact, that reformers only ask now, what they then prayed for, a representative government. Reform is now, what it was then. If their change has been the result of honest conviction, why not let us know the powerful reasons which produced that conviction? If we are in an error, and they have the proof of our folly, why not let it be known? why not declare this part of God's counsel that has been so useful to their own souls? The result has been, that their former friends on both sides of this question think, that these men will, at least, bear watching.

"Another method by which our views are furthered, is, the abuse of 'Mutual Rights,' by old side brethren indiscriminately. They denounce this publication as utterly treasonous: Immediately the people start up, and wish to see the odious thing. They seek it, read, and become reformers. It is really surprising that so many hard names, so many ill-natured epithets, should be given to a little monthly paper, gotten up as its title imports, to evince by argument, that the rights of legislation in the Methodist Episcopal Church belong to the *many* and not to the privileged *few*. One says it is 'inflammatory;' another, it is 'too sour;' a third, it is a 'wicked bitter thing;' a fourth, it is edited and supported by a group of 'backsliders;' a fifth, that the writers withhold their names, and that nobody will notice it, not even to review it. These, Messrs. Editors, are grave episcopal objections, and have all been urged by our pious rulers. Now, I would ask all who may happen to be my readers, whether there is any thing in 'Mutual Rights,' from its first to its last number, more inflammatory, sour, bitter, wicked—that furnishes more stubborn signs of backsliding—that has greater reason to be anonymous, that ought to excite less admiration, or that should sooner shrink from a review than this language of our overseers. Is the work good for nothing because no one has replied to it? What then will become of scores of publications that issue from our book-room? Who reviews the Methodist Magazine? Bangs on Episcopacy, McKendree's Address, the famous circular of the Bishops' in 1824, and so of other publications stamped with the magic authority of the Methodist book-room? All these have received as little notice in the light of review, as Mutual Rights; and less, except from reformers themselves. But the work is anonymous, and therefore unworthy of confidence. And does the intrinsic value of a work, professing to state facts, and discuss principles which every one has the means of investigating, depend on the authority or credit of a name? If so, what will become of some of the most valuable productions of the literary world, even a portion of the Holy Scriptures! the books of Judges, Ruth, Kings, Chronicles, Job, many of the Psalms, and the Epistles to the Hebrews? These were all anonymous, and the writers only ascertained from the internal evidence of their productions, and some of them remain unknown to the present day. Were the papers of Hamilton, Jay, and Madison, now forming the political text book of this country, unworthy of confidence because they all withheld their names at the time of publication? Have the letters of Junius been of no service to the world, the author of which is still unknown? Should Belshazzar have been unmindful of the handwriting on the wall, because he did not know the hand that traced it? Ought the blind man in the gospel, to have listened to the advice of the Pharisees, because the character and claims of his benefactor were only accredited by the convictions of his own understanding? But Messrs. Editors, I will not proceed. Every reader will perceive, that these are the arguments of children, although urged by men grown. The fact is, these men perceive that their idol is in danger; if light be diffused on this subject, principle will become triumphant. A church ruled and governed by men and laws, whose official creation does not emanate from the intelligence and will of the people, was the capital blunder of the primitive church, and gave birth to popery with all its train of debasing and damning evils. Are we better than the primitive church? if not, the warning voice of history tells us we are in danger. But say the advocates of the present monopoly of power in the church, the people do not *ask* for their rights; for even a bishop has admitted in my hearing, that if they did, they ought to have them. This is well enough, it is conceding, at least, that all is not right; and, that when the people have sense enough to find it out, and independence enough to induce complaint, then they must be attended to on this subject. It would seem, then, that we are not to 'render to all their dues,' unless we are *asked* to do so. We are not to do justice unless the injured implore mercy.

"Messrs. Editors, what we ask is, that Methodism may be in these United States what it was under the eye and management of Mr. Wesley, with this difference, that the government of the church shall correspond with the genius and policy of the political institutions of this country. This is plainly suggested as I conceive, in Mr. Wesley's letter to Dr. Coke and Mr. Asbury, in relation to the civil rights of the American Methodists. But Mr. Wesley seems not to have contemplated an episcopacy in any shape. It is, to be sure, asserted in the preface to our book of discipline; but the oldest preachers in the United States, with whom I have conversed and corresponded on this subject, never saw the warrant. It has been called for by friends and foes for thirty years, but is not yet forthcoming. If such warrant exists, why is it that we can learn nothing about it? I have a letter in my possession, saying that a venerable old preacher in the neighborhood of Baltimore, for whom I have the highest regard, is in possession of this document; that is, written instructions from Mr. Wesley recommending a Methodist Episcopacy in the United States. Now if this highly esteemed contemporary of Mr. Wesley, will give this document to the world, he will confer a singular favor on thousands in the Methodist Church.* But until such document or warrant from Mr. Wesley, be produced, I, as an individual, must of necessity continue to doubt the historical probity of the preface to our book of discipline, in relation to this particular. I am the more confident that no such document exists, because Mr. Wesley has expressly, in a letter to Bishop Asbury, now before the public, ridiculed his pretensions as a bishop, in a way that plainly says, Mr. Wesley never intended Mr. Asbury to be one of the type he was. But as this subject is soon to be discussed by an abler hand, I forbear saying more than is necessary to my present purpose. Again, Mr. Wesley definitely disavows his belief in the validity of a third ordination differing from that of presbyter. Finally, as Mr. Wesley was only a presbyter himself, he could not, if disposed, have conferred a third and higher ordination on Dr. Coke, and directed him to confer the same ordination on Mr. Asbury; and if he even had done so, it is no reason why we should perpetuate the error. Mr. Wesley's motto was, 'follow me when I follow Christ.'

"The object of reformers, therefore, is, that Methodism in this country may be what it was under the personal inspection of Mr. Wesley, subject to such revision and changes in its external discipline, as shall best accord with the rapid increase of knowledge and the improving spirit of the times. As an individual reformer, I am convinced that I contend for nothing that Mr. Wesley would object to under similar circumstances; and this I propose to show clearly and unequivocally from Mr. Wesley's writings, in a future communication. When, therefore, our bishops, presiding elders, preachers and people, of the old school, sound the note of alarm, that Wesleyan Methodism is in danger, they either do not know what Wesleyan Methodism is, or they subject themselves to the charge of disingenuousness. What had Wesleyan Methodism to do with our self-created and self styled episcopacy? For I repeat it, Dr. Coke was only set apart as a superintendent of the American Methodists, and not ordained to a third office as a prelatical bishop. The ceremony of separation was only intended to confer Mr. Wesley's authority to oversee the American Methodists upon another, as Mr. Wesley could not attend to them in person. What did original Methodism know of our order of presiding elders? One man having power to appoint seventy, to overrule and remove at pleasure fourteen hundred. Where in the annals of original Methodism did the framers of our discipline meet with the ceremony of ordination for a bishop? What hand had Mr. Wesley in the selection? If original Methodism was the object of the establishment in this country, why was Mr. Wesley expelled from his own family, by the official decision of his own children, in striking off his name from the American minutes? And why did Dr. Coke declare when preaching the funeral sermon of Mr. Wesley, that he deemed it the greatest sin of his ministerial life, that he did not raise his voice against this act of treacherous cruelty, from one side of the continent to the other? The truth is, our brethren have widely departed from primitive Methodism, and the principal object of reformers is to bring them back.

"Reformers are charged with 'disaffection.' But if their object is simply to deprive Methodism of its adventitious incumbrances, and adapt it, in its external organization, to the primitive mode of operation in the New Testament, surely the charge of disaffection lies at the door of anti-reformers, who first corrupted the simple plans of Methodism, and now wish to give immortality to their folly in refusing to reform.

"We are told, reproachfully, that reformers are 'few.' We need only ask, were not the knees in Israel unbent to Baal few, in Elijah's time? Were not the apostles few, when they went out to evangelize the world? How many were with the Saxon reformer when he commenced his career of glory? How many with Wesley when he began a reform in the Church of England? If the majority are most likely to be right, in any organized body of people, why withhold the privilege of election and representation from three hundred thousand ministers and members of the church, and place it in the hands of a 'few'?

"But we are told the 'missionary character' of our ministry will be destroyed if we alter the present system. But as in other cases of objection, the proof is omitted. Did not missionary enterprise succeed in the first ages of the church, when all the bishops of the church together, did not possess as much power as one of ours does now? We might quote here, the Waldenses and Albigenses, the Moravians and others, who have been as truly primitive and missionary in their character as ever we were, and yet without an episcopacy resembling ours. So far from this being true, the fact, I apprehend, is beyond cavil, that multitudes of the most able and worthy ministers we have ever had among us, have been driven from missionary toil altogether, because of the arbitrary and capricious notions of the episcopacy, in sending them whither they could not go, without a violation of other and paramount duties. But it would seem anti reformers 'know nothing' of these things.

"The improvements proposed in our present form of government, are openly denounced as 'innovations.' This is somewhat singular when every man of information knows, that our whole system of episcopacy in the United States, is to all intents and purposes, an 'innovation' upon the genius and plans of Wesleyan Methodism, and one expressly disapproved and disavowed by Mr. Wesley.

"We are told by some, with an air of great confidence, that we enjoy all the 'rights and privileges stipulated for or acquired,' at the time of joining the church. This is not true of any minister or member of the church on the continent, who became members prior to 1808. Our restrictive bill of rights of this date, deprives ministers and members of rights with which they were introduced into the world, and born into the kingdom of God and book of discipline has undergone alterations and received additions quadrennially ever since. When a few traveling preachers, who meet in general conference, each representing his 'sacred seven,' and to the whole body of the church beside, utterly irresponsible, see proper, then our code of laws is incomplete; but when multitudes, here and there, throughout a community of nearly four hundred thousand human beings, complain of the unnatural and unscriptural distribution of power among us, then we are hushed by an argument, that it seems must be received without defence or proof, whether it is because it is too forcible to require proof, or too feeble to admit of it, I cannot pretend to say, but the argument is, reformers are 'few—disaffected, and innovaters:' and what is worse than all, will say what they think; the prudence of the determination *not* to defend this position, must be obvious to every one.

"It is said by our friends of the old side (not Mr. Wesley's side, however,) that our plans and efforts to obtain a representative government, and have the thousands of our Israel duly represented in the legislative councils of the church, are 'visionary theories and uncertain speculations.' This dexterous stroke, obviously an 'appeal to the political feelings of those concerned, betrays a fearful want of attention, both to civil and church history, and is broadly contradicted by the records of ages and nations. The alleged incompatibility of representative government with successful missionary enterprise, is equally contradicted by the history of man and the Bible, and a discerning public cannot fail to mark this item of Methodist policy as worthy of being called up again.

"One remark more, Messrs. Editors. It is said reformers 'inveigh against the discipline of the church.' This charge we deny. We think the discipline of the church defective, and wish it improved; but where is the reformer that refuses peaceably to submit to the order of the church? While we remain in the church, and its present discipline is retained, it is our intention to submit to it. May not a man find fault with the government under which he lives, without treasonously inveighing against it? But if the discipline be really, as we conceive, in many respects inconsistent with the Scriptures, and unprimitive in its character, where is the sin of opposing it, provided it be done in a proper manner? The framers of our discipline doubtless saw that this clause on the subject of 'inveighing' would be of great importance, in support of the unnatural and almost nondescript form of government, they were about to adopt. We beg leave to ask, however, whether those preachers 'inveigh against' our doctrines, who do not believe some of them, and publicly preach and openly write against them. That the doctrine of Christ's eternal Sonship, is a doctrine of Methodism, the merest novice knows full well, and yet this is denied and denounced, by scores of our preachers every Sabbath. The absolute omniscience of God, is another doctrine of Methodism, as it is of the Bible; and yet, I have frequently listened to Methodist preachers, trying to demonstrate that the prescience of Deity is only contingent—that he could, but does not know every thing. In a sermon, recently published under the sanction of the Methodist Book-room, it is expressly asserted, that Jesus Christ possessed 'two distinct persons,' contrary to the express language of one of our articles. If this is not inveighing against the 'doctrines' of the church, surely *we* have not inveighed against its discipline. Our friends, therefore, need not talk so piteously about the 'impunity' extended to reformers, for some of them stand in more need of this grace than we do. I suppose it was by a constructive torture of this part of the discipline, that the wary trustees of the Methodist Churches in Baltimore, recently refused their houses to a man, whose genius and piety for thirty years past, as a Methodist preacher, have thrown nine-tenths of the pulpits in this country into the shade. These men may account to their own consciences for their conduct; but the question arises, will their contemporaries and posterity receive their plea?

"I close by simply remarking, that it is my sincere wish that this controversy may be conducted with the temper and dignity becoming the importance of the subject. The discussion, if properly managed, can do no ultimate harm to the church, truth and facts will be elicited and brought to light; our people will be able to prove all things on this subject, and hold fast, in their form of government that which is good. That much feeling will be excited, is to be expected: this will occur on both sides, and, if duly managed, is not to be deprecated.

"One thing is certain, reformers, so far as I know them, have not manifested the uncharitable disposition that has appeared in most of our active anti-reformers. The former admit the piety and integrity of the great mass of the traveling preachers; they only doubt their policy, or rather are convinced it is both unsafe and unscriptural: while on the other hand, it is, I am sorry to say, the *staid* effort of those who oppose us, to represent us as fallen from virtue and destitute of piety. This conduct may have the credit of zeal—it may be glossed by the casuist, so as to appear plausible to many, but still it is invidious in the judgment of the judicious, and immoral in the sight of God. Let reformers, while engaged in the laudable work of reforming the abuse of church power, not forget or neglect the moral discipline and practical purity of Wesleyan Methodism. Let them remain in the church till they be cast out or compelled to leave it; an event, at present, not to be strongly looked for; but, should it occur, we shall then, in the order of providence, be under the necessity of resting our cause and appeal, with men and churches, better informed, and God, the judge of all.

"DISSENTER.

"December 29th, 1856."

To the Editor of the Tennessee Baptist:

DEAR SIR:—As you have seen fit to publish an editorial in your paper about $25, and a book on flying, which I gave to the Methodist Publishing House in Nashville, I will thank you to publish in your paper what I have to say about the same matter for I think it quite probable that I understand it as well, or better, then you do. In the first place, I will say that you was mistaken, for I know but little about Dr McFerrin, Brownlow, their papers or books, and did not think of either when I made the gift. I had bought and read some books that were published at the Methodist House, and was much pleased with them, and I learned the House was doing a large and heavy business, at a great expense, and I had put myself to some trouble and expense to obtain the book; and, wishing to make it more convenient and cheaper for general circulation, I went to the place I thought it could be done best and cheapest, and was much pleased to learn they had commenced the work, and gave the $25 to pay a part of the expense, in order that the book might be sold cheaper—for I think there are many others, like myself, who might be benefited by reading it, and if I can afford to give $25 to have it printed, I hope you and others will try to induce your friends to give —— cents to read it. And if Dr McFerrin and Brownlow have made some mistake or error with you, I am willing to try in a private and friendly way to pursuade them to correct them, and I hope you will do as much; for if such men as you indulge in saying and publishing hard, ugly, bitter, sour things about other people, what else can you expect from such as I am. I think Editors should endeavor to do as the pretty girls, that is, to say nice, soft, sweet, and funny things that others might be fond to read and to think, in part, that you were made of milk and honey.

2nd As I have been much hindered, disappointed and damaged by whisky and brandy drinkers, I will give you $25 if you will do as much to stop the habit of drinking as the Publishing House will to stop lying, the matter to be decided by disinterested persons. For lying and drinking are becoming so fashionable that we sometimes do it without thinking of the danger and disgrace attached to the abominable habits. And it is strange, very strange to me, that some of the young men will leave the girls, and go in the dark, through mud and rain, to spend their time and dimes in destroying their bodies, souls and minds. It may be that some of the girls and ladies look ill, fret, scold, and kick them out of doors. Be it as it may, we should always, and on all occasions, endeavor to correct all habits and customs which tend to disturb the peace of morals. If I fail to do my part, you may say some hard, ugly, bitter, sour things about me, if you wish to do so; and if the girls will give us their aid, and be funny, agreeable and gay, from such places we may keep the boys away.

Yours very respectfully,

S. W. ADKISSON.

November, 1856.

REMARKS.—Our readers will understand that Mr. Adkisson, whom we found upon acquaintance to be a perfect gentleman, did not give Mr. McF. Miss Opie, as a hint to mend his manners, but still it was a "bow drawn at venture," and it hit the King of the host, for whom that book was intended, and entered between the points of his armor, as we have good evidence.

We have allowed Mr. McFerren's unprincipled course as a religious editor to pass without the rebuke it deserves quite as long as we intend to do. He is fast winning the palm from his brother Brownlow, whom he has made his pattern we fear, having quite distanced "Dr" Lee, of the Richmond Advocate, and Chapman, author of "Fashion, &c." We have the history of Mr. McF., as it was written by the pen of Bro. Howell, when editor of this paper, which we may republish unless the Advocate gives evidence of a decided reformation on his part. Once more, in the name of justice, we ask him to publish the name of "J," the asperser of Eld. Pendleton, or acknowledge himself the author of it.

For the Tennessee Baptist

A Southern Baptist Almanac.

The necessity of a Southern Baptist Almanac will be obvious to all who appreciate the importance of accurate and extensive ecclesiastical statistics of the Baptist denomination, especially in the prosecution of our missionary and benevolent operations since the American Baptist Publication Society which publishes the American Baptist Almanac, can never, as things are, procure the statistics of the Baptist Churches in the South, so easily as the Southern Baptist Publication Society could.

As a confirmation of this, I refer to the American Baptist Almanac for 1857, in which out of 295 associations in the South, the statistics of only 132 are taken from the minutes of '55, and those of '55 are from old minutes, namely 91 from the minutes of '54, 32 from those of '52 1 from those of '52, 29 from those of '51 and 2 from those of '50. And from *eight* there are no statistics at all. In Virginia, Kentucky and Louisiana half the Associations are behind, in Mississippi 17 out of 21, and in Tennessee 24 out of 26. Whereas in the North, out of 230 associations only 42 are taken from old minutes, and of these only 7 are farther back than '54, and only 3 are not reported at all.

Now, why may not the Southern Baptist Publication Society as readily procure the statistics of the Southern Churches as the Northern Society can those of the Northern Churches?

The Southern Baptists would take a much livelier interest, both in getting up and in circulating, a Southern Baptist Almanac, than they do in the American Baptist Almanac. All the secretaries and traveling agents of our Southern Baptist Societies, and our Baptist editors, would readily aid in collecting our minutes, to most of which these minutes would be of much use. Blank statistical tables might be furnished to each, to be filled up and forwarded to the Southern Baptist Publishing Society, in case he could not conveniently send a copy of the minutes.

One reason that the Methodists appear to be more numerous than the Baptists in the United States is that their statistics are reported properly and systematically; and another is, that they count seekers and all.

Allow me, in conclusion, to urge all, until the Southern Baptist Almanac is undertaken, to send the statistics of the Churches and Associations to the American Baptist Publishing Society, 118 Arch street, Philadelphia, either by letter or by minutes.

J. S. B.

Amherst, Virginia.

REMARKS.—Since Bro. B. kindly suggests that we may make any alterations in the above we please, we suggest that the Clerk and Moderator of every association in the South send us forthwith a copy of their minutes for 1856.

We have already inaugurated the Southern Baptist Almanac, and published four numbers. We are now taking measures to obtain the *perfect statistics* of Southern Baptists for 1856, and we earnestly bespeak the assistance of Associational Clerks and Moderators. Send to Tennessee Baptist, Nashville, Tenn.

For the Tennessee Baptist

Mississippi College.

A friend lately placed in my hand a copy of the Catalogue of the Officers and Students of this Institution for the year 1855–6, and I desire more particularly to direct the attention of the readers of the Tennessee Baptist in Mississippi, to this new seat of learning. It is not shown on the title page that this is a Baptist enterprise, but it appears from a brief sketch of its history, that "the property belonging to Mississippi College, chartered as early as 1826, was tendered to the Baptist State Convention of 1850, assembled at Jackson." The Baptists of Mississippi—chiefly of the middle and southern portions of the State, I presume—have shown great energy and liberality, as well as a commendable appreciation of the advantages of collegiate training *at home*; for at the Convention held at Oxford in May, 1856, subscriptions to the amount of $90 000 were reported for an endowment fund; and it is reported that the sum of $100,000 will soon be realized.

This College is situated at Clinton, in Hinds county, about ten miles from Jackson, and forty from Vicksburg, with rail road communication with both cities. The buildings now used, though commodious and substantial, are, I have heard, intended to give place to others, before long, still larger, and better suited to the prospective advancement of the institution. Whether it is designed to make these expensive outlays at the present location, or to choose some point against which (if possible,) no objection can be made, on the ground of health or otherwise, I am not advised; but I believe that Clinton is regarded by those best acquainted with the place, as remarkably free from sickness. Situated on the most commanding eminence in all that region, it seems scarcely possible for an epidemic to reach its pure atmosphere; and I think it may be safely asserted that no case of yellow fever has ever yet originated in Clinton or its vicinity. It is proper, also, to observe that the term opens on the first Monday in November, and that commencement week begins with the last Monday in July, thus allowing the three most dangerous months of the year for vacation. Considering this precautionary arrangement, and especially the fact that Clinton is believed to be as healthy as any point *out of the mountains*, we may safely conclude that the health of pupils in that place is sufficiently guarded. The terms of tuition and board, while not so low as to be contemptible, and ensure a failure of the enterprise, are probably as low as ought to be expected in an institution aligibly situated and worthy of patronage. The liberal spirit evinced by the Board of Trustees, in giving *free tuition* to the sons of ministers of *all* denominations, not well able to pay, should not be passed unnoticed. The course of tuition also, for licentiates preparing for the ministry, is here free of expense, which is not the case with *all* our denominational colleges, even though some have a theological professorship and a beneficiary endowment—neither of which attaches to this. A very important law has been enacted by our Legislature, applying exclusively to this College, for the protection of the morals of inexperienced youth, and the feelings and purses of their parents. It is provided that all debts contracted by students, without express permission of parent, guardian, or the Principal or President of the College, shall be forfeited. This wholesome law will, without doubt, prevent the foolish waste of thousands of dollars, and remove from the neighborhood of the College a source of great injury to the habits of students, and annoyance to their parents and friends.

At the close of the last term there were 122 pupils, five of whom constituted the *first* graduating class; and it is gratifying to learn that those five will sustain the credit of their young *Alma Mater*. A glance at the course of study shows that the education of young men is designed to be extensive and thorough. If I might presume to suggest an improvement upon the course of study generally prescribed in the colleges of our country, I would, with profound deference to the knowledge and experience of others, intimate that it might be appropriate to erect a chair, charged with the duty of expounding, not only the Constitution of the United States, but the principles of the Common Law, with its most important modifications, as well as other great branches of jurisprudential science. In this department, young men would not be qualified particularly for the *practice* of law, but they would be instructed in its great principles, and would be pointed to those statutes which have marked epochs in the progressive development of this noble science, in its practical application to human government. Their attention would also be directed to certain "leading cases," in which masterly juridical decisions have been made which have settled vexatious disputes of long standing, and given authoritative determination to important legal principles. There can surely be little hazard in asserting that no young gentleman has finished his education, who has not been thus far instructed in the knowledge of law. Whether his sphere of future usefulness be the bar, the forum, the pulpit, or the retired walks of social life, this extent of legal knowledge is not merely graceful, but generally beneficial.—Such was the opinion of Sir William Blackstone, whose commentaries have placed him foremost for ages in the legal profession, and have distinguished him as one of the clearest reasoners and most accomplished scholars of his time. For I think it an undeniable position, says he, "that a competent knowledge of the laws of that society in which we live, is the proper accomplishment of every gentleman and scholar; a highly useful, I had almost said essential, part of liberal and complete education." In the United States, where every man is by birthright a voter, by habit a politician, and by *necessity often his own lawyer*, to whom every avenue to distinction, wealth and usefulness is open as the highway, every reason for the study of legal principles which could have applied, as to the Old World, applies with double emphasis in reference to the New. Under these impressions, I should be much pleased to see Mississippi College inaugurate a new feature, and establish a new and desirable improvement in collegiate education.

I now wish to direct the attention of the Baptists of Mississippi to a view of the geographical position of the patrons of this institution. The College is situated about 50 miles south of the centre of the State. Of its 122 students there appears to be only nine or ten from the northern half of the State, while of the remainder about half are from Clinton and other parts of Hinds county, and nearly all the others from adjoining counties, with a few exceptions from other States. The cause of this vast disproportion cannot be on account of health, accommodations, expenses, or endowment; nor does it pertain to the faculty, or to the grade of scholarship required. Some may be influenced by the greater age of other institutions, without inquiring as to comparative merits; but all ought to reflect upon the superior advantages of an ample endowment fund. The fact that a college is not obliged to rely upon tuition for the support of the Faculty, is a consideration of great importance. All temptation to relax discipline, and to degrade scholarship, for fear of lessening the number of students, and the receipts for tuition, is entirely removed. Some may be desirous of making the interesting experiment, whether their own State denominational College can gain a great reputation and abundant patronage without their aid; and when they are quite sure they have nothing to risk, and much to gain, they will magnanimously come up with a tardy acknowledgement of her excellence. Let another, and I would hope in kindness, almost the only cause of this disproportion in patronage, is to be found, no doubt, in the want of information among our brethren and friends in regard to their own College.—Through the medium of their religious papers, our brethren in other States keep their readers advised of the merits of their Colleges and High Schools, while our institutions in Mississippi have but little advantage of this kind, except in the way of ordinary advertising. Hence arises the great lack of information among us on these and kindred topics of local importance. I have little doubt that one of the first questions that would be asked of an agent, by many who ought to have been its patrons, would be, "Where is Mississippi College?"

Baptists of Mississippi! these things ought not so to be. You have excellent institutions, and you ought to sustain them. Baptists of the northern counties, ought not *some* of you at least, patronize your College at home? I say not one word against the institutions of other States. I would not weaken them if I could, to build this up. I would not be guilty of such injustice, nor would I pursue a policy so blind. They have friends, wealth and strength in abundance, to make them; and every argument has been urged through papers and otherwise, to the praiseworthy end of building up their own Colleges. We have no paper of our own, but we have the privilege of exchanging our views through the journals which we patronise in other States.

M. L.

Brooksville, Noxubee Co., Miss., Nov., 1856.

For the Tennessee Baptist

BROTHER GRAVES.—In looking over your paper of the 20th September, I see a quotation that "no Baptist was ever silly enough to contend that going down into the water and coming up out of the water was any proof that the person so going in and coming out was under the water." It reminds me of a conversation that once occurred between two old gentlemen. I will tell it to you. Two old gentlemen once met at a tavern and recognized each other. One was a Methodist preacher, the other a Baptist preacher. The Methodist said to the Baptist, Well, brother, we were boys together, raised to be young men together, and never had a cross word in any way. We parted friends, and after so long a time have met—you a Baptist and I a Methodist preacher. Now, I want to have an argument with you on the subject of baptism. The Baptist gentleman remarked, you have said right—we were boys together, and lived in friendship, and never had a cross word, and I think we had best have no argument on the subject of baptism. For you are old as well as myself, and I am as confirmed in your opinions. I have no inclination to convince you, and I am also old, and am fully persuaded you cannot convince me, and if we commence on Baptism, one or the other might be offended, and therefore, to be sure to remain friends, we had best say nothing on that subject. Oh, said the Methodist, I am sure we will not quarrel or think hard of each other in the argument, and I insist. Well, said the Baptist, if we must argue, you must first answer me two or three questions. Well, said the Methodist, I will. Then, said the Baptist, when Phillip baptised the Eunuch, *did they not both go down in the water?* Yes, said the Methodist, *they did*. Baptist—Well, did they not both get their feet wet? Yes, said the Methodist, they did. Baptist—Well, then, brother, when you were baptised, did you not wet the *wrong end?* That finished the argument for the night.

R. L. T.

Chenneyville, La., Oct. 9, 1856.

For the Tennessee Baptist

BROTHER GRAVES:—I rejoice to see so much magnanimity and christianity as you manifest in your last issue of the Baptist. You propose to give 39 columns of your paper to the Methodist to vindicate their cause, and sustain their charges against the Iron Wheel.

Well, Brother Graves, that will be loaning without hopeing to receive again. There is not a Methodist press in the Union that will reciprocate the favor. If there are falsehoods in the Iron Wheel, they ought to be exposed, and the Baptist is the place to do it.

Brother Graves, suppose you offer a few columns to low church Baptists who refuse to endorse the Wheel, and let them help the Methodist to find those lies in the Wheel they talk about. I will venture I speak the truth, and the experience of all my brethren in the different States, who have had anything to do with the Wheel. "The truth suffers more from its pretended friends than its avowed enemies."

I have had more contention and opposition to meet from those of our own household in some places than from the Pedo ranks. In my attempt to introduce the Iron Wheel and Orchard's History I find it harder to get Baptists to act consistent than to get the Pedos to admit our consistency as Baptists. I shall look impatiently for those falsehoods to be pointed out.

W. WRIGHT.

Gainesville, Ala.

REMARKS.—Our columns are open to Baptists as well as Methodists—personalities excluded.

For the Tennessee Baptist

BRO. GRAVES:—I wish to propound certain questions to you—(and just here allow me to say that I do so for information solely and purely)—and in order to do so it will become necessary for me to assume certain positions, and I wish you to meet my positions fairly and candidly, by adducing the proof you may think most effectual to that end.

First, then, I take the position that Abraham was saved through faith, that the covenant made with him was to him and his seed, and was to be an everlasting covenant, which has never been revoked, and that he was commanded to circumcise his children under this covenant. At the coming of the Savior this ordinance of circumcision was supplied by baptism—as the sacrament came in the room and stead of the passover. That neither of these have ever been revoked, and that they should remain in force, as much so as the command to keep the Sabbath day holy—which command was not given a second time, or, in other words, there is no command to keep the Sabbath day holy in the new testament. And that, although Abraham did not see the good which would result from obeying the command to circumcise, still he did so, believing that God had some wise, yet to us unknown purpose in giving the command. So baptism came in the room and stead of circumcision, and although we do not claim that children have been killed by it, still we regard it as a duty, enjoined by the Savior, and should, in order to exercise our faith, obey the command believing as did Abraham, that there was some wise purpose in view.

What evidence have you that the Greek word *Baptizo*, was *only transferred* and not translated.—And furthermore, will any Greek scholar of standing stake his reputation as a scholar on the ground that Baptism is a fair and correct translation of the word *Baptizo*? How many Lexicographers agree that the Greek word *Baptizo* in its primary and literal meaning is to dip, to plunge, to overwhelm, to immerse, and are they received as standard works? Also, how many disagree as to definitions above stated being the true meaning of *Baptizo*, and what is their standing?

You will see that I wish the evidence why Baptism did not come in stead of circumcision—why was the word transferred, and what according to the best authority, is its meaning.

I have thus proposed to you certain questions—I have done so, because I want to be enabled to meet certain reproaches heaped upon Baptists for neglecting these rites. I have asked them as an honest inquirer after truth, and in view of that eternity to which we are all tending—and only ask of you to answer them in view of the same, honestly, candidly, openly and plainly. I would prefer to have the answer through the columns of your most excellent Baptist paper, and early, if you please.

With my best wishes for your prosperity and the Redeemer's cause, please suffer me to subscribe myself,

Your friend, &c.,

INCOGNITO.

September 22d, 1856.

THE number of distilleries in the United States is 1,217; capital invested, $509,574; persons employed, 6,140; bushels of grain consumed, 17 658,490; the amount of liquor manufactured is equal to about four gallons each per annum for every man, woman and child of our whole population.

---

* We are assured that the preacher alluded to has no such document in his possession.—EDS. M. RIGHTS

VOL. XIII. THE TENNESSEE BAPTIST. NO. 13

PART-II.

REFORM ARTICLES.

BY THE LATE BISHOP BASCOM.

NOTES ON DISSENTER, ALIAS BASCOM.—SEE OUTSIDE.

To a few points in the above, we call especial attention.

1. Mr Bascom charges that there were several ministers who committed themselves to reform, and yet apparently for the sake of a place, preferment in the church—cowered down most civilly at the feet of "*episcopal patronage!*" May not their "*places*"—"episcopal patronage"—keep hundreds of Methodist ministers subservient to the will and wishes of the Bishops and General Conference?

2. Mark m what unmeasured terms Mr. Bascom said the Bishops and rulers of Methodism denounced the Mutual Rights—a publication devoted to the calm and candid discussion of the principles of Methodism! and that too by eminent and devoted ministers. Is it strange, then, that the Great Iron Wheel and the Tennessee Baptist, and their editor, should be denounced and abused by Methodist editors and rulers of this day? Are we to be intimidated?

3. Do not Methodist editors and preachers everywhere, seek to discredit the Great Iron Wheel, as beneath the notice of Methodists, from the fact that Bishop Soule has not seen fit to answer it, and that no respectable Methodist editor or preacher has seen fit to review it? Have they not studiously pursued this course, that they might use this very argument against the Wheel? What are facts? The Great Iron Wheel has been more thoroughly and generally endorsed by the Baptist press and Baptist Associations than any controversial book ever offered to the denommation in America, and even though his author were obscure and unnoticeable, does not this almost unanimous endorsement by an entire denomination, entitle this book, or any other, to the respectful notice of Methodist editors—at least, does it not commend the work to the candid examination of all Methodists?

Another fact is, the Methodist episcopacy and press have been respectfully challenged again and again to disprove the Wheel—but they dare not meet it—THEY KNOW IT IS TOO TRUE, and they know that such a discussion would cause the Wheel to be read still more by their members, and this is the very thing they wish to prevent.

If the Wheel is a tissue of falsehoods, as J. B. McFerrin, editor of the Methodist paper in this city declares it to be, why does he not prove his assertion, when he has assurances that his proofs shall be copied into the Tennessee Baptist, and every statement he proves to be false, promptly corrected in the book itself! Why does he not prove his assertion, if he is an honest man and conscientious in his statements? Who will believe him a conscientious man until he either retracts his assertion or proves it?

What if the Wheel remains unnoticed by the Episcopacy and Conference editors, is it any the less true, or deserving of consideration?!

How shall we explain this unprincipled course of Conference editors and preachers? Mr. Bascom tells us, "The fact is, these men perceive that their idol is in danger; if light be diffused on this subject, *principle will become triumphant.*" Methodism has not changed, and its rulers are as anxious and intent upon shutting the light from the laity *now*, as in the days of the Baltimore reformers.

The only charge in the Great Iron Wheel that involves personal character, is found in Letter VII.

The charge is, that Bishop Soule, in connection with his fellow bishops, subscribe to a document containing false statements, which mislead and deceive, and mislead the people called Methodists—and that document is in section first of the first chapter of the Discipline.

We have been abused without measure, on account of that Letter. But what says Bascom? Until such a document or warrant from Mr. Wesley be produced [a proof to sustain the assertion of Bishop Soule and his fellow bishops, 1. That Mr. Wesley did prefer an Episcopal form of government for his church. 2. That he did ordain Coke a Bishop. 3. That he did deliver to him letters of Episcopal orders 4. That Wesley did commission Coke to set apart F. Asbury for the same Episcopal office, and finally that Coke and Asbury were fully satisfied of the validity of their *Episcopal* ordination, all of which the Bishops assert with the proof all against them!] "I," (says Bascom) "as an individual, must of necessity continue to doubt the historical probity of the preface to our Book of Discipline, in relation to this particular."

What affirmed Elder McCaine, and what did he write to each bishop, and what did he publish to the world so long ago as 1827? Read it:

"NOTICE.—The subscriber would inform the ministers and members of the Methodist Episcopal Church, that he has collected a greater number of documents, involving the origin of our episcopacy and the history of our church, than have ever been presented to the public. He belives few of the members have ever seen them; and many of the preachers do not know that they exist. A collation of these documents will exhibit the origin of our episcopacy in a point of light, very different from that, in which it has heretofore been seen. And, that his readers may have some idea of his views upon this subject, he will transcribe the closing part of a letter he addressed to each of the five bishops: 'I candidly say, then, I cannot believe, from the testimony of any, or all the documents which I have been able to peruse, that '*Mr. Wesley ever recommended the episcopal mode of church government*' to the American Methodists. I cannot believe he ever gave any '*counsel*' to create a third order of ministers as distinct from and superior to the order of presbyters. But, I am forced to believe that the present form of government was surreptitiously introduced; and was imposed upon the societies under the sanction of Mr. Wesley's name.' Signed, ALEXANDER M'CAINE."

Has Mr. Bascom's charge ever been met? Has Mr. M'Caine's challenge ever received the attention of the Bishops? Has any proof to sustain the assertions of the Bishops ever yet been produced? Never. The Bishops severally and collectively have been satisfied to rest under the charge of false statements *proved* upon them, and the Discipline under the brand of falsehood for now these thirty years, without an attempt to relieve themselves. They know they cannot do it, if they are acquainted with the history of Methodism, and the statements of Mr. Wesley himself, as found in his "works."

We appeal, therefore, to both Bascom and M'Caine for a triumphant endorsement of the 7th letter of the Great Iron Wheel.

But if that Letter is sustained, what follows? The Bishops of the Methodist E. "Church" have designedly fabricated a history, making no less than four statements which they must and ought to know were false, in order to deceive the Methodist people and induce them to support an Episcopal form of government, contrary to the expressed wishes of Wesley, the father and founder of Methodism.

We challenge the attention of Southern Methodist Bishops to this charge, for they endorse this fabricated history by their signatures, and continue to affirm its truth. It becomes them to meet it. The name of Bascom and of M'Caine are deserving of consideration.

BIBLE READINGS.

HEBREWS 12. 7, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

"Foolishness is bound up in the heart of a child, but the rod of correction driveth it far from him." A judicious parent uses the rod with the hope of correcting the vicious habits of his children. So the Lord scourgeth every son whom he receiveth: not arbitrarily, nor for his own pleasure. When the children of God are afflicted, they may feel perfectly sure that his all-seeing eye has discovered something in them, which needs correction. They should bow in quiet meek submission to his will, and pray that they may bring forth the peaceable fruits of righteousness.

Heb 13: 5, "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

"Without covetousness," being content with such things as we have, and not always craving after something out of our reach. We know that God is omnipotent, consequently we impeach his wisdom and goodness by murmuring at his dispensations. He has promised never to leave nor forsake them that trust in him. Implicit confidence in this one promise would deliver us from all annoying anxiety about the supply of our temporal wants.

James 1: 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

The brightest intellect on earth sometimes lacks wisdom—sometimes falters and staggers, not knowing what course to pursue. But God is infinite in wisdom as well as in power and goodness. "Ask of God." Prayer, instrumentally, procures all our richest blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust;" on them that ask them, and on them that ask them not. But the richer blessings of wisdom and grace are given only in answer to prayer. "It shall be given him." On this promise the christian rests securely, defying darkness, doubt and perplexity.

James 2: 9. "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

Rich men presume on their wealth, they expect to be held in high esteem by those around them, nor are they often disappointed. Other things being equal, the rich man receives far more consideration in the social circle, in business transactions, in courts of justice, and even in the house of God. A finely dressed stranger is much surer of a comfortable seat than one in the humble garb of poverty. Let a wealthy sinner repent of his sins and turn to God—O, what joy! what exultation! among christians. But we have reason to believe there is as much joy among the angels, in the presence of God, when the most obscure sinner repents, as when earth's great ones turn to the Savior. It is hard to convince men that they commit sin, by making these distinctions between the rich and the poor. But the word of God is explicit. They are convinced (convicted) of the law as transgressors—"God has chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." They are princes in disguise, nor will the king allow them to be lightly esteemed.

James 3: 6, "And the tongue is a fire, a world of iniquity—so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

Fire, the most destructive element in nature, but the tongue borrows a live coal from the bottomless pit. Think of this christian, when the unruly member breaks away from every restraint. Imagine a western prairie on fire—its burning billows surging, roaring, and consuming every thing in their way. So is an unrestrained tongue in a neighborhood, a town, or a church. Reputation withers before it as the grass before the fiery ocean.

James 4: 6, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble."

Pride is out of place, unbecoming in man, and peculiarly offensive to God. Pride of heart makes a man feel independent of the grace of God. He scorns salvation as a gratuity; but unless this pride is subdued, he can never be saved. "Giveth grace to the humble"—they feel their need of it. They know their only hope hangs on the unmerited mercy of God.

MARY.

New Chapel for the Rev. C. H. Spurgen.

The following account of a large public meeting held in New Park Street Chapel, London, for the purpose of taking into consideration the best means for the erection of a chapel, large enough to accommodate the thousands who flock to hear this deservedly popular young minister of Christ, is extracted from the columns of the Patriot, and will be read with interest by all.

The meeting was opened by prayer by the Rev. J. Whittemore.

From Mr. Spurgeon's statement it appeared that he commenced preaching when sixteen years of age, in village chapels and rooms hired for the purpose. When only seventeen years of age, he was appointed pastor of the church at Waterbeach; but they could not support him, and, being anxious to attain a position in which he might devote the whole of his time to the ministry, he accepted the pastorate of New Park Street Chapel. It was soon found to be insufficient to accommodate his congregations, and he closed it for enlargement. While it was being enlarged he preached at Exeter Hall, and his popularity so increased, that when his chapel was re-opened it was found to be still by no means large enough. He then took Exeter Hall for his evening services, and that place being no longer available, he came to the determination to become an itinerant evangelist, if a place were not erected more commensurate with the extraordinary congregations which flocked to hear him wherever he went. This determination was communicated to his church, and they naturally came to the conclusion that a suitable edifice should be erected in some eligible locality, of a size proportionate to the congregations which Mr. Spurgeon attracts. The reverend gentleman, on his part, promised that if such a place were erected, nothing should tempt him away from his people; that he would continue to minister unto them so long as his ministrations should be acceptable, reserving only to himself the right of a six months' tour in the United States, and an occasional month or so, when he might feel it to be his duty to visit any particular provincial district. He, however, distinctly pledged himself to remain their minister, and not to remove from the chapel they might erect, so long as the church and congregation thereof desired him to remain; because, during the two years and five months that he had ministered amongst them they had had an accession of five hundred communicants, who, so far as man could judge, had given credible testimony of having been the subjects of conversion. Although Exeter Hall possessed many advantages, he and his friends thought it decidedly preferable that they should have a place where all who thought proper to hear him might be accommodated. He confessed that it gave him pain to see people coming from long distances, and have, as a general rule, to stand throughout the whole of the services, while numbers could not even get inside of the building, and could only hear a sentence here and there, and vast crowds went away without being able to get within hearing at all. He expected great aid from other churches and congregations, as he had preached a great deal about; and, so far from either himself or his church deriving benefit therefrom, he had sustained a loss of some twenty-five pounds, during the past year, while he had raised several thousands of pounds for the various objects for which he had preached.

Mr. Moore gave an interesting account of Mr. Spurgeon's connection with the church, and announced that he had a great secret to communicate, which was, that a gentleman had promised £2,000 on condition that a new site should be selected, and that the new building should not be a mere enlargement of New Park Street Chapel. He stated that they had 1,200 at their prayer meetings, and that thirty or forty communicants were added to their numbers every month, till their communicants now numbered nearly nine hundred—a statement which was received with loud applause. Mr Moore gave an interesting account also of the efforts they had made as a church, to promote the education of the poor in the locality, but for all these detals we have not space.

The Rev. Dr. Leask, in a very excellent speech, expressed his sympathy with the proposal to erect a new church, capable of accommodating the vast audiences which flock to hear Mr. Spurgeon wherever he went. He confessed that he did not agree with everything Mr. Spurgeon said and did, but he could only wish God speed to a preacher who held the essentials of the christian faith, and whose labors it pleased God so markedly to bless. He moved a resolution expressive of the desirability of erecting the new church.

The Rev Henry Betts seconded the resolution, which was put and carried unanimously.

Mr. Spurgeon then introduced the venerable Dr. Fletcher, of Finsbury Chapel, of whom he spoke in the most eulogistic terms, and thanked him most cordially for the countenance and support which he had bestowed upon him

The Rev. Alexander Fletcher, D. D. then came forward and moved the second resolution, which pledged the meeting to support the movement for the erection of the new church. He expressed his cordial sympathy with Mr. Spurgeon, and offered some sage counsels, derived from his own extended experience of no fewer than forty-eight years as a minister of the gospel in London, as to the best mode of proceeding. He briefly alluded to the two magnificent chapels which he had had the privilege of erecting during the course of his ministry, viz. the neat little edifice known as Albion Chapel, London wall, and the vast edifice, one of the largest in the world, in which the Rev. Doctor now preaches, viz, Finsbury circus Chapel. He gave some highly encouraging Scriptural quotations, in the way of commands and promises to people engaged in such undertakings. He partially impressed upon the people the necessity of exercising great caution in the selecting a site, urging the importance of imitating the successful examples of their predecessors who had been so fortunate as to select such suitable sites as Surrey Chapel, and Whitfield's two Tabernacles, the one in Tottenham-court road, and the other in Moorfields (which ware then litterally "fields," although very near to what was then London.) Finsbury Chapel, he said, had been erected at a cost of £10,000, for which he had had no necessity to have recourse to any other congregation. (Hear, hear.) In conclusion, the venerable and reverend Doctor expressed a hope that when Mr. Spurgeon had arrived—as he, Dr. Fletcher, had arrived—at the jubilee year of his ministerial existence, he might have the mental and physical vigor and the ministerial success, with which he was at present honored. The Rev. Doctor resumed his seat amidst loud applause.

Mr. J. Vickers seconded the resolution, and after an able and cordial address, contributed £50 towards the object. Mr. Aldis contributed the same sum, and a large number of minor contributions were announced. Mr. Vickers submitted an ingenious plan for raising the funds required.

The resolution was unanimously agreed to.

Mr. Counsellor Payne subsequently addressed the audience in one of those humorous speeches for which he is remarkable, and concluded with the usual poetic appendage to his speech, which he said was the 849th.

Mr Carr moved, and Mr. Pocock seconded, a vote of thanks to the ministers and gentlemen who had been kind enough to attend; and, after some devotions, the proceeding terminated.

The result of this movement appears likely to be the erection of one of the largest places of public worship in this or any other country. The site has not yet been fixed upon.

A New and Magnificent Edition of Spurgeon's Sermons, from the London Edition.

We have recently received through Elder G. H. Orchard, over thirty of Spurgeon's sermons, which have appeared in a work he edits, "The Park Street Pulpit and the Messenger," and still more recently have opened a correspondence with both Mr. Spurgeon and his Publisher, making proposals for a copy of a volume of his Sermons, selected by himself and just issued in London, under Mr. Spurgeon's own eye, *fifty-three in all*, also for a copy of each sermon he ever published. If we succeed, and we are bound to do so, early in March we will issue from the South Western Publishing House, a superb copy of Spurgeon's Sermons, fifty or seventy-five in all, with a beautiful steel engraving of the author, from a London Engraving. We expect answers and sermons by next steamer, when we will report.

Mr. Spurgeon will doubtless visit America the coming summer, and if he can be induced to visit the South, we will endeavor to secure a visit from him to Nashville and Memphis.

From the Biblical Recorder.

DEAR BROTHER JAMES:—A few weeks ago, I called your attention to several Queries, among which were the following, to wit: Can any one who does not derive his right to teach from the Church of Christ, and is not a regular member of Christ's Church, *teach* by divine authority, *what constitutes him more fit* for Pulpit Communion, or intercourse, than Communion at the Lord's Supper?

These Queries, you answer as follows, "That no man can teach by divine authority unless appointed by that authority. Hence we regard all the official acts of Pedobaptist ministers as without scriptural authority, and consequently invalid. * * * * * * Preaching occasionally, and only as circumstances seem to require with Pedobaptists, and inviting them to the table of the Lord, are acts differing in more than one important particular.—The one involves church fellowship and church action, the other neither. Men attached to different societies, are not held responsible the one for what the other may teach. So a Baptist is not responsible at any time or place, for the doctrines of a Pedobaptist, Universalist, or Deist."

Well, now, my brother, *Is this the best that can be done in support of Pulpit Communion? Are these the best reasons you can give in support of it*, to wit, That it does not involve church fellowship, and church action; and that no Baptist is responsible at any time, or place, for the doctrines of a Pedobaptist, Universalist, or Deist, in such communion? I take it for granted, they are, and as such will proceed to examine them.

The first reason then given, is, that the man is constituted more fit for Pulpit Communion, than Communion at the Lord's table, because it does not involve church fellowship and church action to commune with them at the Lord's table! You answer, because they have not complied with the divine requirements which scripturally entitles and authorizes them to come to the Lord's table. Here, then, is the moral principle involved, which forbids Baptists communing with them at the Lord's table.

Well now, you say, "that they do not teach by divine authority; that all their official acts are without scriptural authority, and consequently are invalid;" in other words, that they have not complied with the divine requirements, which scripturally entitles and authorizes them to teach. On the one hand then, you refuse to commune with them on the ground of a failure on their part to comply with the divine requirements scripturally entitling and authorizing them fit subjects of communion with you; on the other hand, *you admit the moral all their failure to comply with the very same identical requirements, scripturally entitling and authorizing them fit subjects to teach.*

I submit, then, the following proposition, to wit: *that the one communion, equally, and in every respect involves moral principle, as much as the other.* Here then, my brother, is work for you. Now face the music, and show me if you can, according to your own admissions, or declarations, how communion in the one case, does involve moral principle, and not in the other. This work, then, I leave you to do in reference to your first reason.

Your second reason is, "because Baptists are not held responsible at any time, or place, for the doctrines of Pedobaptists, Universalists, or Deists."

The utter fallacy of this, I might show by carrying out by argument; but argument being unnecessary, I shall simply refer brother J. to John 2: 10, "If any come to you, and bring not this doctrine, receive him not into your houses, neither bid him God speed."

Who will say, in view of this, that a Baptist would not be responsible for the doctrines of either the Universalist or Deist, were he to invite and cooperate with him in teaching? I suppose none.

Suppose brother J. gives this up with regard to two of the characters he has mentioned, but says it will not apply to Pedobaptists. What, then, I ask, is the doctrine here repudiated? I answer, Anti-Christ. The question again recurs, what is Anti-Christ? Whatever is contrary to the teachings of Christ; it matters not, whether it be the doctrine, that Jesus had not come in the flesh, or that the resurrection had already past, or that infant sprinkling is right, or sprinkling the Bible baptism; if either, or all, are contrary to the plain teachings of the Bible, they are Anti-Christ.

Now, I assert, that in exact proportion to what Pedobaptists teach contrary to the teachings of Christ, that they are Anti-Christ; and that Baptists in inviting and co-operating with them, do countenance their teaching, for which they must be to some extent responsible.

R. M. D.

Fayetteville, October 26.

REMARKS.—The above we take from that excellent paper, the Biblical Recorder, North Carolina

We invite to it the patient attention of those of our brethren who advocate and practice pulpit communion with Campbellite and Pedobaptist preachers.

It is from the pen of the able and worthy pastor of the Church in Fayetteville, North Carolina, Eld R. McDaniel.

In justice to brother James, editor of the Recorder, he affirms that he is not opposed to the Landmark position to hurt, but is practically a Landmark man, yet thinks that passable instances might occur, when a Baptist minister might associate in the pulpit with others.

E. g.—At a funeral where the friends had invited a Campbellite or Pedobaptist and a Baptist minister to officiate.

In protracted meetings where many, under Pedobaptist influence were awakened, and could not be reached unless through the united influence of a Pedobaptist minister.

Who will meet these instances? Light is spreading, and consistency prevailing.

For the Tennessee Baptist

The Commission Amended.

It is the last commission of our Divine Savior to his disciples which has been amended, unless we are pleased to say innovated, by the practice of many in our day. For in these last words of Jesus he said to his disciples, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned." Here our Divine Law-giver evidently required the gospel to be preached to all who should be found capable of receiving its lessons; and showed that such must first believe the gospel, and secondly obey it in baptism, if they would realize all the fulness of its present and eternal deliverance from sin and its fearful consequences. And here also he showed that those whom he includes in this commission, who do not believe, shall be damned. And it is evident from this, that he did not include infants, as infants; for if he did, the words of the threatning would show that they for the want of faith, would be damned upon dying in infancy; but that he included them as having come up to the years of instruction. But in our day we see persons who profess to preach and administer ordinances for this Law-giver, baptizing not only believers, as this commission, without controversy requires, but also administering that which they call baptism to infants. And now, in accordance with their practice, the great commission above must be amended or innovated as follows: Go ye into all the world, and preach the gospel to every creature, including infants, as infants. He that believes and is baptized shall be saved, *and the infants of one or more believing parents must be baptized to constitute them members of the covenant of grace, but the infants of unbelieving parents must not be baptized until they grow up and believe the gospel;* and he that believes not, shall be damned. Now what right have any so to practice as for it to be necessary thus to amend or innovate the commission above, when we would make it agree in its requirements with their practice? Would it not be better to bring up our practice to this commission, than to practice in a way devised by our leaders, or else by ourselves, and then bring down the commission to accord with our practice? The sinner must be brought up to the gospel in its requirements, and not the gospel down to him. Think of this, reader. I. H. G.

"ILLINOIS BAPTIST."—This is a new Baptist paper, published in Benton, Illinois, and edited by Elder S. H. Bundy, formerly of this State. We have already received several numbers with which we are well pleased.

The answer to the following fills us with astonishment. Brother B. must have intended it for irony—an answer drawn from a process called "*reductio ad absurdem*," for certainly there is not a sound Baptist church or minister in this Union who will admit that Pedobaptist and Campbellite Societies are all churches, or that there is a church among them. If they are not churches their ordinances are all unscriptural and invalid. If the Editor meant this he is liable to be misunderstood:

From the Illinois Baptist.

Query.

BROTHER BUNDY.—Is immersion as administered by Pedobaptist and Campbellites, scriptural baptism?

By answering the above you will confer a favor on many readers of your valuable paper.

OLD BAPTIST.

ANSWER.—*Of course it is.*

Baptism and the Lord's Supper are both ordinances of the church of Christ, and it alone has the right to administer them, (which it does through its officers of course,) and as Pedobaptist and Campbellite Societies *are all churches* of Christ, according to the Scriptures, the ordinances of the church are properly administered by them. That's all *clear* enough we think.

DEDICATION.—The new house of worship erected by the Blue Ridge Baptist church, of Roanoke co., was dedicated on the second Lord's day of September. Elder A. Eubank of Liberty, preached on the occasion.—*Religious Herald.*

For the Tennessee Baptist.

THE GRAVES.—Enclosed I send one dollar for a copy of Theodosia Ernest, or the Heroine of Faith, to be sent to Gilbert Gay, Bowden P. O., Carroll County, Georgia.

I have just returned from the Arbacoochee Association, where we met many good brethren and friends, and where peace and comfort abounded much in the hearts of God's people; we had a pleasant session, and our hearts were made to rejoice for the love of God, by the influence of his Holy Spirit, conferred upon our churches. The letters sent up by the delegates informed us that there had been an addition to the Baptists in our bounds of two hundred and fifty two. Bless God for his unspeakable goodness to us, and to poor lost sinners. There is in our bounds a great destitution, but our ministering brethren, with all the laity, seem to have their minds fixed upon that important subject and the Association has employed our good brother Bunson to ride into all parts of the Association, and proclaim Jesus, and him crucified, to lost sinners. The brethren also took into consideration the importance of the Temperance reform, and have urged the necessity of all the churches coming up to that most glorious work.—They have also advised the churches to send up to the next session of this body, a Bible fund, as we desire to place the Bible in all the houses in our bounds: and the brethren proposed to form, at the next session of the body, a Bible Society, that shall bold their meetings in connection with this body. The hearts of our brethren seem to enlarge upon all those questions; and they have also recommended the reading and circulation of your most valuable paper, with your published books. Brother William H. Daniel, our Moderator, conducted the business of the Association with ability and decision, and much to the satisfaction of the brethren and spectators. And I feel, dear brother, that a lasting impression was left in that community for good.

Your brother in Christ,

WILLIAM DAVIS.

Origin of the Puritans.

Some Presbyterians and Congregationalists are fond of saying to the Baptists, "You are of low origin, you are descendants of the Ana-Baptists of Munster—that rude and fanatical rabble."

Dr. Cort, an Episcopalian of some notoriety, in his book entitled, Puritanism, thus quotes from Bishop Hall, and comments upon the quotation.

"No doubt the leaven of Puritanism was working in England before the days of Queen Elizabeth. The very emblem of it (a round head) was well known in Germany long before its appearance on English shores; and if the *outside* of its head was imported from a land of fierce fanaticism, it is hard to suppose that some of the *inside* of it did not come from the same source. Bishop Hall fearlessly avowed as much, in his place in Parliament. 'Your lordships know,' said he, in one of his speeches, 'that the Jack Straws, and Ca des, and Wat Tylers of former times, did not more cry down learning than nobility; and those of your lordships that have read the history of the Ana-Baptist tumults at Munster will need no other item; let it be enough to say that many of these sectarians are of the same profession.'"

The fanatics of Germany then are the first fathers of Puritanism—fanatics whom the sternness of Roman despotism drove into the terrible extremes which they adventured.

If Dr. Colt may be relied on, Presbyterians and Congregrationalists must now cease harping upon the low origin of the Baptists, and turn their attention to some point of attack where their own arguments cannot be used for their overthrow if indeed such a point of attack can be found. We do not attach any great importance to the charge against us of having a low origin, as we consider such a style of argumentation unbecoming a Christian, but when the charge is made, it affords us pleasure to know that in the opinion of some learned men at least, the same charge can properly be made against our opponents

The Baptists are not anxious to trace an Apostolical succession of churches. It is suffic ent for them to know that their churches are in faith and practice like those planted by the Apostles.

S. W. T.

For the Tennessee Baptist

Mississippi Female College, Hernando.

Elder Wm. Cary Crane, has resigned the Presidency of this institution, to take effect the first of January next. The college has more pupils now than it had this time last year. It has about fifteen female institutions of the first order in its vicinity and has been sustained, mainly, for six years past, by the extraordinary exertions of the retiring President, in traveling, by public conveyances, in buggies and horseback, in all parts of the State, by his personal influence, with his old pastoral charges, and by means acquired by him in pastoral services and from his friends. *Per se the College has never met expenses.* Of the two hundred and twelve pupils which it has matriculated, twenty five have graduated from a course of study both thorough and thoroughly pursued. The first year it had seventy-one pupils, the second seventy-five, the third seventy-three, the fourth eighty-one, the fifth seventy-three. The average attendance through the year has been seventy-four.

The personal reputation of its President mainly, has secured it pupils from ten States, viz: Mississippi, Alabama, Louisiana, Arkansas, Kentucky, North Carolina, South Carolina, Texas, Tennessee, and Georgia, and from nine counties in Mississippi, viz: Yazoo, Warren, Hinds, Lafayette, Coahoma, Marshall, Pontotoc, Panola and De Soto, without an endowment, or a large outlay of means, at once, for its support, or a guarantee of liberal patronage, it is difficult to predict what will be its future history.

* * *

For the Tennessee Baptist.

BROTHER GRAVES:—Through your paper, permit me to call the attention of the Baptists to the importance of building a house of worship in the growing town of Corinth.

Corinth is destined to be a place of considerable note. Its future position in the list of towns, is indicated from the fact that it is located at the crossings of the Mobile and Ohio, and the Memphis and Charleston Railroads. The Nashville branch will also terminate here. It numbers about one thousand inhabitants, and is rapidly increasing.

Those roads are not yet passing this place, but will in a short time, and if the town continues to increase as is anticipated, it will soon number several thousand persons.

We have a small church constituted at this place, but have no house of worship. Messrs. Mitchell and Mask, landholders here, have deeded to this church a very beautiful site upon which to build. It is eligible, on the corner of two principal streets, and sufficiently central as a converging point for the people from all parts of the town, and might be valued at from twelve to sixteen hundred dollars.

Brethren, we must have a house of worship.—*What do you say?*

These brethren are not able to build, but are doing their best. They can raise in the vicinity five or six hundred dollars, but that is not enough.

The Methodists and Presbyterians are building delightfully convenient houses, and if we would be successful, we must have a good house also.

We have resolved to ask our brethren abroad to help us. A small mite from each one of you would enable us to have a good meeting house, and you would be blessed in the deed. Are there not one hundred Baptists in the South west who will give ten dollars each for this cause? and are there not many others who will give from one to five dollars? Brethren, if you will help us, the old adage, "that the Baptists are always behind," shall not be true in this case. Any sum addressed to the undersigned, (either at Corinth or Rienzi,) will be duly acknowledged by return mail, or reported in the Tennessee Baptist.

Brethren we ask again, will you help us? In the meantime, I subscribe myself yours in Christ,

A. H. BOOTH.

Rienzi, Miss., Nov. 3, 1856.

For the Tennessee Bapt'st

To the Baptists of Missouri.

I HAVE been authorized to act as agent for the William Jewell College. This is doubtless the greatest enterprise now before the Baptists of Missouri The College, we believe, is destined to become the glory of the denomination in the State. It can be second only to the cross of Christ

Brethren, it is within your grasp. You have only to reach forth your hands and receive it. The donation of twenty-five thousand dollars more in notes, bearing eight per cent. will start it in operation. It is your duty to yourselves and to God to build it up. It is my intention to visit you all for the purpose of obtaining your aid in its behalf. I hope you will be ready to assist. You may look for me, and tell your brethren that I am coming

THOS. H. STOARS.

Fayetee, Howard Co., Mo.

For the Tennessee Baptist.

At a meeting of the Beal Street church, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our late pastor, Elder W. W. Keep, has deemed it his duty to offer his resignation as pastor of this church, and in accordance with his wishes it has been accepted, therefore,

Resolved, That while with regret we accept his resignation, we express with the warmest feelings of kindness, our sense of his fidelity and correct and satisfactory labors as our pastor. And we take pleasure in commending him and his family to the attention of the denomination and community, praying that success may crown his efforts wherever he may labor.

Resolved, That a copy of these resolutions be published in the Tennessee Baptist.

Done by order, and on behalf of Beal Street church, assembled in conference, this the 9th day of November, 1856.

SAMUEL M. JOB, Church Clerk.

Memphis, Nov. 9, 1856.

BROTHER GRAVES.—As it is always cheering to the heart of the lover of Christ's kingdom, to hear of its prosperity, I would inform you of what the Lord has been pleased to do in the churches of which I am pastor.

During the year I have baptized at Ellon church six, at Ripley eight, and at Society Hill nineteen, in all thirty-three. Harmony and brotherly love prevails in the brotherhood. To God be all the glory. May the good Lord make me a more faithful servant and under-sheppard is my prayer. And may the blessing of the Triune Jehovah be with you in your arduous labors and endeavors in the vineyard of our common Master.

Respectfully your brother,

JOSEPH H. BORUM.

Durhamville, Tenn., Nov. 5. 1856.

For the Tennessee Bapt'st

NOTICE.—Information is respectfully requested from some one living near the centre of the State, as to who was President of the College near Brandon, in Rankin county Mississippi, called Centinary, and whether the said president is the same man who now presides over a school in Sharon, Madison county, Mississippi. This latter personage has been in these parts speaking evil of the Baptists engaged in the Revision cause, and lauds "the godley father McClay" very highly, as also does not say much in favor of his brother McCullom, who though a Methodist, speaks honestly of the revision he has seen. It has been said by some who do not believe in the *Sharon President*, that he was pretty roughly handed by the Hon. Judge Shaddock, well known to the citizens here about, and that he left the Methodists and petitioned to be ordained by the Episcopalians, but they respectfully declined. Is this so? Much has been said that I care not to repeat, but the truth will place this rampant buck, either as a fair man or the reverse. People ought to know who abuses and who praises, before they accept.

A FRIEND TO REVISION.

Meshidah, Mahobah, Miss, Oct. 25.

For the Tennessee Baptist.

BROTHER GRAVES.—Mr. J. T. Lancaster, a member of the church at this place, applied for a letter the second of August 1856 and received the same, signed by Job Springer the clerk. After obtaining his letter his walk was very disorderly. The church preferred charges against said Lancaster as follows: For the sin of unlawfully leaving his country and making false representations in reference to the same.

Mr. J. T. Lancaster is requested to return and present himself before the church for trial, or return his letter.

It is supposed said Lancaster has gone to Cass or Cobb county, Georgia

Ordered by the church to be published in the Tennessee Baptist.

Done in conference, Saturday before the first Sabbath in October, 1856.

By order of the church,

L. S. TOLSON.

Richmond, Itawamba county, Miss., Oct. 13.

For the Tennessee Baptist.

ELDER THOMAS M. BAILEY, formerly a Moravian missionary, on the islands of St. Thomas and St. Croix, Danish West Indies, but now of Edgefield District, South Carolina, made a public profession of his faith in Christ in the month of February last, by being buried with Christ in baptism. Brother Bailey is quite a young man, being about twenty-six years of age and has spent four or five years as a missionary on the above named islands, where he labored with great success. He is quite an interesting preacher and commands the attention of the audience—he was ordained and set apart to the gospel ministry in June last—the brethren who officiated at his ordination were Elder D. D. Bronson, pastor of the Gilgal church, Elder E. L. Whatley, pastor of the Edgefield church. Brother Bailey now supplies three churches. Such accessions to the Baptists cannot fail in producing good effects. Let us pray therefore the Lord of the harvest, that he would send forth more laborers into the harvest.

Yours, J. L. B.

P. S Perhaps it will not be out of place to state that since Brother Bailey's ordination his lady has also made a public profession of her faith in Christ by stepping down into the liquid grave. May the Lord add to his church daily, such as shall be saved. Amen. J. L. B.

For the Tennessee Baptist

BROTHER GRAVES.—I am requested by Brother Jacob Borroughs, to write you requesting you to give Brother Baxter Hays, who is a young Baptist minister, an agency to sell your books and others published at your house. He requested me also to give you a short history of Brother Hays, which I will endeavor to do in a few words. He was born of poor parentage, raised up a common day laborer, working from place to place—joined the Methodist Episcopal church, continued in that Society ten years during which time he was repeatedly solicited to receive license from their conference, but would not, because he regarded the government of said society as tyranical and hence unscriptural. In this condition he continued till 1853, when he came under the knowledge of the writer, he came under the influence of my ministry, he sought a private interview with me, stated his case, telling me his reasons for desiring to quit the Methodist Episcopal church:

1. The doctrine they preach is not in accordance with his own experience.

2. That final apostacy is dishonoring to Christ.

3. That the government of the Methodist Episcopal church is of man, and therefore sinful.

With many other reasons which the length of this piece will not admit of. I baptized him into the membership of Cross Roads church, which immediately gave him license to preach, he commenced preaching, and to the astonishment of all who heard him, he showed that he thoroughly understood the Bible, in three month the church set him apart to the solemn gospel ministry.

Since then he has had the care of churches and is preaching with unequalled success and talents. Though struggling with poverty, he has committed the New Testament to memory. And above all, he is an old *Landmark Baptist*. I have given you a short history of Brother Hays. Brother Borroughs and myself have opened our libraries to him. Bro. B. has given him a house and lot as long as he will live on it with many valuable books.

W. B. LONG.

Anderson, Sept. 16, 1856.

REMARKS.—Such information is pleasing to us. We have boxed $200 worth of our choicest books, and shall forward by the first boat that leaves this city. We allow a liberal commission, and only ask the brother to remit promptly the amount of his sales, less his commission. May God make him useful

The Value of Baptist Principles.

Rev. Dr. Brown, the Moderator of the British Congregational Union, in an address recently delivered before that body, paid the following noble tribute to Baptist principles:

"Thus modified by christian charity, the prominence given by Baptists to the *personality* of the christian character and profession, becomes a valuable force arrayed on the side of scriptural evangelism against human traditions. It is the direct antidote and antagonist to that official virtue and authority upon which the church of Rome has based the grand apostacy, and from which neither the church of England, nor even the church of Luther, can name no other man-made churches, has purged or will purge itself free. On this principle, perhaps, we may account for the dawn of a new reformation in Germany being apparently identified with the diffusion of Baptist sentiments in so many of the States, and for the virulence with which those persons who teach, and those who adopt them are persecuted and oppressed by governments, inspired by ecclesiastical jealousies and alarm. In like manner, it may be expected, that in proportion as the same views of the strictly *personal* nature of religion come into conflict with the rank and rampant Popery of Ireland, and with the scarcely less rank though greater sacerdotalism still infecting the rural parishes of England, the labors of the Baptist Irish and Home Mission Societies will tend to precipitate the final battle one day to be fought between the phalanxed forces of Truth and Error." *Baptist Memorial.*

Horrible State of Affairs in Africa.

The Rev. Mr. Beacham, a member of the "London Wesleyan Mission," has recently returned from a visit to Africa, and in a sketch of the negros inhabiting the Gold Coast and its vicinity, which we find in the Honolulu Religious Journal, he furnishes a picture exceeding in horrors anything we had yet believed of beings wearing the human form. Who can read without a shudder of such bloody deeds and Pandemonium customs as these he records:

"Scarcely has one of their bloody customs been abandoned since they first became known to Europeans. They will even pave their court yards, palaces and even the streets or market places of their villages or towns with the skulls of those butchered in the wars, at feasts, funerals, or as sacrifices to Bassum. When Adahansen died, two hundred and eighty of his wives were butchered before

...d the writer, he came under ...mmary, he sought a private ...tated his case, telling me he ...o quit the Methodist Episcopal ...

...er preach is not in accordance ...

...ther is dishonoring to Christ. ...ment of the Methodist Episco... ...h, and therefore sinful.

...reasons which the length of ...dent of. I baptized him into ...Cross Roads church, which im...diately ceased to preach, he commened ...astonishment of all who heard ...t he thoroughly understood the ...t, the church set him apart to ...ministry.

...had the care of churches and ...unequalled success and talents ...with poverty, he has committed ...to memory. And above all, he ...Baptist! I have given you a ...the Hays. Brother Borroughs ...ened our libraries to him. Bro. ...house and lot as long as he will ...y valuable books.

W. B. LONG.

...16, 1856.

...information is pleasing to us. ...$200 worth of our choicest books, ...by the first boat that leaves this ...liberal commission, and only ask ...mit promptly the amount of his ...mission. May God make him ...

...ue of Baptist Principles.

...wn, the Moderator of the British ...Union, in an address recently de...: body, paid the following noble ...principles:

...ed by christian charity, the prom... Baptists to the *personality* of the ...er and profession, becomes a valu... ...ed on the side of scriptural evan... ...tradition. It is the direct ...nist to that official virtue and ...which the church of Rome has ...apostacy, and from which neither ...land, nor even the church of Lu... ...other man-made churches, has ...rge itself free. On this principle, ...account for the dawn of a new ...Germany being apparently identified ...of Baptist sentiments in so many ...for the virulence with which those ...ch, and those who adopt them are ...pressed by governments, inspired ...jealousies and alarm. In like ...be expected, that in proportion as ...of the strictly *personal* nature of ...conflict with the rank and ram... ...Ireland, and with the scarcely less ...greater sacerdotalism still infecting ...ches of England, the labors of the ...Home Mission Societies will tend ...the final battle one day to be fought ...balanced forces of Truth and Error."

...ial.

...ie State of Affairs in Africa.

...Bentham, a member of the "London ...sion," has recently returned from a ...k, and in a sketch of the negros inhab... ...t Coast and its vicinity, which we find ...n Religious Journal, he furnishes a ...ing in horrors anything we had yet ...being wearing the human form. Who ...out a shudder of such bloody deeds ...nium customs as those he records:

...has-one of their bloody customs been ...time they first became known to Euro... ...will even pave their court yards, ...even the streets or market places of ...or towns with the skulls of those ...the wars, at feasts, funerals, or as sac... ...sum. When Adahanosen died, two ...dignity of his wives were butchered ...rival of his successor, which put a stop ...increase the flow of blood and the ...ilities in other ways. The remaining ...were buried alive, amid dancing, sing... ...railing, the noise of muskets, horns, ...groans and screeches. The victims ...ed along with large knives passed ...ir cheeks. The executioners struggle ...y office, while the victims look on and ...h apathy.

...death of the king's brother, four thou... ...were thus sacrificed. Upon the death of ...kuntee, a general massacre takes place, ...can be no computation of the number of ...At their Yam customs, Mr. Bowditch ...Ashanan) witnessed a horrible sight. ...officer, or noble, sacrificed a slave, as he ...gate. Heads and skulls formed the or... ...their possession. The blood of the vic... ...ted and quaffed as a delicious beverage. ...of Dahomy paves the approaches to his ...the battlements of his castles with the ...victims, and the great Fetichie tree, at ...is its wide spread branches laden with ...ses and limbs."

...ch awful scenes as these the negro has ...rid to a country in which, according to ...ion of the bitterest foes of the slavo-hold... ...he may often approach the piety and ...of "Uncle Tom." Surely this is a very ...in from his original state of bloody bar... ...with wise measures and the prevalance ...ate counsels which always take what ...tions as well as what is to be effected into ...it may we not hope for "Uncle Tom," as ...move on in their appointed course ...not built in a day. We cannot expect ...ignorant Cuffee of a Carolina cotton ...being adapted for social equality with ...by the violent blow of immediate emanci... ...Let us labor for the advancement of all ...and still true progress compels us to ...time."—*Phila. Evening Journal.*

...Episcopalian's Idea of Communion.

...rite mode of attack against the Baptists is ...them of bigotry, because they will not ...with the members of other denominations. ...Sermons on The Apostles Doctrine and ...ship, we have found a note, ...should ...avent all who agree with the sentiments ...high ...I am in fearing anything ...Dr. ...unanimitableness of the Church" ...

...page 165:

...ual sermon is often put, ...not ...ent with those whose ministers ...is, "Yes, ...ly ordained?" My uniform ...is, "*Let us get it at their tables.*"

...not a question of *fellowship* but simply of ...e may love these persons and ...their society; but in order to take the ...on a their ministers, they must ...Christ to give it. The simple question is, ...by this authority! As ...do not even ...have the *kind* of authority when we hold ...necessary to constitute a valid ...act which our Lord commands us ...it would certainly be worse than useless for ...through the mere form of Communion ...in regard to this, the Apostolic admonition ...be wholly inappropriate. He that doubteth ...if he eat, because he eateth not of faith, ...whatsoever is not of faith is sin. Rom. 14: 24.

T. W. S.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, NOVEMBER 29, 1856.

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlingreen, Ky.
Dr. J. S. Baker, Albany, Georgia.
J. M. Hurt, McLemoresville, Tennessee.
Elder G. H. Orchard, Nottingham, England.
Elder T. W. Tobey, Tyneyville, North Carolina.
Judge F. Thompson, Esq., Greensburg, La.
Elder D. King, Sacramento, California.

HISTORICAL CORRESPONDENTS.

Elder S. Adlam, Newport, Rhode Island. (Preparing the History of life and Times of Dr. John Clark, and Roger Williams.)
Elder P. S. G. Watson, Lagrange, Arkansas. (Preparing History of the Baptists of Arkansas.)

For the Tennessee Baptist.

Bethel College, Russellville, Kentucky.

The next session of this institution will commence on the second of February, 1857.

Peculiar advantages are here offered to young men who desire a thorough course of instruction. The Faculty offer every facility that their scholarship, experience and energy may allow. Great care will be taken to make thorough scholars.

Special attention will be given to the department of Modern Languages and Civil Engineering. Very superior Mathematical Instruments have been purchased for the Department of Practical Mathematics, including Land Surveying, Civil Engineering, &c.

The discipline of the Institution will be prompt yet parental, and no student of incorrect deportment will be retained.

The village is healthy, highly moral, free from extravagance, and retired from places offering inducements to vice. Nature seems, indeed, to have designed it pre-eminently as a place for literary pursuits.

The Russellville Female Institute is an institution of high grade, and thus the brother and sister may accompany each other. The course of instruction is thorough, more so than most of the Colleges in the South and West. The buildings are commodious, neatly furnished and very finely situated. The faculty are gentlemen of thorough scholarship, of ripe experience, and of great energy of character.

For further particulars, address the President,

R. T. BLEWETT, or

R. H. CALDWELL,
Secretary of the Board of Trustees.

ABANDONING THE CAMP-MEETING.—*The Puritan Recorder* avers that "the Methodist mind already falters in the support of the camp-meeting." The great camp meeting at Eastham, Mass., almost failed, the last summer; notice of its pretermission having been actually given out, though afterwards countermanded by a call for a grand rally, on the ground that it would be the last. The camp-meeting at Southampton is also stated, on the authority of a correspondent of the Springfield *Republican*, to have been extremely small, not more than three hundred persons on the ground.—Ex.

Saving Sap but Losing Sugar.

The *Morning Star* tells a good story of a man who over-reached himself in his anxiety to set aside God's ordinances, and gain extra time for labor from the day which God has set apart for his worship. Wilberforce and Sir Matthew Hale said it was good economy of time, no less than a religious duty, to observe the Sabbath as a day of rest, and the experience of many besides the sugar maker, would indicate that Sabbath labor is generally worse than lost:

A few years ago, two men were discussing the propriety of laboring in extreme cases on the Sabbath. One thought it was sufferable in the time of sugar making, when there was a great run of sap on Friday and Saturday, and there was a prospect of a continued run on Sunday. Surely, continued the speaker, we ought to save what Providence has given us, even if it does conflict with the established rule of that day. Said another, "I think that in the time of harvesting, when the weather is catching, and wheat is growing, that if Sunday brings us a fair day, we ought to improve it, even though it does leave our seats vacated at church." "It is of no use," continued the tempted man, "it is of no use for Providence to bless us with a good crop, unless we take care of it."

It was not a great while after, when two other men were discussing the same subject; but they took a little different view of it. Neither of them believed it right to violate that solemn commandment, "Remember the Sabbath day to keep it holy." One related an instance of a relative who boiled sap on Sunday. He had boiled all day on Saturday, and yet a little sap was left still in the buckets, and, going out on Sunday morning he saw the sap running fast, and he feared that it would run over, before Monday morning. At first he yielded to the propriety of setting such an example for a few quarts of sap, or even the whole of it.

But the question was soon settled, and out he goes with his fire, and begins his boiling. At supper time, he had poured in his last pailful of sap, and boiled it nearly to syrup, when he stirred the fire and left for his tea. On his return he found that his syrup had boiled to sugar, and burned on the kettles so that he lost it all. Monday morning some time was spent in cleaning his kettles; but he had no sap to boil till another run. He felt conscience-smitten, and he said to himself, "I saved my sap but I lost my sugar." The other man related a circumstance of his own experience, which terminated in the same way, viz.: in the saving of his sap, and the loss of his sugar. And the conclusion of both was, that there was nothing, on the whole, made by Sabbath desecration. Men might on risk who worked on Sunday, but this did not prove they were any better off, or even as well off, as they would have been without Sunday labor.—Those who are rich with Sunday labor, would be richer without it. Moreover, God has put his finger on these "*extreme times*," which men use as excuse for laboring on Sunday, and told them to rest; "Six days shalt thou work, but on the seventh day thou shalt rest; in *earing time* and in harvest thou shalt rest." If ever men need to rest on Sunday, it is in haying and harvesting.

When I hear a man making pleas that the weather is rainy, his wheat is growing, and it will spoil if he does not attend to it on the Lord's day, I think of saving the sap and losing the sugar. When I see a man loitering at the store, the place where men meet during the week, and then when Sunday comes make the plea that it is of no use for Providence to give us a crop unless we save it, I think that he is *saving his sap and losing his sugar.*

A BLOODY YEAR.—There were seventy-three battles fought during the year 1855, with an average loss of 1,000 men in each; more than 300,000 soldiers are estimated to have perished by disease and battles; the battles average more than one a week. It is one of the bloodiest years in modern history.

TREASURE FOUND.—A small keg, bound with iron hoops, filled with gold pieces to the amount of 7,000,000 (probably francs) believed to have been a French military chest, buried there in the year 1812, to hide it from the Russian Cossacks, has been found by a peasant boy near Schwez, on the Vistula.

General Items.

REVISION OF THE SCRIPTURES.—The General Convention of the Protestant Episcopal church which met in Philadelphia, week before last, adopted a Preamble and Resolution for the appointment of a learned gentleman to revise the Holy Scriptures, and a committee of 15 were also appointed to examine and approve his report, and have the same printed, and presented to the next General Convention.

The Rev. Dr. Cort was selected Reviser, and the following committee was appointed under the resolution: Rev. Dr. Mason of New York, Rev. Dr. Vinton of New York. Rev. Dr. Andrews of Virginia, Luther Brandish of New York, and Hugh Davy Evans of Maryland.

A FIRE broke out at Norfolk Virginia, on Sunday morning, which destroyed about $80,000 worth of property. It commenced in the restaurant under the China store of James Barry, whose family made their escape from the burning building by ladders. The flames then extended to a number of adjoining buildings, entirely destroying them.

THE steamer Tennessee sailed from New Orleans on the 17th ult., for Nicaragua, taking 350 recruits for Walker.

THE recent animation of business at Galveston still continues. Steamers are continually arriving from and leaving for the interior, at Galveston. There are now 116 counties in Texas.

THE Baltimore Sun states that the number of persons killed in the late election riot in that city was four, and the number wounded fifty-three, five or six of whom are not expected to recover.

THE Richmond Herald copies from the Whig the particulars of a gross insult which was offered to the Rev. Dr. Howell's congregation on Sabbath evening, just previous to the baptism of a Roman Catholic convert, by a party of Irish men and women, who entered the church for the purpose of preventing the candidate from being baptised. The efforts to induce them to withdraw met with a blustering opposition, but finally prevailed, and the champions of the papacy retired, still avowing their determination to be revenged on the young lady for abjuring the religion of her deserted parents and threatening, if she persisted in being baptized, that she should have a bloody shroud before morning. Quiet being restored the services were proceeded with, and the ordinance of baptism administered to the young lady, who had been the object of such unscrupulous annoyance.

THE SOUTHERN BAPTIST REVIEW AND ECLECTIC.—This is published by Graves, Marks & Rutland, Nashville, Tennessee, and edited by Elders Graves, Pendleton and Crawford. The number before us is a double one for July and August. It advocates with much force and ability our denominational views, and is worthy of an extensive patronage. Price, $2 per annum. It comprises the following articles:

Address on Female Education, by J. M. Pendleton.
Stuart on Baptism, by J. R. Graves.
Philosophy of Religion, by W. C. Buck.
A new Translation of the book of Job, by Prof. Conant.
Infant Circumcision and Infant Baptism, by Dr. N. M. Crawford.
Virginia Baptists, by R. B. C. Howell, DD.

[*Religious Herald.*

From the Religious Herald

BROTHER SANDS.—During the last two months, it has been my privilege to attend several protracted meetings, all of which were very interesting. The one, not least, was that held with the Liberty Baptist church. It lasted about three weeks, and there were about twelve or fifteen conversions, and some of them decidedly the brightest and happiest that I ever witnessed. We were aided by brethren Harris, Sanderson and White, of Bedford, and Elder C. Tyree, of Powhatan, to whom we feel truly thankful for their valuable services. To our Heavenly Father be all the praise.

Yours, fraternally.

ALEX. EUBANK

Richmond, Oct. 23, 1856.

A FLEET of thirty metallic boats are being built at Greenpoint, designed to aid the United States troops in their operations against the Indians in Florida this winter, particularly in penetrating the Everglades. They are twenty-two feet in length, and three feet six inches in breadth, with lockers at each end for ammunition and provisions. Fifteen of them are already finished. At the same place thirty life-saving cars are making for use at the stations on the Long Island and Jersey Coast.

JOHN FOLEY, about eighteen years of age, was tried in the Hudson county, (N. J.) Circuit Court, on the charge of picking pockets in Hoboken. Officer McDonnough was watching the prisoner at the time, saw him have his hand in the pocket of his victim, and whispered to him behind, as if he was his *pal*, "Have you got it?" The pick-pocket replied, "Yes" "Well, hand it to me." He did so, and soon learned his mistake by being taken into custody. The trial was brief, and the prisoner was convicted.

COL. BENJAMIN S. JORDAN, said to be the wealthiest man in Georgia, died in Baldwin county, in that State, a few days since.

THERE are ten times as many newspapers printed in German in the United States as there are in Germany.

PILGRIMS BATHING IN THE RIVER JORDAN.—The pilgrims, in their equipment for the ceremonial of baptism in the Jordan have a shirt prepared for the occasion. No order is observed in their bathing not even as much as decency and decorum would enjoin, for they all rush *en masse* and plunge into the water, men, women and children, indiscriminately; even babes at the breast, carried by their mothers, are immersed in the stream. The bathers mostly forming parties of circles, four or five, or more together, so as to assist each other or guard against accident from the violence of the current. They dip themselves three times consecutively, pronouncing the requisite formula each in his respective tongue, and the confusion and jargon of sounds are inconceivable. The ritual or ceremony having been completed, the pilgrims then dress on the bank of the river, and retire again to Jerico for the remainder of the day, where they hang up on the branches of the trees to dry, the shirts they bathed in, and spend the rest of the time in merry-making, till the drums beat to warn them of the time to depart again for Jernsalem.—*The Holy Place. By H. L.*

THRILLING INCIDENT.—The Rev. Mr. Jacobs, the Ojibwa missionary, related a thrilling incident at the Bowdoin street vestry, on Fast-day afternoon. There were two brothers, he said, among the Ojibwas, who were conjurors. One of them having become a convert to christianity, renounced the practice of his art. This gave offense to the other brother, and he declared that he would tomahawk the missionary the first time he saw him. A threat of this sort by an Indian, is not a vain thing. The conjuror came into a meeting, where the missionary was to officiate, with his tomahawk in his hand. One of the Indians came to Mr. Jacobs in the midst of his sermon, and requested him to stop, for the man had come into the meeting to kill him: but he still kept on. The conjuror started from his seat to carry into effect his murderous design. Mr. Jacobs requested him to stop until he had finished his sermon, saying, that after that he should be ready. He closed his eyes expecting every minute to feel the stroke of the tomahawk. After a few minutes he heard a cry of distress, and opening his eyes, he saw that it was the conjuror prostrate and crying for mercy. In about two days he obtained peace in believing. He is now preaching the faith which he once endeavored to destroy.

METHODIST BAPTISMAL REGENERATION.—The Puritan Recorder, among its persevering hard hits at Methodism, cites John Wesley, and what is worse, the "Doctrinal Tracts" of our Methodist Book Concern, as affirming the doctrine of Baptismal Regeneration. The quotation is clear and unequivocal, in expressing the extreme Puseyite theory. Wesley was originally an ultra high-churchman, and does not appear to have improved in all respects on becoming the founder of a new church. If our brethren do not hold this deadly doctrine, why do they teach and promulgate it in their church publications? It is found on page 248 of the "Doctrinal Tracts."

The above is from the Michigan Christian Herald. We rejoice to see our exchanges calling public attention to the doctrinal teachings of the Doctrinal Tracts.

Those who wish to see all the book contains, see the Little Iron Wheel.

SPECIAL NOTICES.

☞ The Minutes of the General Association are ready for distribution.

Road!!

WILL those who write to us on business, head their letters with their Post-office instead of the County? If we should direct a letter in your name, to the county in which you live, would you expect to receive it? Please head your letters with the Post-office at which you receive your mail, and you will thus save us an infinite amount of trouble.

Many letters go unanswered, from the fact that we do not know where to direct a reply.

Nov 29-tf

Caution.

Our Agents and patrons will please not send us any notes on the Bank of East Tennessee, as there is a little trouble in that direction.

M.

Mary Washington College.

THERE will be a meeting of the Trustees of this College on Monday, the 13th of December next. We especially request the members of the new Boards, who were appointed this fall by the different Associations to be with us, as we will have business of much importance, brought before the meeting.

JOHN BATHEAM, Pres't.

Nov. 13, 1856-3t*

Notice.

PERSONS wishing to become Colporteurs for the American Tract Society in Tennessee, Arkansas, North Mississippi, or North Alabama—persons wishing the American Messenger or Child's Paper; or any one wishing any of the publications of the Tract Society, will be promptly attended to by writing me at Columbia, Tenn. When either of the papers are desired, the money or Post-Office stamps must be sent—25 cents for the American Messenger, and $1 for 10 copies of the Child's Paper. Any of our bound volumes can be sent by mail at small expense, or packages of Tracts.

All letters on the above mentioned items, or relating to the Society, or the men on the field, should be sent to me at Columbia, Tenn.

SHEPARD WELLS,
General Agent of the American Tract Society for the South-West

Nov 29-1t

☞ Dyspepsia, in all its various forms of emaciated humanity, resulting often from small causes like indigestion, producing Constipation, Flatulency, Nausea in the Stomach, and a thousand other ailments tending to prostrate or debilitate the physical man; any and all of these ills yield like magic to Dr. Hostetter's celebrated Stomach Bitters, giving it the reputation it bears of invigorating health thousands who have tried its vivifying and strengthening influence upon their almost despairing and broken constitutions. All should use these Bitters during warm weather, as it is the most of festual preventive of disease known. For sale everywhere

BERRY & DEMOVILLE,
JO G. BROWN,
W. H. BANDRAGEE
H. G. SCOVIL,
A. STARNES,
And Druggists generally

Nov29-1m

NOTICE TO ADVERTISERS.

THE Tennessee Baptist has the largest weekly circulation of any paper in the South. It is, therefore, the best advertising medium. A few columns of select advertisements are admitted at the following rates:

TERMS OF ADVERTISING.

One square, 8 lines or less	$1 00
Each additional insertion	75
One square, one month,	3 00
Per square, three months,	8 00
One square, per annum,	20 00

Our denominational School advertisements at half the above rates, and invariably in advance.

All transient advertisements to be paid for in advance.

Let those who advertise send the amount of money they can afford to expend in advertising, with their advertisement, and it will be published accordingly to the above terms.

☞ Every Reader ☜

WILL please notice the advertisement descriptive of Mr. SEARS' PICTORIAL FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrated Works.

To the uninitiated in the great art of selling books, it would say, that we present a scheme for money making, far better than all the gold mines of California and Australia.

☞ Any person wishing to embark in the enterprise, will risk little by sending to the Publisher $5, for which he will receive sample copies of the various works, (at wholesale prices,) carefully boxed, insured, and directed, also a very liberal percentage to the agent for his trouble. With these he will soon be able to ascertain the most saleable, and order accordingly. Address, (post paid,)

ROBERT SEARS, Publisher.
181 William Street N. Y.

Oct 11-Jan 1

Servants Wanted for 1857.

A GOOD house girl. A boy from 16 to 20 to make garden and drive carriage.

Servants from the country preferred.

My residence is in Edgefield, one mile from the square, and servants will be allowed no associations in the city.

J. R. GRAVES

Minutes Wanted of all Baptist Associations for 1856.

THE Clerks of every Baptist Association in the South are requested to forward the Minutes of their respective bodies for 1856, to the editor of this paper. Those who will write their names and post-offices, shall receive a copy of the Southern Baptist Register for 1857.

WE WANT NO SUBSCRIBER TO PAY $3 OO FOR HIS PAPER:

WE are *compelled* to send agents and collectors into the field to collect what is due us, so as to enable us to carry on our business. We again say to one and all in arrears, send the amount you owe for your paper ☞ BEFORE THE AGENT CALLS UPON YOU, at the rate of $2 00 per year—otherwise you will be charged $3 00, according to the printed t

MARRIAGES.

MARRIED,

On the 6th of November, 1856, by Elder J. G. Gwatney, Dr. R. A. COLE to Miss ISABELLA C. HALL—all of Dyer County, Tennessee.

Correspondents' List.

Brother Z. Sypert is informed that his letter with $10 was received.

Brother M. C. Cooke, of North Carolina, is informed that the Fe were received.

Brother T. Harris is informed that we have not received the Orchard engraving."

Elder D. Monerief—Will you not act as our agent and receive the paper gratis? We shall be happy to send it to you.

Brother Jos S. ay Brown, of Amherst, Virginia, may remit by mail. We intend to publish a new edition of Spurgeon

Agent Dillon 4th and 5th letters received.

ACKNOWLEDGMENT OF PAYMENTS.

J Richards to 28th August, 1855

The following subscribers have paid to the dates annexed to their names in 1855:

J F Lehr is full on old subscription; Elder J J Power to 4th Sept. A B Stephens to 25th July; Elijah Dupras to 1st Feb; Eld D H Bonner, D R Parker in full; J T Craig $2 for Review; G Reese's paper is sent; John Hines owes from 11th November, 1854.

The following subscribers have paid to the dates annexed to their names in 1856:

G W Cook to 20th Oct; A Dowd to 24th Nov; Geo Donkin to 9th April; Elder F Kinney to 8th Aug. Mariah Procter, Mrs N S Stone to 22d Nov; A J Reeves to 22d May; S B Rucker Mrs Hody Gentry to 30th Sept; W J Montague to 22d Nov; Mary Washington to 31st Aug; J O Pace to 31st Jan; D Browning to 11th Oct; P W Allen, W J Coward to 22d Nov; W Shannon to 18th Dec; A P Marr do; Mrs M T Ellis to 17th Aug; J F Rankin to 10th Nov; S S Granberry $2 for Review; Eli Whitten to 29th Nov; T K Thompson to 6th July; Elder J M Seay to 31st May; Elder C Bullock to 14th Feb; R Nolen to 29th Oct; J Nolen to 24th Aug; J McLehany to 20th Oct; S Sims to 31 June; W P Steed to 9th Dec; Dr Carson to 31st Aug; T J Compton to 31st April; Sarah McKnight to 22d Oct; Miss M A McAlpin to 10th Nov; Col Bransdale to 23 April; J H Armstrong to 8th July; Col Bransdale to 23 Feb; A G Hudson to 20th Nov.

W Pinch to 31 Feb; A G Hudson to 20th Nov.

The following subscribers have paid to the dates annexed to their names in 1857:

H Pratte to 14th Nov; S English to 21 March; S Thigpen to 1st Dec, and $2 for Review; Mahala Thigpen to 14th Jan; John Stuart to 8th Feb; Isaac N Anderson to 1st April; A T Pittman to 4th May.

NEW BOOKS,
SENT BY MAIL FROM
The South-Western Publishing House.

500 Copies of Spurgeon's Sermon. Price $1 00
3000 Copies of the revised editions of Theodosia, $1 00
In gilt, 1 50
1000 Great Iron Wheel—17th edition, 1 00
1000 Orchard's History of Foreign Baptists, 1 00
1000 Stuart on the Classical and Scriptural definition of Baptizo, 75
3000 New and enlarged edition of Pendleton's Three Reasons why I am a Baptist, with a Fourth Reason on Communion, 45

A FULL SUPPLY OF DOWLING ON ROMANISM, 3 00

Don't wait for the books to be brought to you by our Colporteurs, for they may not visit you for three, six, or twelve months, or may miss seeing you altogether, but enclose in a letter the price of the book or books you want, and we will send it to you by a return of the mail. Address,

GRAVES, MARKS & CO.

Book Agency for West Tennessee.

Brother E. JAMES is our authorized general book and collecting Agent for West Tennessee. We have given up the entire field to him, so long as he wishes it. He is a devoted brother, and is doing great good—no one man in West Tennessee is doing more to disseminate the truth.

All wishing to aid in selling our publications, can do so by making application to brother James.

GRAVES, MARKS & CO

A TEACHER WANTED,

TO take charge of a School in Wallonia, Trigg County, Kentucky.

Wallonia is quite a pleasant country village, situated in a good farming section of country, well settled by enterprising and thrifty farmers.

A teacher wishing to locate permanently would do well to secure the situation. A man with a small family would be preferred. For particulars, address Dr. J. B. WALL, JONAS KENADY, S. W. GRAY, or H. B. FAULKNER, Wallonia, Trigg County, Ky., either of whom will give any information desired.

Nov 8, 1856-4t

THIRD EDITION, WITH A PORTRAIT.

Baptists Thorough Religious Reformers.

BY JOHN QUINCY ADAMS, A. M

THIS Book is not a dry discussion of the meaning of the word *Baptize*, but a clear presentation of the great principles which distinguish Baptists from all other professed Christians. It shows that Baptist views are maintained with the corruptions of the Papacy, and the only consistent opponents of Romanism. The rapid sale and favorable reviews which greeted former editions, together with many gratifying results attending their circulation, have led the author to prepare and offer to the public this third edition.

The following are a few extracts from the numerous favorable notices of the work:

From the Rev. Eyzecer H. Cowe, D. D.

I have read this book with more than ordinary gratification, and suggest the expediency of printing it in a cheap form, and circulating it by thousands.

From Rev. A. Maclay, D. D.

I have perused it with great satisfaction, and consider the reasoning contained in it the most conclusive I have ever read. I can cheerfully recommend it.

From the New York Recorder

This volume is clear and straight forward. It is thoroughly Baptistic. It is suggestive and valuable, and will be read with interest and advantage.

From the Gospel Banner, St. Louis, Mo.

The author treats his subject with a master hand. It is a book you all need.

From the Tennessee Baptist, Nashville.

It should be scattered broadcast over the South and West. We shall be glad to see it introduced into the South and West and hope that our booksellers will order large supplies.

From the Michigan Christian Herald, Detroit

This book should be in the hands of every Baptist family.

From the Christian Quarterly Review, N. Y.

This volume is valuable, and will well repay a careful perusal.

The work contains 162 pages, 12mo, neatly printed on good paper, with a steel portrait of the author, bound in cloth. Price 25 cents. In paper, 12½ cents. Orders addressed to

SHELDON, BLAKEMAN & Co., Publishers.
115 Nassau Street N

Nov 15, 1856-3t

"EXCELSIOR" CORN & COB MILL.

THE above Mill for crushing Corn and Cob for meal, and grinding meal for family use, has now been before the public nearly two years, during which time a reputation for superiority has been established, entirely unequalled in the history of Corn Crushers. It is well known that the objection to cast iron Mills has been a want of durability—lasting upon an average not exceeding two years. To guard against this serious defect the grinding surface of the "EXCELSIOR" is cast separate and independent of the Mill, and when worn out can be restored, by introducing a new grinding surface at a cost of three dollars, which renders the mill equal to new. This mill will crush food for stock at a rate unequalled by any mill of the same size, grinds a very fair article of meal for family use, is perfectly simple in all its parts, not liable to get out of order, is easily regulated, or light through, may be put up in two hours without the aid of mechanical skill, discharges the meal from one point directly into a half bushel, is more durable and much lower in price than any other mill. The advantages considered, the "Excelsior" Corn Mill is provided with two pair of grinding rings which reduce meal fit for two ordinary mills.

The "EXCELSIOR" has had extensive sales in Tennessee, Kentucky, Georgia, Alabama, and Mississippi. At the Great Trial of Agricultural Implements in Nashville on the 4th, 5th, and 6th of June, 1856, the "Excelsior" was awarded the highest premium. In a trial with the Improved "Little Giant," June 20th, 1856, the "Excelsior" was again victorious, and received a handsome silver cup, having ground both faster and finer than the "Little Giant." At the Sumner County Fair at Gallatin, June 27th, the Wilson County Fair at Lebanon, this Fall, the "Excelsior" was awarded the highest premiums, and at the State Fair at Nashville, it obtained six competitors, was awarded the highest honors, and received a magnificent silver goblet. These repeated triumphs must establish its superiority beyond a doubt.

This Mill is furnished all complete ready for attaching the horses, together with two pair of grinding rings at the low rate of $50.

JAMES O. BAUGHAN & CO.
College Street, Nashville, Tenn

VALUABLE WORKS.

THE LAWS OF FIGURATIVE LANGUAGE. By D. Lord. Price, $1 00

THE LAWS OF PROPHETIC SYMBOLS, 75

Works with which every Bible student ought to be familiar.

Sent by mail. Address,

GRAVES, MARKS & CO.

OPINIONS OF SCHOLARS

From the Rev. S. K. Talmadge, D. D., President of Oglethorpe University, Georgia.

On examination, I find the "Laws of Figurative Language" to be a masterly treatise, characterized by that thoroughness of investigation which marks every thing that proceeds from the pen of the author.

From the Rev. J. R. Wilson, Professor, Hampden Sidney College, Virginia.

Mr. Lord's excellent work interested me exceedingly. The author condescends to be minute, but is never tedious. I was particularly charmed with two of its features: 1. The lucid ness of style and arrangement; 2. Its treatment by rule and example, of the subject of rhetorical test and the modulation of verse." I think I would greatly prefer to see it take the place, in a college curriculum, of any book with which I am acquainted, treating of rhetoric.

From the Rev. George W. Eaton, D. D., Mercer University, Hamilton, N. Y.

I am now prepared to convey to you, after a careful examination of the book, our very high estimate of its merits. I perusal it with the liveliest interest and substantial profit. I cannot doubt that Mr. Lord's theory of figures is the true one; and the whole subject is so clearly and attractively exhibited as to relieve the scientific statements of all dryness and frigidity, and to allow the apt and beautiful illustrations to have their full effect upon the mind of the reader.

From the Rev. William J. Clark, Principal, Female Seminary, Georgetown, D. C.

I have examined with care Mr. Lord's work entitled "The Laws of Figurative Language." The result of my examination is, that I consider it a work of very market ability, and as deserving a place in the course of instruction in our higher schools, not less than a place upon the clergyman's table. I am particularly pleased with his constant reference to the Bible. I shall place it in the hands of my advanced classes.

From the Rev. Robert Ryland, President of Richmond College, Va.

Having read with great interest "The Laws of Figurative Language," by David N. Lord, I take pleasure in saying that I consider it eminently worthy of a place as a text-book in our colleges and high schools. I know of no treatise that gives so clear and full an idea of all the varieties of figurative speech found in the Bible and in other standard works. Each figure is first defined, and then numerous passages are cited to exemplify its laws. The diligent study of this whole subject, as thus arranged, cannot fail to reflect light on the Sacred Page, and to illustrate the force and beauty of its revelations.

TWENTY-FIFTH THOUSAND.

THE SABBATH BELL:

Mr. Root's New Collection of Church Music.

THIS is demand for this new work, by Mr. GEORGE F. ROOT, I. (first published a few weeks since) has proved so extensive, that we have found ourselves quite unprepared to keep pace with it, and have consequently been much behind our orders. A soliciting to our customers for this unavoidable delay in filling their late orders, we have now the satisfaction of announcing that arrangements for manufacturing this book much more rapidly, are now carried into effect, and from this fall we hope to be able to fill any future orders, with which we may be favored, on the day of their receipt.

The Sabbath Bell is one of the most extensive collections of Church Music ever issued, and its sale certainly proves it one of the most popular. Sample copies forwarded by mail, postpaid, to teachers and leaders of choirs, on receipt of seventy five cents.

MASON BROTHERS
Nov. 22, '56-3t 108 and 110 Duane Street, N. Y.

SOUTHERN MANUFACTURING COMPANY,
Front Street, Near the Wire Bridge,
NASHVILLE, TENN.

WE manufacturing every variety of CARRIAGES, including the latest and most fashionable styles, which they offer on as reasonable terms as any establishment, either North or South.

☞ Repairing of all kinds done on the shortest notice. All work warranted.

M. B. BARRETT, President

May 17, 1856—y

NEW YORK MILLINERY
AND TRIMMING EMPORIUM!!

OPENING THIS DAY!

MRS. S. McCLOSKY,
No 7, Union Street, Nashville, Tennessee.

FALL AND WINTER FASHIONS.

RECEIPT of Fashionable Fall and Winter Millinery, Cloaks, Embroideries, Ribbons, Trimmings, and Ladies' Furs, at the New York Millinery and Trimming Emporium.

Mrs. McCLOSKY would respectfully announce to the Ladies of Nashville, and throughout the State, that she is receiving weekly, by express, the most extensive, choice, and varied stock of Rich Paris and London Millinery and Fancy Goods to be found in the city, and what is equally important, at prices that will distance all others by 50 per cent.

BONNETS, BONNETS, BONNETS,
FOR THE MILLION.

Every popular style that is graceful and rich, in Shennel, Velvet, and French Bonnet Materials, richly and elaborately trimmed with rich French flowers of incomparable beauty and Bird of Paradise, and other styles of Feathers, that need only to be seen to be admired.

Also, Children's Embroidered Caps, Hoods, Hats, and Turbans.

Also, Ladies' Dress Caps, and Head dresses, and every gem and novelty which art and inventory could design, or the World of Fashion produce.

Embroideries of every new and beautiful pattern, such as Collars, Sleeves, and Sets, Handkerchiefs, Caps, Shirts, Bands, Edgings, and Insertings.

Also, Cloaks and Mantillas of every style that has been pronounced most fashionable in Cloth, trimmed with Moire Antique and Moire Antique trimmed with Cloth and Velvet, with rich Fringe Buttons and Tassels, with a variety of all the other styles, which we'd be superfluous to detail.

Our facilities for manufacturing Cloaks and Mantillas enable us not only to sell cheaper than any other house in the city, but cheaper than the materials can be bought here for.

Also, Ladies' Corsets of every popular improvement will be found in this stock.

Nov 8, '56.

"THE MODERN WHITFIELD,"

WHOSE SERMONS AT TIMES HAVE BEEN

20,000 Persons,

And who has caused all England to blaze with excitement

☞ JUST PUBLISHED AUGUST FIRST ☜

THE REV. C. H. SPURGEON,
OF LONDON.

His Sermons, with an Introduction and Sketch of his Life,

BY THE REV. E. L. MAGOON,

With a fine Lithograph Portrait. 1 vol. 12mo, muslin 384 pages. Price $1

Orders from the trade solicited, and should be sent early, as the prospect is that a demand will be made for the book that cannot be supplied at first promptly.

"Never, since the days of George Whitfield and Edward Irving, has any minister of religion acquired so great a reputation as this preacher in so short a time. There is no man in Great Britain who can draw such immense audiences, and none who, in his highest efforts, can so completely enthral the attention and delight the minds of his hearers.—*Correspondent of the Philadelphia Inquirer.*

"What the Jenny Lind *furore* was in the musical world, the Sourgeon mania seems to be in the Calvinistic one; for wherever the young declaimer goes, people rush to hear him with a sufficating, whooping, almost fighting vehemence, amusing enough if you could be sufficiently high to overlook the crowd, but very choking and alarming if you should yourself be in the vortex of the excitement. The latter was my case on Tuesday evening last, and I write with throbbing temples and burning eyeballs, my efforts to break Broad Rooms, but only too thankful that I ever got out with my life."—*Bristol (England) Paper.*

"He is rated by his admirers above Foster or Whitfield. Converts and baptisms are frequent and numerous. Exeter Hall will not contain the multitude who seek to catch the sound of his voice."—*New Yorker.*

The book sent by mail, prepaid, on receipt of $1.

☞ Agents wanted to sell the same in all sections of the country. Address the Publishers,

SHELDON, BLAKEMAN & CO.,
No. 115 Nassau Street, New York.

CATALOGUE OF BOOKS,
PUBLISHED AND SOLD BY THE
South-Western Publishing House,
NASHVILLE, TENNESSEE,

And sent to any portion of the United States (under 3,000 miles) free of Postage.

1. "The Great Iron Wheel;" or, Republicanism Backwards and Christianity Reversed. By J. R. Graves. Price $1 00.
2. Orchard's History of Foreign Baptists, from the year A. D. 33, to the year 1800. Price $1 00
3. Professor Stuart on Baptism. This is a spicy work. Although written by a lear

The Family.

EDITED BY MRS. MARKS

Slippers—A Wife's Stratagem.

BY ALICE B. NEAL.

(CONCLUDED.)

She knew that the most delicate touch was necessary to sever those links without defeating her own object; and, while she shrank from undertaking it, and half resolved to let matters take their course, enjoy herself, in her own way, with her books and music, the "innocent deuce" of Mr. Blodget called up still more serious reflections. Hitherto, her husband could offer as good an excuse as the best of them for these evening raids upon places of public resort; but now he stood without any, and if the habit should grow upon him, and be confirmed into evil courses, the offense would lie with her.

Some inexperienced young wives, full of good intentions, "a wife's influence" and "a husband's duty," would have hesitated but a short time in using all the feminine artillery at command—injunctions, entreaties, tears, reproaches—and all with a sincere desire for the real good of their husbands, and to discharge their own wifely duty; but there are dangerous rocks in those rapids of reform, and she must be a skilful pilot who ventures upon them. Mary Holland had all these motives to influence her; but she knew that in order to make the desired change and progress real, it must be built upon a staple foundation of taste and principle, and not hurried into by inopportunity or a desire to please her.

"I must really interest him in other things first," she murmured, alone in the room he had been at so much pains to make cheerful only to desert. "He is susceptible of every pure taste, or I could not have loved him, only he has never had any one to call out his better nature, that I always knew. Now, if I take away what he enjoys at present, without offering him a compensation, I shall create that very restlessness and craving for amusement which I wish to overcome altogether; but a love of refined pursuits is not to be cultivated in a day or a month. It must grow up by slow degrees, here a little and there a little, and when it is accomplished, my work is done, for he will turn of his own free will from what will then seem empty and coarse amusement. Still, I must have him more to myself, and how to accomplish this is the point: without defeating my own object by calling up a spirit of rebellion, aided by the comments and sneers of his friends. I wish Ned did not care so much for what other people think."

The young wife's face had a weary, anxious look, not pleasant to behold so early in her married life. It was not selfishness or caprice that actuated her, but an earnest feeling that now was a perilous turning-point in her husband's character and that her influence would be responsible for the result.

The clock ticked loudly in the stillness of the room—the cold wind came and shook the blinds, but stole away again when it found a heavy bar to its entrance in the brocatelle curtains. The new book had not been re opened, and she had no heart to touch the keys of her open piano, the only old, familiar face, so to speak, in her new home.

"I wonder how many such evenings I must spend this winter," she said, aloud, rising up with more of petulance in voice and manner than she had ever indulged in before; but, with all her earnest thinking, she had as yet found no clue. "I wish I could crochet, or card for fancy work, as other girls do, I always despised it, as a waste of time, but people seem to get so absorbed in it! I don't suppose I should know whether Ned was at home or not then, but I never did anything of the sort, not even a pair of slippers."

She stood leaning an arm on the mantle, thinking thus; and, whether it was the fire-light or the warm glow of the window drapery, her face lighted up as it had not done before that evening, and presently she seemed to have regained its original charm, for she drew her chair to the table, and sat down to it with a great deal of inward satisfaction, judging from the smiles that came and went about her mouth as she paused occasionally, and studied the flames upon the hearth-rug in a pleasant abstraction.

Yet Mary Holland began her reforms by having a secret from her husband, the first thing she had ever voluntarily kept back. We do not excuse her for this breach of matrimonial confidence, without which—the confidence, of course, we mean, only our pen will involve us occasionally—there can be no lasting happiness in so close a friendship; nevertheless, her heart did not condemn her, though she put on her bonnet with a little tremor, and went back for her blue *barege* veil after she was fairly out of the house. Foolish child! Her unsuspecting husband was delving somewhere in the narrow and mysterious precincts of Pearl street at that hour daily, which she well knew, too busy in making money for her to spend to care how she had disposed of what he had already given her.

And on her return more mystery, the chamber-maid, coming with clean towels, found the door locked on the inside, and when it was opened wondered to see her mistress so flushed and excited; even Ned noticed that the window-shade was drawn down when he came home on the opposite side of the street, and sprang up the steps with a quicker bound than usual, fearful of some sudden illness or unlooked-for misfortune to the beautiful singing-bird he had so contentedly caged there. She was wiser next time, and allowed the shade to remain up in her mysterious seclusion. Only once again was the unsuspicious husband on the very point of discovering how absurd and misplaced his confidence had been.

It was a full December evening, and he had not found "the fellows at Bob's" so agreeable as usual; so, bethinking himself of Mary, and the nuts and raisins in the little side-coast, his wandering steps were turned home two hours earlier than usual.

The atmosphere was damp, and the shop-windows lighted the slippery pavement indifferently through the blur of mist and darkness.

The returning husband withdrew turtlewise into the friendly depths of his coat-collar, and thought how stupid he was to expose himself to such disagreeable surroundings when his own parlor was always so pleasant, and his wife the most entertaining and agreeable companion, if she was his wife, of any person he ever met.

"That's because she reads so much, I suppose. Now, she can talk over the news of the day as sensibly as anybody in at 'Bob's,' and seems to take an interest. I hate a woman who shuts you up on foreign news, and expects you to talk millinering and gossip just as she does. Con—I mean well, what I mean *is*, I don't believe I ever heard Mary give her acquaintances a good going over ten times since I've known her. Now, there's Pell Newbold never could talk five minutes without trolling out proper names; sure to say something you wish your hidn't when you are with such people without meaning to, either. Mary manages to pick up a great deal more out of the paper than I have time to, and that was a very interesting thing she read out of *Chamber's Journal* last night, just the sort I like. I wonder how she knew it. I should go to sleep in ten minutes over one of your regular love stories. Wouldn't I hate to have a wife like Joe's, always telling him where to go and when to come home, *I'd* show her!" And, finding himself nearing a lamp-post at the emphatic break in the soliloquy, he wound off with a species of penitence at leaving Mary so much alone, mixed with a sudden recollection and admiration of the admirable way in which she bore such desertion. "Now," continued he to his fair friend and admirer, as he turned the latch-key, "how surprised and delighted she will be to see me! Won't I have her arms around my neck in two minutes?"

No such thing! He was suffered to open the parlor door for himself, notwithstanding she must have known nobody else could let himself in in that friendly manner, and yet she was not engrossed even in a reverie. There she sat, with not so much as a book before her, bolt upright at the centre-table, her cheeks a little flushed, and her whole manner more excited than usual.

"You are at home very early to night. I did not expect you for two hours at least," was not exactly the greeting he had anticipated, but the chill went off presently with that of the outer atmosphere, and Mary was even more entertaining and fascinating than usual

* * * * *

New Year's morning, and the ever-lavished Ned Holland presented his wife with an elegantly wrought bracelet, receiving a cigar stand in return. It was a very pretty bronze trifle, and looked extremely well on the *etagere*, but, for all that, he was disappointed. It was what anybody might have given him, and somehow he had expected more thought from his wife; but he smothered his injured feelings under a plentiful breakfast, and started on his round of calls in a toilet that would have done credit to Ned Holland, the bachelor.

Reaching home again at night, tired and bored sick of the confectionary and champagne, the oysters and browned turkey he had snrfeited himself with out of politeness in the course of the day, he indulged in certain fervent wishes that "everybody had been there, and he should find Mary and a cup of hot coffee alone."

He found more than that, the table, coffee, and all neatly spread, his wife still in her best dress and her best books, not tired in the least she said, though she had counted fifty-one calls, a dressing-gown airing itself leisurely before the fire, and contemplating with evident approval a pair of slippers that it was destined to see a great deal of.

"Why, Mary, what does all this mean?" he ejaculated, arrested by the sight of this unexpected array, in the midst of a matrimonial salute. "Who sent 'em to me? Where did that dressing gown come from? The very thing I was wishing for. I never had one in my life, singular, isn't it, when I have had most everything.

"I don't know when you ever had any use for one," responded Mrs. Ned, making herself very busy in the removal of wrappers and suggesting that it might as well be tried on at once.

Never was a first ball-dress considered more becoming! Mr. Ned Holland stood still for his wife to turn down the ends to precisely the proper point, tightened the handsome cord and tassels with especial unction, and thrust a fresh white handkerchief into the breast pocket as he marched toward the pier-glass admiringly.

"Splendid fit! Very neat pattern, not too showy, just right! I hate anything too extensive, like Sam's now, red flowers on a bright yellow ground. Silk lining, too, no sham about it!" Mr. Ned slapped his fine broad chest, inclosed in this admirable dressing-gown, with a heartiness pleasant to behold. "And those slippers, just hand them here, will you, Mary! But where in the world did these things come from?"

"Better try them on, too," suggested Mary, likewise radiant with satisfaction, "and then I'll tell you."

The damp, mud-splashed boots were kicked off unceremoniously, and walking to the rug, the unconscious man deliberately set his foot into the snare.

"Deep blue, what's that on the toe? A puss curled up to sleep, I declare! Remarkably well done, too. Out with it, Mary! Was it Ellen or Sue? High time they remembered they had a brother. Why, I declare, I havn't had a pair of slippers in two years; the girls used to say I never used them, and what was the use? Fact, too much trouble!"

"You really like them?"

"Easy as an old shoe, wonderful guess at my size. Like them? To be sure I do. I only wish you'd worked them for me beauty," and his voice sank into a more tender cadence as he stooped down and patted her head, while she still knelt on the hearth-rug.

"Well, I did. Ned, every stitch," she said, with a sudden trembling in her voice that she felt very much ashamed of, and tried to control.

"You! Why, I thought you said you had never worked a pair in your life, and hated worsted work beyond measure, I thought of asking you to do me a pair, only I remembered that."

"I never did," said his wife, not unwillingly encircled by his arm, and accepting his kiss of thanks. "I made such blunders! I worked so hard, and had to shut myself up, you know, for fear you would find out and spoil all. Don't you remember one night you came home early, and found me doing nothing? Well, I only had time to throw my canvas and worsteds under the table, and there they lay until the next morning before I could get a chance to put them away without you seeing me. I was so afraid you would drop something that evening or find out somehow."

"By ——! I beg your pardon, Mary," Ned broke out, suddenly; "but if you only knew how much more I think of these slippers because you never worked a pair for anybody else! Regular beauties, ain't they?" And, seating in his own lounging chair, he elevated his feet admiringly on the black marble mantle.

* * * * *

"Going round awhile!" inquired the highly original and entertaining Mr. Blodget, one snowy evening, not a century ago.

Mr. Blodget was unaltered by the course of time, except that the ends of his cravat "flared" in an extremely demonstrative manner, instead of being gathered into the subdued and rather reserved bow which fashion demanded when we first made his acquaintance.

"No, thank you, Mrs. Holland, only looked in, couldn't think of sitting down."

"I guess you'd better," said the master of the house, lasily; you might find worse quarters such a night as this. Seems to me I did promise Joe to look in awhile, but I guess I won't, it's too much trouble to put on my boots."

His wife glanced up, and down again as quickly to her work, but he caught the peculiar smile of meaning that she could not repress.

The domesticated husband began to have a faint glimmering of the truth, but he did not return the look.

"Did it ever occur to you, Sam," said he, addressing himself deliberately and exclusively to his visitor, "slippers might be regarded in the light of man-traps?"

"Never!" returned the unconscious Blodget. "Really, I cant say that they ever did! Quite an idea, ain't it, though? Remarkably handsome ones those of yours."—*Lady's Book.*

Housekeepers' Receipts.

BEEF HAMS—The finest beef hams are made by cutting out the entire bone of the hind-quarter, then rubbing in the salt and sugar, the same as described for pork hams, turning them over, rubbing them every day for one week. After this they are hung up to dry in a cool dry place for three days. They are now taken down and rubbed all over, on a table or bench, with some fine salt, black pepper and cloves, all ground together. About one ounce each of salt and pepper and half an ounce of cloves are sufficient for thirty pounds of meat, but the exact quantity cannot be given. No person can go wrong if he rubs every part of the whole surface of the ham with some of his salt and pepper composition. The ham is now fit to be rolled. This is accomplished by rolling it in a cylindrical form, swilling it round from the narrow to the thickest end, and hanging it up to dry for about ten days before it is issued. It is cut in round slices for frying by commencing at the but end. A stout cord is used to swill or tie such hams, and it must be looped or tursed under on both sides along the coils of the cord, so as to leave every coil firmly bound and held in place when the ham is being cut in slices for daily use. Hams made in this manner are the finest in the world—a luxury.

Smoked beef is to be found in abundance in our markets, but it is a poor eatible of the meat kind in comparison with beef prepared as described. We hope some of our farmers will make some such beef hams this fall for family use. They will not keep in summer weather so well as smoked beef—so it is said—but of this we are not certain.

COLD CREAM.—This article was invented nearly two thousand years ago by Galen, one of the most celebrated physicians of ancient times. It has been in universal use since his day, as a cosmetic for the skin, in order to confer smoothness, and heal any little abrasion or chapping resulting from exposure to east winds, &c.

Preparation—Take half an ounce of white wax, half an ounce of spermaceti, and three ounces almond oil; put the whole into a basin, and place it in hot water till fused, then gradually add three ounces of rose water, elder water, or orange flower water, stirring all the time, with a fork or small whisk. Any perfume may be added; but, medicinally, it is better without. When cold, it is fit for use.

MAGNETIC ATTRACTION.—The night is far spent, and the day is at hand, and the nearer we approach to the full enjoyment of blessedness, the more may we feel the attraction of Him whom our soul loveth. Many years ago I read in the "Arabian Nights" of a mountain of loadstone. Ships at a great distance felt its influence. At first their approach to it was scarcely perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, until the vessel was irresistibly impelled onwards with increased velocity. At last it drew all the nails and iron work to itself, and so the ship fell to pieces. "The path of the just is as the shining light." When first the believer feels the love of Christ, it is like a mustard seed: but it increases, and he is constrained by its influence to press more earnestly after the full enjoyment. At last the Spirit can no more be kept at a distance from him whom it loves. It flies to his embrace, and the body is dissolved.—*James Haldane.*

Revivals.

For the Tennessee Baptist.

BROTHER GRAVES.—I am confident that it will be pleasing to most of the readers of the Tennessee Baptist, to hear that the Baptists are regaining some of their ground, which had been lost to them in consequence of that most unfortunate anti-missionary, or more properly, *do nothing*, schism. That we are doing this the following will show:

On Saturday, November 1st, 1856, a meeting was commenced at Old Spring Creek meeting house, Wilson county, Tennessee, for the purpose of constituting at that place, a Missionary Baptist church. The anti-missionary church which used to worship there, having expired and left the house of worship to be a shelter for cattle and swine, and a lodging for owls and bats. After a sermon by Elder J. Bond, Elders John Wiseman, S. Bond, Henry Bass, J. W. Johnson and W. Thomas, were requested to act as a Presbytery, to constitute the persons desiring, if found worthy, into a church.

They consented, and called upon those desiring to join in the constitution to make themselves known, whereupon fourteen persons came forward and agreed to some articles of faith which the Presbytery regard as scriptural, and having given satisfaction of their good standing and christian character, the Presbytery declared them into a church of Christ with the usual ceremonies. May the Lord bless the little church at Old Spring Creek, that great good, as in years past, may be again accomplished at that place. W. THOMAS.

November 4th, 1856.

BROTHER GRAVES.—For the encouragement of the numerous readers of our paper, (I call it our paper because I consider it the only paper that advocates our cause, or the cause of truth as it is in Jesus, uncompromisingly,) I proceed to give you, in a short way, the happy effects of the Gospel in my little field of labor during the past summer, my meetings generally lasted nine or ten days. At Mount Pleasant church fifteen were added to the church by baptism, at Cypress Creek fifteen, at Liberty about thirty, at Friendship twenty, some of the above joined after the meeting closed, some ten or twelve were formerly Paedos. The three last named churches have been in a very low condition for several years. I attended five other protracted meetings that were wonderfully blest with the outpouring of the Holy Spirit, of which no doubt you will hear, as I suppose the different pastors will publish them in your paper. I deem it unnecessary to state what manners labored in those meetings, it is enough to say that it was truly the work of the Lord, and to his name be all the glory now and forever. Amen. M. BATT.

Cherry Creek, Miss., Nov. 10th, 1856.

REMARKS.—We thank you Brother Batt, for the glorious intelligence you communicate, and hope that all pastors will do likewise.—ED.

BROTHER GRAVES.—Believing that the numerous readers of your valuable paper would like to know how the Baptist cause is progressing in south-west Missouri, I give you below the result of some three meetings; the first held with Prosperity church, Newton county, Missouri, commencing Friday before the third Sabbath in August and held ten days, the result of which was twenty-two conversons and twenty accessions by baptism and two by letter; the second held with Friendship church, Laurence county, Missouri, commencing Friday before the first Sabbath in September, holding ten days, forty conversions, thirty-two received by baptism and five by letter, and one of that number a Methodist; the third held with Bethpage church, McDonnald county, Missouri, commencing Friday before the first Sabbath in October, continuing ten days, thirty

For the Tennessee Baptist

Query.

BROTHER GRAVES:—In view of the importance of Scriptural Church action, please answer through the Tennessee Baptist the following query, and you will much oblige many enquirers after truth, viz: If a husband leave his wife without her knowledge or assent, and marry another woman, is she (his wife,) any longer bound to him; or in other words, can she, justifiably, according to Scripture, marry again? May God bless you in the work wherein to He has called you.

Fraternally yours, &c.

J. R. JOHNSON.

Greensboro', Miss., Nov. 9, 1856

ANSWER.—He has committed adultery, and she may put him away.

Obituaries.

Tribute of Respect.

RIENZI DIVISION, October 31, 1856

At a called meeting of Rienzi Division No. 14 Sons of Temperance, the following preamble and resolutions were presented, and, on motion, adopted:

WHEREAS, It has pleased the Great Dispenser of events to remove from our midst, on the 30th inst., our worthy and highly esteemed friend and brother, G. W. ROBINSON, who attached himself to the order of Sons of Temperance at an early day, and gave many manifestations of zeal for the cause. For diligence and perseverance he was rarely excelled; and, as he advanced in years, he increased in zeal for the cause. He was not only a true and faithful Son of Temperance, but an exemplary Christian, a true specimen of the fruits of pious and Christian parents—but he is gone from our social circle; we will no more hear his warning voice in our Division Room, yet we bow in humble submission to the Dispensation of Providence, and say farewell to our departed brother.

Resolved, That in the death of brother Robinson our order has lost one of its most efficient and worthy members, the church a pious Christian, society an exemplary character, and his family a kind affectionate husband and father.

Resolved, That we accompany his remains to the grave, and there pay the last tribute of respect to his memory, in accordance with the established usages of the order.

Resolved, That we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings be sent to the widow of our deceased brother by our R. S., and that a copy be sent to the Jacinto Republican, and Tennessee Baptist, at Nashville, for publication. B. F. BOONE, W. P.

J. L. DYER, R. S.

Mary Stevens.

SISTER MARY STEVENS, wife of the beloved proprietor of the Perryville Hotel, died at the residence of her husband, in Perryville, Tennessee, November 3, 1856.

She made a public profession of religion in the late revival here, and was baptized by the writer with sixteen others, on the fourth Sabbath in October. We did not expect when we organized a Baptist Church here, that only a week would pass till one of its most zealous members would leave us for eternity. But she is gone. I only say, happy exchange, earth for heaven—glorious thought! "Let me die the death of the righteous."

Farewell, sister, farewell. I hope your dear husband, brothers, and sisters, for whom you so earnestly prayed while dying, will after a while, gain your resting place and die no more.

D. L. WARD.

Perryville, Nov. 3, 1856

Sister — Stevens.

DELAYING to forward the above till now, I am to add another notice of death in the same family.—Sister — STEVENS, the aged mother, died yesterday evening.

She was one of the first settlers in Perryville.—Through the space of 36 years, amid carelessness wickedness, and apostacy, she has always maintained christian deportment. Being left a widow in early life, the duty of training her children devolved on her alone. This she did in the "way they should go," and I believe no parent ever realized the truth of that Scripture more satisfactorily than mother Stevens. She prayed long and faithful to see her children converted. God answered her prayer. Only a few days before her death, she saw her only two received into the church and baptized. Now, like Simeon, she could say, "Lettest thou thy servant depart in peace," since I have lived to see all I wished to see of earth.

She died in the — year of her age, beloved by all who knew her. D. L. W.

Perryville, Nov. 9, 1856.

Charles Lewis Roach.

At a called meeting of the Baptist Church at Friendship, Jackson County, Alabama, held on the 17th day of September, 1856, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased the Divine Head of the Church to remove from earth, our much beloved and highly esteemed brother and former pastor, CHARLES LEWIS ROACH, to an inheritance which is incorruptible and fadeth not away; and, whereas, during his labors of love with us, the solicitude and jealous care with which he watched over us—the great zeal he manifested in advancing the interest of our Zion, and particularly that branch worshipping at Friendship Church, Jackson County, Ala. Be it

Resolved, That we deeply deplore the loss of our much beloved brother who presided over this church so long, so faithfully, and so much to the satisfaction of all its communicants.

Resolved, That, in the death of our esteemed brother, the community has lost a friend and benefactor, the church one of her brightest ornaments, and the ministry one of its most efficient and zealous advocates.

Resolved, That we bow in humble submission to this melancholy dispensation of Divine Providence, and are forcibly reminded of the truth, "that His ways are not our ways, and His thoughts are not our thoughts."

Resolved, That we deeply sympathize with his bereaved family, and pray God that this melancholy dispensation may cause many to reflect upon the certainty of death, and prepare for its dreadful coming.

Resolved, That these resolutions be spread upon the minutes of this church, and a copy be sent to the Tennessee Baptist for publication.

A. BEARD, Mod.

PARSTON BROWN, Clerk pro tem.

I Am Discouraged.

FAINT not beneath the heat and burning of the day, for the wise man says: "If thou faint in the day of adversity, thy strength is small." Rise, look up! The clouds are dark, but behind them shines many a star; the clouds will all disappear "The darkest day will pass away." Cheer up, desponding heart! Take courage! Strive to improve thy condition; but if thou cans't not, learn to endure with patience and fortitude thy hard lot. Repine not, for it will only make thee more wretched. What if the road of poverty and toil is hard to travel? What if the way be dark? What if thorns lacerate thy unprotected limbs? What if the flints wound thy weary feet? What if the sun beats on thy head? What if thy bones ache? What if hunger gnaws thee? Gird on the trusty armor of hope, faith and contentment, and press onward, still onward to thy journey's end. And there a home awaits thee—a home for which thou mightest well afford to endure all trouble, all pains and sorrows—a home where thou shalt not endure sickness or sorrow or death a home where the Lord of glory reigns, where Christ is, and all of the redeemed—a home, of happiness inexpressible, music divine, where myriads of angels, with their myriads of harps all tuned in unison, are singing praise to the Lamb. Weary pilgrim, faint not, if the way be dark; the journey is short, and at the end, if thou be not found wanting, thou wilt receive thy reward—a crown of glory in the realms above.

CANCERS CAN BE CURED.

I KNOW this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. The most eminent surgeons now confess that the knife is merely death to the patient. The physician who applies the knife is a sinner in not acquainted with the diagnosis of the disease.

THE VEGETABLE REMEDIES furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past four years, without THE LOSS OF ONE IN ONE HUNDRED CASES!!

That physician in Tennessee can say this of his treatment of fever or measles? Yet Medical Schools claim that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL!!

Let any Medical School in the United States send me a patient afflicted with what the Faculty of said School shall pronounce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the Faculty of said School will agree to give me a certificate admitting the cure, if cured, duly signed by them and sealed with the great seal of their College, and they shall not be required to give the certificate for twelve or eighteen months after the case has been treated; or,

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the Medical School of Nashville, especially, to put my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above Challenge:

1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. When the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to relieve aged, or to raise the dead, but I do cure under ordinary circumstances. Yet I have successfully treated patients from 70 to 80 years old.

☞ I send no medicine out of my office, nor shall I treat any cases in future except those who put themselves under my personal treatment, and consent to remain with me until pronounced cured or discharged by me.

REFERENCES.

Dr. Boyd M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri, *Cured*
Dr. Dillard, D. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va.
Rider W. C. Rudy Columbus, Miss.
Hon. Joel Berry, Mississippi.
Dr. Hordeet, M. D., Fort Hill, Tenn.
Dr. Bayles, M. D., Hickeley, Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Paterson Tanner, Athens, Ala.
J. H. Eaton, L. L. D., Murfreesboro Tenn.
J. B. Graves, Nashville, Tenn.
Col. John McGee, Dalton Georgia.
J. R. McDowell, M. D., Helena, Ark.

R. W. JANUARY

Murfreesboro, Tenn., Sept. 6 1856

CANCER CURED.—*No. 75*

THERE appeared on my wife's nose a sore, 3 years ago, supposed to be cancerous. Seventeen days since, I placed her under the treatment of Dr. R. W. January of Murfreesboro, Tenn. Dr. J. has removed the disease, as I believe, and a cure is the result of his treatment. During my stay in Murfreesboro, I have frequently visited a great many patients of Dr. January, and must say that I feel satisfied that his treatment is a specific for the cure of the dread disease, if taken in time. My residence is Shelby County, Ky.

CALEB GUTHRIE

CANCER CURED.—*No. 76.*

TEN years ago a cancerous disease made its appearance immediately under the left eye of my wife, which did not increase in size to any considerable extent, for four or five years, and gave her but little pain, occasionally stabbing a little. Five years see the disease commenced spreading and became very painful. It was examined by two of the best physicians in our country and pronounced Cancer; he also treated the case, but failed to effect a cure. The medicine he used so painful, that it could scarcely be borne. The disease continued to spread until the eye became involved; three years ago the eight became entirely destroyed. The disease continued to spread until the cheek bone of the eye was entirely eaten out, a part of the nose and cheek involved. In this condition five weeks ago, I brought my wife to Murfreesboro, Tennessee, and placed her under the treatment of Dr. R. W. January, who commenced treating her case—Dr. J. has taken out the disease, and a cure as I hope is the result of the treatment. On to-morrow morning I leave for my home in Weakly county, West Tennessee J. MORRIS

Murfreesboro Tenn. January 3 1855

CASTALIAN SPRINGS FEMALE COLLEGE.

REV. A. W. CHAMBLISS, PRESIDENT
PROF. W. E. CHAMBLISS, ASSOCIATE PRINCIPAL

THE Rev. A. W. CHAMBLISS late President of the Central Mississippi Female College, having purchased the celebrated Watering Place in Holmes County, known as the *Castalian Springs*, and converted that entire extensive establishment into a Female Seminary at Lawrenburg, and having associated in business with himself Mr. WILLIAM E. CHAMBLISS, a regular graduate of a Southern College, and a popular and experienced teacher (formerly Lafayette) take this method of announcing to their former patrons, and to the public generally, that the Second Session of their Institution will commence on the FIRST WEDNESDAY OF SEPTEMBER next, to be continued without intermission, Ten Months.

THE CASTALIAN SPRINGS FEMALE COLLEGE is slightly located, advantageous to the Patronage, and immediately on the Railroad, far from that point to Kosciusko, and from Yazoo City to Columbus. It is pertinently accessible to the counties of Madison, Yazoo, Issaquena, Warren, Madison, Leake, Neshoba, Attala, Winston, Choctaw, and Carroll—and by reason of its proximity to the Mississippi Central Railroad, to other more distant portions of the State. The salubrity of its atmosphere, its entire exemption from miasma and all local causes of disease, together with its abundant supply of *Freestone and Medicinal Waters*, have rendered this location proverbial for many years past, as one of the most desirable retreats, to those wishing health, to be found in this latitude. The concurrent testimony of Physicians who have analysed its properties, and of those parents whose afflicted daughters have returned home, after several months of absence, permanently cured with scarcely the loss of a day from their studies, is that the Medicinal Springs at this place—strongly impregnated with Sulphur, Iron, Magnesia, Soda, and Carbonic Acid Gas—constitutes one of the finest tonic waters ever discovered, and is specially invaluable in the numberless diseases to which young ladies, and those pursuing sedentary habits, are peculiarly incident.

The Proprietor of this Institution, pleasingly sensible of the superior advantages and attractions of the position, has determined to spare no labor or expense, approved by his long experience in the education of youth, to render its external *facilities* and management equally meritorious and attractive to those desiring a participation in their enjoyment.

The Course of Study adopted, embraces the entire circle of English Education, and is approved by the best Authorities in Schools of the country; the Ancient and Modern Languages, Latin, Greek, French, Spanish, Italian, and German; Vocal and Instrumental Music on the Piano, and Guitar; Drawing, Painting, and Embroidery, in all their varieties.

In these several departments of instruction none but the most thoroughly qualified and skilful Teachers are employed, and young ladies may pursue the entire course or only a part at their option. All the appliances of the school-room—Maps, Globes, Apparatus, Globes, Maps, &c.—are entirely new, and of superior quality; to all of which it is in contemplation to add during the ensuing autumn an Apparatus and Library at an expense of not less than *three thousand dollars*.

☞ Special attention is daily bestowed on the elementary branches of education, Spelling, Reading, Writing, and Arithmetic.

The Boarding Department of this Institution, which is under the immediate supervision of the senior Principal and his lady, will accommodate at least one hundred pupils the ensuing session. The dormitories are spacious and neatly furnished, comfortable in summer and in winter. They are all connected together, and surrounded by a enclosed campus of not less than five acres of ground, beautifully shaded with the natural growth of the country, and carpeted with green, forming a most delightful and invigorating ground for amusement and recreation after study.

The Social Relations of this Institution are unique, conducted more after the model of a single large family, than after that of ordinary Boarding Schools. Keeping steadily in view the part which each young lady is subsequently to act in the great drama of human life, the most assiduous attention is directed to the cultivation of those amiabilities in each which constitute the perfect lady no less than the perfect scholar. Both the Principals with their families, their assistant teachers, and all the pupils, lodge in the same buildings, eat at the same table, and worship at the same altar.

In Respect to the Terms of Tuition,

The Principals of this Institution have determined to experiment on a reduction of the prices usually paid in Female Seminaries. If they shall find, after a fair trial, that they can realise an adequate compensation for their toil and responsibility, at their present rate of charges, they will take great pleasure in continuing them; if they do not, they have equal confidence that their patrons will cheerfully consent to allow them such reward for their services as will fully sustain in their midst a Female College of the very first class. Tuition for the entire session, *whether young ladies are entered for a full Ten Months' Session and their bills paid in advance or by the session*, is as follows:

Board and Tuition in the English Course, per Session,	$100
Music on Piano and Guitar, Extra,	50
Drawing, Painting, or Embroidery, Extra	20
Ancient or Modern Languages, Extra,	20

It will be observed that the above rate of charges is from 20 to 40 per cent below the prices usually demanded in Institutions of this character, and that they can be justifiably only on condition of prompt payments. The enable patrons to furnish their daughters and wards with both a complete outfit and an adequate education for about the cost of an ordinary English one elsewhere. At these rates an English course with Music will cost only $190 per year, and English with Music French, Painting, and Embroidery $2 00 per year, whereas in other Institutions a similar course will cost from $75 to $300.

Pupils will of course furnish their own books, bedding, &c., which can be procured at customary charges at the Institute.

Special Regulations.

1. No young lady of this Institution will be allowed to make social visits in the community during the Session or otherwise leave the premises, except with her parents or one of the teachers.

2. No young lady will be allowed to receive the social visits of gentlemen, or to conduct any correspondence with gentlemen, except by a written permission of her parents, addressed to the Principal.

3. Every young lady will be required to observe the utmost economy and economy in the use of her clothing, books, &c.

4. No young lady will be allowed an account with a merchant or purchase any article on credit in the community.

5. All money designed for the use of young ladies, for the purchase of books, clothing, or as pocket money, must be deposited with the Principal. Young ladies will be allowed *after* leave for pocket money per month.

☞ Patrons will be furnished with a receipt for all money paid on Board, Tuition, &c., covering all contingencies and accidents that may arise during the session.

☞ Parents and Guardians will be furnished with monthly reports, showing the progress and deportment of their daughters and wards in the College.

☞ The next session will commence on Wednesday, the 33 day of September, when it is hoped that all young ladies contemplating to enter during the session may find it convenient to be present, as it will greatly facilitate the arrangement of classes, those arriving not will have precedence in the choice of pooms.

Castalian Springs, Holmes County, Aug. 30 1856.tf.

J. L. VERSER,
COTTON FACTOR,
AND COMMISSION MERCHANT,
(MERRY AND DERBY'S NEW BLOCK AP SPAIN.)
No. 17 1-2 FRONT ROW.
MEMPHIS, TENNESSEE.
July 12, 1856.-6m

E. M. SEAGO,
SUCCESSOR TO SEAGO & LEWARWOU,
WILL CONTINUE THE
PRODUCE COMMISSION BUSINESS,
At his New Commodious Fire-Proof Building,
Front of Atlanta Hotel, and next door to Patton House,
ATLANTA, GEORGIA.
☞ The usual facilities offered to Shippers. Orders respectfully solicited. Oct 23, '56.

A New Supply of Sprigsons.

We are just in receipt of a new supply of the Sersons of the "Modern Whitfield," which we will forward to any portion of the United States for $1 a copy. Send on your orders.

Also, a large lot of the last edition of the "Baptist Campaign"—sent by mail at $4 per dozen—40 cents each

GRAVES, MARKS & CO.

EVANS & CO.,
WHOLESALE DEALERS IN
Dry Goods, Varieties, Clothing, Hats, &c.
North Side of the Square,
NASHVILLE, TENNESSEE.

WE are now opening by far the largest and most desirable stock of

FALL AND WINTER GOODS,

we have ever before offered to the trade.

It comprises every description of Staple and Fancy Dry Goods Ladies' Cloaks, Varieties, Ready made Clothing, Hats, &c., in fact every thing to make a complete assortment.

Having purchased Goods under the most favorable circumstances, we will offer great inducements to cash or punctual time dealers, and solicit from them a close examination of our stock before purchasing elsewhere.

We would call special attention to our assortment of Ladies Dress Goods, Black and Fancy Silks, French Merino, Coburgs, Cloaks, Mantillas, Embroideries, Dress Trimmings, Ribbons, &c., &c. Aug 30, 1856

GREAT TRIUMPH IN BITTERS.

READ—READ—READ!

Dr. J. Hostetter's Invigorating Stomach Bitters' 200,000 BOTTLES SOLD IN ONE YEAR.

THAT not only relieves, but actually exterminates all such diseases as Dyspepsia, Flatulency, Diarrhea, Dysentery, Nausea of the Stomach, Gout, Constipation, and the removal and permanent cure of all Pimples and Blotches on the face, arising from an impure state of the blood.

Every day brings forth some new evidence of the virtues of Dr. J. Hostetter's celebrated Invigorating Stomach Bitters.—For irregularities of the stomach, produced mostly by sudden changes from cold to excessively warm weather, such as we have at present, never fails to affect the human system, and in order to guard against any of the above bad results, we would advise all who have not tried them to get a supply. Those who have given them a fair trial—and their name is legion—will confirm what we say. Ladies and children especially, have found them invaluable where a strengthening tonic was needed, and are long these Bitters will be indispensable in every family. Since these Bitters have, for their medicinal virtues in all cases of Dyspepsia, Flatulency, Constipation, and General Debility, &c., become so popular, and in such general use, many unprincipled persons have refilled the bottles with other vile preparations, and palmed it off for the genuine, while some are putting up an article represented to be the same; but we advise all acquainted with Hostetter's Bitters to see none other, and to buy of none but respectable dealers.

Sold, wholesale and retail, by

BERRY & DEMOVILLE,
JO G. BROWN,
G. W. HENDERSCOTT,
H. G. SCOVEL.

And by Druggists and Dealers generally throughout the United States April 12, '56-1y

BOTANICO MEDICAL COLLEGE
OF MEMPHIS, TENNESSEE

THE Eleventh Annual Course of Lectures in this Institution will commence on the first MONDAY in November, 1856, and continue until the last Friday in February, 1857.

FACULTY.

G. W. MORROW, M. D.,
Professor of Anatomy Physiology and Pathology.
R. B. HARRISON, M. D.,
Professor of Principles and Practice of Medicine.
JOHN MORRISON, M. D.,
Prof. of Obstetrics and Diseases of Women and Children.
*****
Professor of Materia Medica, Therapeutics and Pharmacy.
T. O. GAYLE, M. D.,
Professor of Institutes and Practice of Surgery
W. R. JOHNSON, M. D.,
Professor of Chemistry and Medical Jurisprudence.

The Demonstration of Anatomy will be under the immediate supervision of Prof. G. W. MORROW, assisted by J. W. PATTON, M. D.

Rooms for dissection will be open after the 15th of October.

FEES.

Tickets to the entire Course of Lectures, eighty dollars
Matriculation ticket, five dollars
Graduation fee, twenty dollars
Patients are examined, prescribed for, and operations are performed, in the presence of the class, free of char