The Tennessee Baptist.

DEVOTED TO THE ADVOCACY & DEFENCE OF BAPTIST PRINCIPLES, & DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

DESIRING TO KNOW THE WHOLE TRUTH, AND DARING TO OPPOSE ANY ERROR----CHRIST IS MY JUDGE. J. R. GRAVES, EDITOR.

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Review of Elder R. Fuller's Views of the Immersions of Pedobaptists.

(CONCLUDED.)

A STRANGER might on reading Elder Fuller's letter be almost led to ask, who can R. Fuller be, that he should fancy it so important for *him* to set right what he so readily advises the *churches* to leave wrong?

But let it pass. I wish now to consider the distinction which the writer so ingeniously makes between a baptism that is *invalid* and one which is merely *irregular*. I grant that there may be irregularities which do not invalidate the ordinance, but it is self-evident that they must not be of such a character as to effect what is *essential* to its scriptural administration. An irregularity which makes the baptism *unscriptural*, makes it invalid. What the churches have therefore to determine in these cases, is simply this: Is the baptism of Christ's kingdom in the Scriptures *required to be administered by those who have themselves received it?* If it be, then without some special provision to the contrary, others are by that requirement *forbidden* to administer it. Just as the law requiring the baptism of believers *forbids* the baptism of those who do not believe. And if *forbidden* to others it must be *invalid* when performed by them.

Now let us go to the Book and ask, Who are required to administer baptism, just as we are accustomed to go to it to learn who are to be baptized?

1. 'Go ye and teach all nations, *baptizing* them.' Who are these ye? baptized or unbaptized? Elder Fuller says, they "*were baptized*." Is any authority given elsewhere to any others who were *not* baptized? No one will say so. Is there any *example* of any one baptizing who had not been baptized? Elder Fuller cannot find one. How then with this law given to be baptized, and without one solitary precept or one single example contravening it, can it be pretended that it was ever permitted to any other.

Well might Elder Fuller ask, as he does, (page 230 of his invaluable book on baptism and communion.) "WHAT WOULD BE THOUGHT OF A MINISTER WHO SHOULD GO ABOUT PREACHING THE COMMISSION AND BAPTIZING, AND YET HIMSELF REMAIN UNBAPTIZED?"—Yet in the letter before us he talks as though the commission left it an open question as to whether the men who preached and baptized should be themselves baptized or not. Elder Fuller says, page 117 of his book, "*The* ONLY *authority to baptize any body is the commission*." This is true; and if so, it must be equally true that the commission *is the only authority to anybody to baptize*, and that, as he himself admits, was given to the baptized.

2. Elder Fuller says, "consider the *design* of baptism." I have considered it, and am compelled to the conviction that the great practical object which baptism was intended to accomplish could only be accomplished when administered by one already in the kingdom and acting under the legal authority of the kingdom. The design of baptism in far as it affects the relation which the baptized sustains to the churches is *initiation* into the body of Christ's *visible* people. It makes him a member of Christ's visible kingdom. A particular church, as the executive body in the kingdom, must be composed of those who are members of the kingdom. He who has professed his faith in Christ and has been baptized, is regarded by the churches as initiated; and it is on this ground alone that he is regarded as eligible to membership in any church. But it is evident that this ceremony of initiation to be a valid one, must be performed according to the law of the kingdom, and by those properly authorized to administer that law. Now if baptism be the door of entrance, it is certain that the unbaptized have not come in. They being out of the kingdom can have no authority in it. They cannot stand outside of the kingdom and thrust others in. An organization in the world would be so silly as to leave the work of making and initiating its members to those who refused themselves to be initiated. There must be a profession of faith, and this not made to the world, not to some priest of Jupiter, not to some Lodge of Odd Fellows, or Division of the Sons of Temperance; not to a class leader or even to a society of good men. It must be made to a *Church of Christ*, or to some one *duly authorized* by a church to receive it, and him, in consequence of it. Then there must be immersion performed, not by a Jewish priest, or a disciple of Jo. Smith, or a mere pious man without legal authority, but it must be by one *authorized under the laws of the kingdom* to administer it. Any act of baptism which is not a recognition of the person baptized as henceforth one of the members of the visible kingdom, is deficient in the very thing which is *essential* to the *design* of baptism. If it does not initiate him, it has failed of its object, and he is no more ready to be received into a particular church than if it had not been performed. Now when a baptism is performed by a Pedobaptist, it is designed to initiate him into a Pedobaptist Society. It is so understood both by the administrator and the subject of it. It does what it is intended to do and nothing more; and when a Baptist church recognizes it as valid baptism, she of necessity recognizes that society as equally with herself a part of the visible kingdom. They stand on the same ground and possess the same authority.

This *design* is of itself enough to invalidate the performance. So much so, that if Elder Fuller himself—a regular Baptist minister, and, as he thinks, twice baptized—if even he should baptize a person with the express understanding that the ceremony was performed for the purpose of making him a member of a Methodist Society, I would not, nor do I believe that any Baptist church in all the land would recognize it as valid baptism.

Thus much for "the design." It was not as Elder Fuller seems to suppose, merely to symbolize a burial or washing away of sins. The Lord selected and commanded a ceremony of initiation, which did indeed most beautifully set forth the fact, that the initiated was now under the most solemn obligations to live a new life, by representing his former self as dead and buried, and to be pure in heart, by representing him as free from all defilement. But these were not the practical result to be accomplished; that was to take him into the visible kingdom of Christ, and make him externally and formally a fellow-citizen with the saints of God. It was just the equivalent of the oath of allegiance by which a foreigner becomes a citizen [illegible]. He may be a good man; he may love his adopted country; he may be ready to [illegible] in her defence, but he is not legally a citizen; he can exercise no privileges of citizenship; he cannot vote or be entrusted with the management of public affairs, until he has been formally invested with the citizenship according to law. Now suppose in his ignorance he should apply to another foreigner to make him a citizen, and this other through ignorance or design should administer to him the oath in the very form and words required by the law. Would this make him a legal citizen? Would the judge of the election permit him to vote? Not at all. He must take the oath not by himself alone; not before another stranger like himself, not even before a native born citizen, but it must, to be a valid initiation, be administered by a citizen properly qualified and duly authorised to receive his declaration of allegiance and to receive him as a citizen in consequence of his having made it.

3. But here is another thought: No Baptist church could consistently receive and sanction as valid any official act performed even by one who had been a Baptist minister, after such minister had been deposed from his office and excluded from the church.

This, I presume, will not be disputed even by Elder Fuller. But if the church cannot sanction the official act of a *baptized* man, who is no longer a church member, how can she sanction the same act performed by an unbaptized man, who never has been a church member? Now she would at once depose and exclude a Baptist minister for sprinkling babies as baptism, and if the Methodists or Presbyterians, whose official acts she is required to sanction, had been within her jurisdiction, she would long ago have disowned them and repudiated their acts; yet merely because they have been beyond the reach of her discipline, she is to receive as valid, and sanction their official work as though it had been done by a minister in good standing in her own communion. I say, No! never! never! never! What a baptized man may not do when he has been excluded from the church, an unbaptized man, habitually guilty of the same act for which the other was excluded, cannot do.

We have, therefore, first the fact, that the commission, which Elder Fuller says contains the only authority to baptize, was given only to the baptized. Second, we have the fact that in the whole Scripture record, there is no account given of any others but the baptized performing the ordinance. There is not even ground for an inference that they did so. Third, we have the fact that baptism was the initiating ordinance by which one was brought within the kingdom; and unless the initiatory ordinance—the oath of allegiance of the kingdom—could be administered by those who were not in it themselves, the *accessary* inference is, that those who gave it must have first received it. Fourth, we have the fact that if a baptized minister were guilty of such acts as Pedobaptist ministers habitually perform, no Baptist church would think of sanctioning his official acts, or could do it without the sacrifice of all regard to order; and unless the fact that these ministers are unbaptized gives validity to acts which could not be recognized as valid if done by a baptized minister of the same character and holding the same sentiments, we must conclude that the act is not only irregular but null and void.

Now, what does Elder Fuller present against this array of facts and arguments.

He says that if a man should chance to be informally or illegally married, it would be a sad thing to count the marriage null, and so bastardize the children. To this I have only to answer, that if the *law* requires marriage to be performed by one possessing certain qualifications, and I shall discover that the man who married me did not possess them, or that from any other cause I have not been legally married, I will, with my wife's consent, get married over again, and be sure to have it rightly done. So I think would Elder Fuller, or any other honest man, who meant to *obey the law* concerning matrimony.

But the Commission says, "He that believeth and is baptised shall be saved."

True enough, and the same commission says to the baptized preachers, Go ye and baptize them. Did Peter, when he executed this commission, and said, Repent and be baptized, leave them to go to the Jewish priests, or to the priests of Jupiter for the performance of the ceremony? It seems most likely that the apostles understood the Commission *almost* as well as Elder Fuller, and if *they* did not send candidates out of the church for baptism, or receive those who had been immersed by unbaptized priests or privates, the Commission cannot give authority for us to do so. Here seems to be the great difficulty in Elder Fuller's mind. Baptism is commanded as a personal duty, and nothing is said of the administrator. "The administrator is never referred to as affecting the validity of the ordinance." But yet he admits that the Commission—the *sole* authority to baptize was given to those who had been baptized themselves. He clearly proves in his book that all who went about preaching the commission and baptizing must have been baptised; and neither he, nor any one else, that I have ever heard of, pretends that the authority to baptize was scattered promiscuously over the world, and that one was as competent to do it as another. No one pretends that there is either precept or example to authorize its administration by any but the baptized, while he and all admit, that by both precept and example, it is plain as any fact can be, that it was to be done, and was done by the baptized. What more does he want? What more can he have to show who were the administrators? And yet in view of all this, he intimates that to insist that he who administers baptism must have been himself baptized, is "*superstition gone beyond popery itself*." If so, then the Lord himself was thus superstitious, for it is certain by Elder Fuller's own showing that he insisted on this. If so, then each of the apostles was as superstitious as his Master, for it is evident that they never recognized the baptism of the unbaptized. And for myself, while I can stand with them, I do not care a straw whether I have the approbation of the Pope or not.

But if the qualifications of the administrator of baptism cannot affect the validity of the ordinance, no more can the qualifications of the administrator of the Lord's Supper affect its validity as a church ordinance, for there is less said of the administrator of that ordinance than of the other. If one, not a church member, may administer *baptism*, he may surely with equal propriety administer the *Supper*, though he cannot partake of it; and when any Baptist church is without a pastor, and desires to celebrate the Supper, they may send to the Methodist or Presbyterian minister to come and officiate for them. The Pedobaptist preacher cannot eat, but he can break the bread for them—he cannot drink, but he can pour the wine for them; and such participation, though *irregular*, would be valid, and should be sanctioned by all the churches, if the parties are *satisfied*, forsooth. Nay, more, if it be true that the qualifications of the administrator cannot affect the validity of baptism, then Baptist ministers may call on those of Pedobaptist churches to take the labor of immersion off their hands, or at least assist in its performance, and *the churches must* sanction the act. For surely, if an immersion by a Pedobaptist to initiate one into a Methodist society is valid baptism, an immersion by the same person would be equally valid, if done to make one a Baptist. Yet I apprehend that even Elder Fuller, with all his persuasive eloquence, would find it impossible to induce even his own church to sanction such a baptism performed at his request. He would not dare even to suggest it.

And again, if a Pedobaptist minister, in the opinion of Baptist churches can administer the ordinances in a scriptural and valid manner, why should they be ordained on becoming Baptist ministers? If they can confer scriptural baptism without baptism or membership, they can surely confer it without ordination; and as there is less said of the administrator of the Supper than there is of the administrator of baptism, they can equally administer that ordinance. It follows that there can be no necessity for their ordination, and the churches should not insist upon it.

And further still, if it be true that the qualifications of the administrator cannot at all affect the validity of the ordinance; if he need not be a Baptist minister, or a Baptist church member, no more need he be a member or a minister in any religious society. A member of a Division of the Sons of Temperance can confer it with the same propriety as a member of a Methodist society, or a priest in a Masonic chapter, as well as a Methodist bishop. Nay, baptism conferred by the veriest infidel in all the land would be as valid, and must be sanctioned by the churches, as though it had been done according to Christ's commission and under his authority as exercised through his churches. Surely Elder Fuller did not think what he was saying. It is true, baptism is a personal duty, and so is the profession of faith that goes before it, and when the candidate has found the proper persons to listen to his profession, he will have no difficulty in learning who is to baptize him.

But if, says Elder Fuller, we require that the minister shall have been *baptized*, "*Where will our requirements cease?*" Must he be sound in the faith. Must he be this, or that, or the other thing. I wonder that any one should be embarrassed by such difficulties as these. We surely ought to know that for a Baptist church to recognize ones official acts he must be a Baptist minister in good and regular standing in some Baptist church. It is *not* because he has been *baptized* that we recognize his official acts, but because he is a member and a minister duly authorised to perform them; and when he ceases to be the one or the other, those churches who know the facts, must and will, if they be faithful to their duty, disown him as a brother, and repudiate his official acts if he should continue to perform them. The validity of his official acts does not depend on his *baptism*, or on his *piety*, or on his *orthodoxy*, but *on the authority which he has received from the church*. So long as he retains this authority, therefore, his acts are valid, and when it is withdrawn the churches must regard them as invalid, as they must the official acts of one who has never received such authority.*

But one thought more, and I have done. If that alone be valid baptism, says Elder Fuller, which is administered by one who has been himself baptized, there is no such thing as valid baptism. For who can say that somewhere in the lapse of eighteen hundred years, there may not be a link wanting in the chain of our baptismal succession. And so because there may have been such irregularities in the past as he is advocating, we must sanction them now. Because some church may at some time in past ages, ignorantly or inadvertently have given her sanction to an irregular and invalid baptism; does Elder Fuller think, or can any Baptist think, that therefore, every church ought now knowingly and wilfully to sanction every such case that may come before her?

To this argument of his I have first to say that lightly as Elder Fuller talks of the baptismal succession, it will be hard for him to show that it does not exist. As he makes the want of it the basis of his argument, it devolves on him to prove the fact, (if it be a fact,) that it is wanting. As his argument hangs on that *broken link* it is for him to *find* and *show* that broken link. The presumption is that the chain is perfect. If baptism is essential to church membership and Christ declared his church as an institution should continue to the end of time, and the gates of hell should not prevail against it, then it is to be taken for granted, in the absence of proof to the contrary that baptized churches have continued in regular succession from that day to this, and any particular baptized church must be regarded in the absence of proof to the contrary, as in the succession. Elder Fuller, the Lord has kept his word, and consequently there have been all the time, as there are now, regular churches of baptized believers. It does not matter whether I can *trace* them all the time or not, I will take their existence for granted upon the Savior's promise that they *should* exist until some one will show the day in which it could be said that they were all destroyed, and that either by violence or craft the gates of Hell had prevailed. And while I take this for granted, I take for granted also, that the church that baptized Eld. Fuller, and that to which I belong, and every other of the same faith and order, with those established by the apostles, has received valid and scriptural baptism by a scriptural administrator. I am entitled to do so until the contrary shall be shown. God in his providence has preserved his churches in all that was essential, and one essential is right baptism. He can perhaps show here and there an irregular baptism, but he cannot show that these irregularities have been *perpetuated*. Roger Williams' little society, claiming to be a Baptist church, but without regular baptism died out in two or three years, and no one can show that any Baptist minister or church received baptism from them or by their authority. There were those in England after the so called reformation, who *contended that it would be right and lawful to baptize themselves*, and so begin anew. But there is no proof that they did so; for we know they sent to the Continent to receive a baptism which would have no suspicion concerning its validity. And thus I do not doubt it has ever been. God has preserved the scriptural baptism in all that is essential. And if a baptized administrator is essential, (as we have proved it is,) then he has never permitted the children of his visible Kingdom to be thrust into it by those who would not enter in themselves.

But while I might take this ground, I need not and will not do it for the purpose of meeting Eld. Fuller's argument. I am willing that he should have it all his own way. And I simply ask him, as one who loves the peace, and purity, and *order* of the Christian churches to answer this one question.

If a church be now from the necessity of the case, obliged to regard as valid and regular some baptismal act performed in the long gone past, and about which there may now be good reason to doubt whether it was every way correctly done, must she in consequence, regard as valid and sanction those baptisms performed in her own time and which she knows to be illegal and unscriptural, concerning which there is not even a *pretence* that the administrators were qualified, as Brother Fuller says the first administrators were? If so what is church order worth? If so there is an end to order. The church may just as well yield all her claim to the divinely appointed guardian of Christ's ordinances. And any one whether in the church or not, whether authorized by church authority or not, may take it on himself to perform christian baptism, and the church must recognize and sanction the act, treat him in this particular as though he were a member and a minister, because forsooth some one hundred or some thousand years ago the like thing had been done. Surely if Elder Fuller had not "*written in haste*" he could not have failed to see this consequence of his argument. And had he seen it he surely must have felt that it was a most important duty of *every church of Jesus Christ* to take the same course, to "*correct this irregularity*," which he thought it so essential *for himself* to take when he became a Baptist. I am glad that the author prefaced his letter by his personal history. If "*actions speak louder than words*," as the old proverb says, then, Elder Fuller *rebaptized*, presents a stronger argument against his letter than I can do. Let the churches hear him, not as he sits and theorises in his easy chair, writing this letter to his friend, but let them hear him as he calls out to them from beneath the waves of Jordan, *acting out* the earnest faith of an honest heart and saying in trumpet tones, "This is the way to correct the irregularity of Pedobaptist immersions."

Controversy in the Creek Nation.

First speech of H. F. BUCKNER, on Infant Baptism, on the third day of the discussion between him and Rev. R. M. LAUGHRIDGE, Superintendent of Tullehassee (Presbyterian) Mission, commenced on the fourth Tuesday in November, 1856, in the Council House.

[CONCLUDED.]

THE next account of infant baptism was the answer of the Council of Carthage, (A. D 252) to a letter from Fidus, a country bishop. It seems that Fidus had scruples respecting the propriety of kissing a newly-born infant, and as it was then the fashion to kiss all baptized infants, he addressed a letter of inquiry to this council of sixty-six bishops, with St. Cyprian at their head. To this letter they gravely responded as follows:

"And whereas you say, that an infant after the first days of its birth is unclean, so that any of us abhors to kiss it. We think this not neither to be any reason to hinder the giving to it the heavenly grace. For it is written *to the clean all things are clean*: nor ought any of us to abhor that which God has vouchsafed to make. Though an infant came fresh from the womb, no one ought to abhor to kiss it at the giving of the grace and the owning of the peace (or brotherhood) when as in kissing the infant every one of us ought, out of devotion, to think of the fresh handiwork of God: for we do in some sense kiss his hands in the person newly-formed and but new-born, when we embrace that which is of his making.

"That the eighth day was observed in the Jewish circumcision, was a type going before in a shadow and resemblance; but at Christ's coming was fulfilled in the substance. For because the eighth day, that is, the next to the Sabbath day, was to be the day on which the Lord was to rise from the dead and quicken us, and give us spiritual circumcision this eighth day, that is, the next day to the Sabbath or Lord's-day, was signified in the type before: which type ceased when the substance came, and the spiritual circumcision was given to us. So that we judge that no person is to be hindered from obtaining the grace by the law that is now appointed and that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh: but that all are to be admitted to the grace of Christ; since Peter, speaking on the Acts of the Apostles, says: '*The Lord has shown me that no person is to be called common or unclean.*'

"If any thing could be an obstacle to persons against their obtaining this grace, the adult and grown and elder men would be rather hindered by their more grievous sins. If, then, the greatest offenders, and they that have grievously sinned against God before, have when they afterward came to believe, forgiveness of their sins; and no person is kept off from baptism and the grace; how much less reason is there to refuse an infant, who being newly born, has no sin save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened; who comes for this reason more easily to receive forgiveness of sins, because they are not his own, but others' sins, that are forgiven him.

"This, therefore, dear brethren, was our opinion in the Assembly; and that it is not for us to hinder any person from baptism and the grace of God who is merciful and kind, and affectionate to all, which rule, as it holds for all, so we think it more especially to be observed in reference to infants newly born: to whom our help and the divine mercy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."—Wall, vol. 1, p. 130–2.

It will be seen from the foregoing that this Council give as many and as potent reasons for *kissing* newly born infants, as they could for *baptizing* them; and, it is the opinion of many pious and learned men of this generation, that the New Testament authority for the one practice, is in the *same* chapter which sustains the other.

For my own part, I think that the chief reason for infant baptism presented by this Council is more potent than many that are urged in the present day viz: that *the babes cry for it*—"By their *weeping* and *wailing* at their first entrance into the world."

This was the grand African reason for infant baptism. I shall not pursue the subject further through the dark ages—the midnight of the world—when the "Man of Sin, the Son of perdition," held universal sway; and the true Church of Christ had to hide herself "in the caves and in the dens of the earth:" but I will come at once to the reformation, and prove that the leaders, as well as the rituals, of the various sects erected the Babel of Infant Baptism upon the same old foundation of baptismal regeneration.

I. THE EPISCOPAL CHURCH.

The convention which assembled the 28th year of "Henry the Eighth, by the Grace of God, King of England, and of France, Defender of the Faith, Lord of Ireland, and in earth Supreme head of the Church of England," thus set forth the reasons and necessity for infant baptism:

"ITEM —That the promise of grace and of everlasting life, which promise is adjoined unto this sacrament of baptism, pertaineth not only to such as have the use of their reason, but also to infants, innocents and children; and that they ought, therefore, and must needs be baptised; and that by the sacrament of baptism, they do also obtain remission of their sins, the grace and favor of God, and be made thereby the very sons and children of God, inasmuch as infants and children dying in their infancy shall *undoubtedly* be saved thereby, and else not.

"Item—That infants must needs be christened, because they be born in original sin. Such sin must needs be remitted, which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficiency in them, and cleanseth and purifieth them from sin by his most secret virtue and operation." Fuller's Church His. of Brit. vol. 2, p. 79–80.

In their Prayer-book, p. 135, we read the following:

'Quest.—What is your name?

"Ans.—N. or M.

'Quest.—Who gave you this name?

"Ans.—My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

The second question and answer after repeating the Lord's prayer, are these:

'Quest —How many sacraments hath Christ ordained in his church?

"Ans.—Two only, as generally *necessary to salvation*, that is to say baptism and the supper of the Lord."

2. THE PRESBYTERIAN CHURCH.

I shall now proceed to prove that Calvin and the Presbyterians have taught the same doctrine, in language, as unmistakeble.

I will read from Calvin's Institutes, volume 2, p. 511–12: "If any of those *who are the objects of divine election, after having received the sign of regeneration*, depart out of this life before they have attained years of discretion, the Lord renovates them by the power of his Spirit, incomprehensible to us, in such a manner as he alone forsees will be necessary."

From the foregoing it is evident that, according to Calvin's views, infants dying in infancy, without "*having received the sign of regeneration*," are as hopelessly lost as if they had not been "*the objects of divine election*." And this will explain a certain mysterious portion of the Presbyterian Confession of Faith which I shall quote more fully after a while, where it is declared that, "by the right use of this ordinance the grace promised is not only offered but really *exhibited* and conferred by the Holy Ghost, to such (whether of age or *infants*) as that grace *belongeth unto*." &c. There are some infants to whom grace does not belong—some who are not "*the objects of divine election*:" and baptism is not always rightly administered; hence all are not saved that are baptized.

On page 512, Calvin teaches the same doctrine, where he says: "They [the Baptists] object that baptism is given for the remission of sins: this we admit, and it is completely in favor of our opinion, for being born sinners, we need pardon and remission even from our birth." It seems that the Baptists in Calvin's day taught that baptism is a public declaration that our sins are remitted and urged that as an objection to infant baptism; but he, understanding "baptism for remission" in the Campbellitish sense, urged it as a reason for infant baptism.

If Pedobaptists held the moderate views respecting the efficacy of baptism that Baptists do, then their infant baptism would be less harmless; but when they teach that baptism "*purifies for the whole of life*," as Calvin, (Inst. vol. 2. p 478–9,) then it becomes the source of more fatal error than Antinomianism itself.

He says: "But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

Again: "It [baptism] resembles a legal instrument properly attested, by which he assures us that all our sins are canceled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or signal by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which is the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.'"—Inst. vol. 2, p. 477.

Baptists have never yet been able to discover the absolute necessity of infant baptism to infant salvation; but have always thought that the bare promise of God was sufficient to assure them that infants dying in infancy are undoubtedly saved.—Not so with the author and founder of Presbyterianism.

On page 501 he says: "Nor shall I regard an objection, if it should be urged, that the mere promise of God ought to be sufficient to assure us of the salvation of our children, since God, who knows our weakness, and has been pleased in this instance to indulge it, has decided otherwise." Where has God decided that his "mere promise" is not sufficient? And was it to indulge the weakness of Pedobaptists, who were unwilling to rely upon the promise of God, that he instituted infant baptism!! What Baptist will not tremble after reading the following representation of God's anger towards those who refuse to have their children baptised?

"Finally, we ought to be alarmed by the vengeance which God threatens to inflict, if any one disdains to mark his son with the symbol of the covenant; for the contempt of that symbol includes the rejection and abjuration of the grace which it presents."—Inst. vol. 2, p. 501.

The most favorable view of Calvin and the Presbyterians respecting the efficacy of infant baptism, may be gathered from the words of Dr. Wall, vol. 2, p. 222: "Calvin and the Presbyterians believe that baptism is God's ordinary means to regenerate and give salvation—that the child of a godly parent dying unbaptized *may be* saved, *provided* this happen by no negligence of the parent."

These views are confirmed by the "Constitution of the Presbyterian Church in America," chapter xxviii. verse 6: "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered but really exhibited and *conferred* by the Holy Ghost, to such, (whether of age or infants,) as that grace belongeth unto, according to the council of God's own will, in his appointed time." Those who have studied the doctrines of Calvin and the Presbyterians can easily tell why the "efficacy of baptism" according to their views, "is not tied to that moment of time wherein it is administered," and why all that are baptised are not undoubtedly regenerated. They believe that there are some non-elect infants to whom grace does not belong, and that the elect will be converted "according to the council of God's own will, at his appointed time." "Nevertheless by the right use of that ordinance, the grace promised is not only offered, but really exhibited and conferred," &c. Baptists never have ascribed that efficacy to baptism which is represented in this verse, and also in the fifth, where it is called "a sign and seal of the covenant of grace;" yet we are accused of attaching "an undue importance to that ordinance," and by my opponent, of making "immersion the great thing in religion!"

3. THE METHODIST CHURCH.

I will next inquire of John Wesley—whom the Hon. Rev. Johnson styles the "author, sovereign, and founder of the Methodist Church"—what his views are in regard to the efficacy of infant baptism. I will read from his Sermons, volume 3, Dublin edition, p. 270: "A man may possibly be born of water, and yet not be born of the Spirit. There may be sometimes the outward sign, where there is not the inward grace. I do not speak with regard to infants: it is certain our church supposes, that all, who are baptized in their infancy, are at *the sametime born again*. And it is allowed, that the whole office for the baptism of infants proceeds on this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants." This led him to adopt the absurd notion, that he had been born again in baptism, and afterwards lived ungodly, "must be born again," which would be the third time —Ib. p. 272–275.

Watson taught the same doctrine, (see Hibbard on Bap. p. 278.) But why need I pursue this argument further? It is a thing made out, (indeed I know of no proposition more susceptible of demonstration from ecclesiastical history,) that all Pedobaptist sects who have the least claim to antiquity have plea for infant baptism on the ground of its absolute necessity to salvation. Wall says (vol. 2, p. 199:) "The ancients differed concerning infants dying unbaptized; but ALL agreed that they missed of Heaven." Antiquity utters but one voice upon this subject.

My opponent cannot name a single writer of any note, who ever plead for infant baptism, from Origen down to Calvin, who did not argue that it was in some way necessary to salvation. I invite him to the task. Until he does this, let him cease to charge us with making "immersion the great thing in religion." But I seek no armistice; if he wishes to pursue this subject, I will be with him on the plains of Philippi.

We have now seen that infant baptism and baptismal regeneration have ever been united; and that the former rests upon the latter for its main support. When the unholy alliance was formed, it was in dark and benighted Africa. The shades of that moral night which soon covered all the world were then fast approaching. Superstition stood as bride's maid, and tradition officiated as priest. They have walked hand in hand until very recently; but now a separation is about to take place; and when that occurs, they will both be "*gathered to their fathers*." When you see the sun of baptismal regeneration go down, *then will the moon of infant baptism cease to wax no more*.—[*Time expired.*]

For the Tennessee Baptist.

Why did the Baptists of W. Tenn. Locate their Male College at Spring Creek?

IN my last sheet I adverted to the fact that the Baptists in West Tennessee had located their Male College at Spring Creek, and consequently could not have located one representing their educational interests at another point. And in whatever light this new move at Centre Hill is to be regarded, it must be considered entirely apart from and as having no connection with the body of Baptists in West Tennessee. The brethren here are not so inconsistent in conduct, wanting of stability, destitute of honesty, or reckless of moral obligation. Nor are they mere novices to be led off and made to subserve the will of every one. None are more tenacious of honesty of purpose and decision of character, or more noted for energy in prosecuting whatever they determine to do. And they repel with indignity every insinuation calculated to misrepresent them.

The next question to which I shall advert is, what considerations induced the denomination to locate its College at Spring Creek? Was the Convention influenced by selfish motives, local interests, or had it an aspirant in its midst whom it desired to honor? It was influenced by no such considerations. In locating its College at Spring Creek the Convention consulted the general interests of all the churches. It well knew that institutions of learning were not built up and sustained by mere resolutions, the appointment of trustees, or the electing of "Presidents." It knew that no local interest of itself could sustain such an institution as would meet the wants of the denomination in West Tennessee. Hence the first consideration was to secure that location most likely to unite the interest of the entire membership. To effect this it selected a central point, one accessible to all. Another consideration was, to secure that point combining the most favorable circumstances for establishing an institution of learning. It wished to make an education attainable for all. The interest and convenience not only of our wealthy brethren were consulted, but the interest of those also having but little of the goods of this world. The Convention wished to build up an institution where the young man from "poverty's vale" could dispute the prize with him of affluence. It was anxious to see the boy from the plow handle and the mechanic's bench, toiling side by side with "fortune's favored sons." Hence the College was located at a point where board and every expense would be as little as possible.

Another consideration to which the Convention especially looked was the moral tone of the community in the midst of which the institution should be placed. It would not ask a parent to send his son to an institution surrounded by influences calculated to corrupt his morals, where he would be likely to be led off into dissipation, and imbibe those principles and contract those habits of recklessness which would sap the foundation of the best education, and cast a dark shade over the fairest prospects of future usefulness.

These are some of the prominent considerations by which the Convention was influenced to locate its male college at Spring Creek. It may not be entirely out of place to state also that the Convention did not act rashly in selecting this location. By reference to the minutes of 1852, it will be seen that the Executive Board had received the school and recommended it to the public prior to the meeting of the Convention at Brownsville, and that the Convention ratified the action of the Board and received said school under its own fostering care, not as a college, but only as a preparatory school, without then determining to locate its College at that point. The Convention appointed its next session to be held at Spring Creek, that the brethren might see for themselves and become acquainted with the facilities of that point, that they might be prepared to act advisedly in selecting a location for the male college. Thus you see they acted with due deliberation.

I might enumerate other considerations, but I have said enough to show that the denomination did not act hastily in selecting a location for the Male College. Nor has it yet had cause to repent for selecting the point it did.

West Tennessee.

"The Lord's Prayer."—No. 6.

IN our preceding numbers, we noticed the first three petitions in the Lord's prayer, and find them standing forth as living specimens of prayer for the children of God. We now advance to the fourth petition in the prayer; and are led to the conclusion that it doubtless interests us as individuals, as much at least, as either of the former.—The first petition—"*Thy kingdom come*," is intended to embrace the whole human family, in order that "where sin abounded, grace might much more abound." The second—"*Thy will be done on earth as it is done in heaven*"—seems not only to claim the most perfect obedience of the sons of God, but the promotion of God's glory. The four following petitions seem particularly to embrace our individual interests and happiness while upon earth. We expect, however, to be benefited by them when we shall have done with the things of earth. In the fourth petition of the prayer we are taught by Him, who "spake as never man spoke," to say when we pray, "*forgive us our debts, as we forgive our debtors*." We are not taught by this precept to pray God, our Heavenly Father, to rescind any engagements which we may have made with our fellowmen, nor that He should exonerate us from the payment of our just debts. But He, as the author and founder of justice, would say unto us, pay that thou owest. Give an equivalent for that which thou hast received. Were we to act upon the principle that God makes it our duty to expunge from our books, the amount thereon due unto us, many, yea, very many! of the children of men, would cease to keep books, and would urge the propriety and necessity of doing what we call a cash business. We presume that over every business house door would be seen the public advertisement, "*No credit here!*"

Some years ago, a law was enacted, as was said, for the benefit of a certain class of men; but known by the name of the bankrupt law, which law, instead of bringing relief (in general) brought almost universal oppression, and caused the confidence of man to take its flight from the empire of many breasts.

But to return. We understand the divine lawgiver, when He says, "*Forgive us our debts*," to mean, forgive us our faults, follies, vices, sins, &c. It is evident that all men owe a debt of gratitude and love to God, which they never can pay; nor does the children of God wish to be exempt from the delightful service of loving and adoring God, but they desire forgiveness for the imperfectness of their gratitude and love to Him. They feel that his is an everlasting love—a perfect love—a love which is stronger than death. While theirs is only a wish to love, or a cold, feeble love, in comparison with his. The desire of the humble christian is: '*O, for a heart to love thee more—a heart from sin set free!*' under this view of the subject, I do not believe there is one soul upon the earth who can, with propriety, dispense with this part of the Lord's prayer.

Poor, condemned, insolvent sinners, cannot satisfy the demand of divine justice. Their debts they cannot pay. The amount against them is enormously great, and they possess not the smallest fractional part of the amount proposed. But, however great the amount, it doubtless must be paid or forgiven; otherwise, they must be cast into prison, (hell.) Against God have they sinned with an uplifted hand, and a malicious heart. How important, then, that they go to him who holds the issues of life and death in his own hands, and say to him, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son;" but forgive, O, forgive us our debts! that we may thereby escape that prison, wherein is no water.

Were it true, as some have stated, that the Lord's prayer is done away, oh, what would the indebted, insolvent sinner do? For what should he pray, if it be not for forgiveness for his "debts" (sins.) but we bless God for the heavenly promise given in his precious word, that "whosoever forsaketh and confesseth his sins, shall receive forgiveness for his sins." From this and many other passages in God's word, poor bankrupt sinners, however guilty, are encouraged to forsake and confess their sins, and receive forgiveness for the same. This duty and privilege not only involves the interest of the unconverted, but God's children are interested likewise.

It is their duty daily to say, "forgive us our debts." They should thus pray for themselves, their families, and neighbors, yea, for the whole family of Adam, that all men's debts (sins) might be forgiven. The Apostle Paul informs us that we should offer "prayer, supplication, and thanksgiving for all men," &c. He also exhorts us to "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need."

That we are weak, needy and imperfect creatures is evident. And, that we are liable to err from the path of rectitude is equally true, and in consequence of our fallible nature, Christ, our elder brother and Redeemer, now stands before our Father's throne, making intercession for the saints, according to the will of God. St. John exhorts us to sin not, but he informs us that, "if any man sin, we have an advocate with the Father, the man Christ Jesus." From many passages in holy writ, we learn that we are not free from an indebtedness, and as such, we should approach the mercy-seat, and cry to our Father who art in heaven, "forgive us our debts," &c. While God's children remain on earth they should go daily to him in prayer, and ask him to forgive their debts. And while God has power upon earth to forgive sins, that long will this part of the Lord's prayer remain in full force and virtue. But we should not forget the latter part of this petition. We are to ask to be forgiven "as we forgive our debtors." We must necessarily "forgive our debtors"—those who have offended or sinned against us, if we expect to have God forgive us our debts (sins,) or, before we can adopt this prayer, otherwise, we would be calling down the most awful imprecations on our own heads.

"If ye forgive not men their trespasses, neither will your Father, who art in heaven, forgive your trespasses."

J. L. WILSON.

Rockville, Missouri.

VOL. XIII. THE TENNESSEE BAPTIST. NO. 30.

THE TENNESSEE BAPTIST.

TRUTH AGAINST THE WORLD

The Immersions of Pedobaptists.

THIS question has come up again with accumulated emphasis, owing to the recent letter of indulgence granted by Elder R. Fuller of Baltimore, to the Methodist wife of a Baptist minister. What a sad prostitution of a great influence! And we may add with a sigh, what an almost universal prostitution of the influence of a great name with the Baptists of the South! Elder Richard Fuller might just as well have advocated open communion at once—just as well with one manly stroke have swept away the whole levee, and let the waters overflow at once, as to have broken it through, as he has done in one place—just as well have fired Troy in all its parts, with his own hands, as to thus advise the making of a breach in the walls and the introduction of this horse, *instar montis*, and filled with an armed host, fatal to the existence of the city. We could weep over the positions of some of our learned brethren, were tears availing—we pray God to counteract the pernicious influence of their advice, and we raise our voice in loud, long and ernest protestation against the position taken by Elder Fuller, and the certain confusion and ruin it will bring upon our denomination.

There are other names as clear and venerable in our ministry signed to protests adverse to Elder F. Brother Howell of Virginia, has no fellowship for such a practice as Brother Fuller would inaugurate. Brother Dayton has reviewed, at some length, and in a most conclusive manner the premises of Elder Fuller in the Southern Baptist Review for March, which we have transferred to our columns. Let no Baptist fail to read it. Brother Walker of the Index has spoken most forcibly and emphatically, and his arguments we will give next week. Bro. N. M. Crawford, late President of Mercer University and now Professor in the University of Mississippi, writes a letter to the Index, to which we invite attention this week, and also to Brother Walker's remarks on the decisions of the Dover Association.

Brethren, Baptists of the South West, this is a most important question, vital to our peace, unity and prosperity, yea, our long existence as a denomination. We may not decide according to mere *feelings* and a conciliating policy, but according to *principle*—stern and unbending, and according to the word of God.

Three things are unquestionable:

1. THE DESIGN IS AS IMPORTANT AS THE ACT.
2. NO PEDOBAPTIST OR CAMPBELLITE IMMERSES WITH THE SCRIPTURAL DESIGN.
3. WITHOUT A SCRIPTURAL DESIGN BAPTISM BY NO ACT IS VALID, SCRIPTURAL OR SUFFICIENT.

To receive the immersions of Pedobaptists and Campbellites, is to say that neither the *design* of baptism is important nor the administrator, whether baptized or unbaptized—papist or protestant, Jew or Pagan, christian or infidel!! Fill our churches as they would soon be filled with such sort of members, and ere long all the Richard Fullers and Doctors of Divinity on the continent could not keep such composed churches out of open communion.

We appeal to Baptist Churches, BEWARE OF SUCH COUNSELS, they are fraught with discord and destruction to you. We appeal to the past history of Baptist churches and to the history of open communion. See Orchard's article in the Southern Baptist Review, to appear in a few weeks in a tract.

Is Brother Fuller ambitious of being the Robert Hall of America?!! Dearly as we love him—ardently as we admire him—a thousand times better had he remained an Episcopalian, and far better every minister and member quietly leave our ranks to-day, than to thus betray us by ingenious sophisms into the hands of our enemies. If our great men cannot endure the offence of the cross, the unpopularity and hatred bequeathed to Baptists as an enduring legacy by their Redeemer and King, until he returns to vindicate them and possess his kingdom, then let them launch their boats upon the popular current and float away and leave us to our present ignominy and final triumph and glory with Christ!

UNIVERSITY OF MISSISSIPPI,
March 14, 1857.

DEAR BROTHER WALKER.—I congratulate you upon the success of the Index. Go on, prospering and to prosper, maintaining the truth and fixing it in the hearts of your readers.

I regret the publication of Dr. Fuller's late letter. His views are already well known. Ten or twelve years ago, a similar question being before the Beaufort church, of which Brother Fuller was then pastor, he consulted a number of brethren, whose letters were published. Among them were Dr. W. B. Johnson, of South Carolina, Dr. Wayland, of Brown University, and, I think, Dr. Cone, of New York. These brethren expressed opinions similar to that entertained by Dr. Fuller. I was, at that time, rather a novice in the Baptist ranks, but was not convinced by the arguments, and did not yield to the authority of those great names. Time has not altered my views. The Beaufort church, as well as I remember, decided to leave the matter "in the conscience" of the applicant; and I think that it was said, that the candidates, upon being told that the first immersion was considered *irregular*, generally, if not invariably, determined to be immersed again, their answer being, "I will come in regularly." Indeed, it seems to me that this would be the decision of every christian heart. Who would willingly introduce IRREGULARITY into the churches!

In regard to the question of acknowledging Pedobaptist immersions, I apprehend that the vast majority of Southern Baptists is against it. The minority is formidable only on account of the genius, learning and influence of its leaders; and I am glad that you have taken this occasion to show that the Index is a true pointer.

"Pedobaptist immersions are irregular." If so, they should not be admitted. The churches should receive nothing irregular, when it can be made regular so easily as can be done in a case of this kind. The command, "Let all things be done decently and in *order*," forbids all irregularity.

I agree with you that the administrator should be a properly qualified officer. The greatest defect, however, is only hinted at in your excellent reply to Dr. Fuller. It is the want of "authority for the work from a church."

Baptism and the Lord's Supper are Church ordinances. A minister, though called of God, (and no man believes more strongly in Divine calling than I do,) cannot rightly administer either without the mandate of a church. The act of ordination, however, does not authorize a preacher to administer the supper or baptism whenever he pleases. I, the Pastor of the Baptist church in Oxford, cannot as of right break bread or baptize for the Baptist church in Macon. I can do so only by invitation of the church, or of the pastor who acts by authority.

Baptism is requisite to church membership, and ought not to be administered except with reference to church membership. It initiates visibly into the church. Then ought not the church to be consulted and its authority obtained before the baptism of any applicant? For my own part I consider my authority to baptize in any case to be derived from the sanction of the church in reference to the candidate applying. If the church disapproves, I cannot baptize. I do not say *I will not*, but *cannot*. I have no right to do it.

The record of the New Testament baptisms from the day of Pentecost, on, shows them to have been with reference to immediate church membership. The case of the Eunuch is the only exception. The circumstances of that baptism were such as to make immediate church membership impossible: and Philip, the administrator of that baptism, was an Evangelist—an office which many consider, like the Apostleship, peculiar to the primitive church. Before Peter, an Apostle, commanded Cornelius and his company to be baptized, he consulted the brethren who went with him, saying, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" A minister has no right to baptize a man and let him run at large. This is a worse *irregularity* than the other.

Rare exceptional cases may perhaps be stated, but I think that every justifiable instance can be brought within the rule that the administrator baptize by authority of a church and with a view to church membership.

Now some one will say, "There, you deny the right of Pedobaptists to baptize [immerse."] Unhesitatingly I do. Pedobaptists stand on one platform; Baptists on another. *No man can stand on both at the same time.* If they have gospel baptism, we have not. If we have gospel baptism, they have not. We gain nothing by refusing to look truth full in the face, and to utter it in plain words. Theirs is a triple, yea, rather a quadruple baptism, for having three sides they bring in babies to complete the square. On the other hand, ours is the "one baptism," the immersion of a believer, because he is a believer, and as the only baptism. No Pedobaptist denomination can authorize anybody to administer such a baptism. All Pedobaptist immersions therefore are invalid, because the administrator, however baptized himself, has no authority from a body qualified to give it.

These principles apply to ministers who have left the Baptists and gone to Pedobaptists. Though their own baptism was regular, they derive their official character from Pedobaptists. Moreover, in fact, their authority is obtained, not from a church, but from the clergy, either alone or in conjunction with an oligarchy of lay-members. Our principles demand authority derived from a church. They baptize without consulting any one, or at most only a few.

On the other hand, if Baptist churches may receive members on Pedobaptist immersions, why require them to relate an experience? Why not receive them by letter? I have heard of some churches that have given letters to members to join Pedobaptist churches, but the practice is wholly indefensible.

But my sheet is nearly full. I intended to say a little about Revision, on which I see you have got up a pretty free fight. "Revisionist" shoots with the skill of a "Texas Ranger." "Timothy" argues like one "that from a child has known the holy Scriptures," nourished up in the words of faith and of good doctrine. And brother J. H. T. Kilpatrick wields a ponderous battle-axe, with a vigor which time has only hardened. With these advocates, and others who will rally to the rescue, the cause is safe. Revision is a fixed fact. The scholarship of the age demands it. It is a question only of time.

Our version needs revision, and it can be well revised. Take one instance. Read Job 37: 11-13:

"Also by watering he wearieth the thick cloud; he scattereth his bright cloud:

"And it is turned round about by his counsels: that they may do whatsoever he commandeth them on the face of the world in the earth.

"He causeth it to come, whether for correction, or for his land, or for mercy."

Can anybody tell what this means? Now read from Conant's version:

Yea, with moisture he loads the thick cloud,
he spreads his lighting-cloud abroad
and it turns with his guidance every way,
that they may do all he commands,
over the face of the habitable earth;
whether as a scourge, for its land,
or as a kindness he allots it.

Some months ago, I read this passage in the common version to a company of intelligent persons, among whom was an excellent and well-educated minister, and no one could tell its meaning. I then read Conant's rendering, and a little girl of fourteen, at once said, "Oh, that is easy, I know what that means."

Farewell—and may the Index ever point to the truth, and may its readers and subscribers be multiplied by ten and their graces by ten thousand.

Yours, in truth and love,
N. M. CRAWFORD.

Dover Association, Virginia, 1815.

"Query.—What would the Association advise in cases of persons offering to join the Baptist church, who have been baptized by other than regular ordained Baptist ministers?

Answer.—We see no good reason for altering the former determination of our Association upon this subject. We always expected, however, that churches would enquire strictly into the circumstances of such cases, and if upon mature consideration they are of opinion, the baptism was essentially defective, that they would require the parties to be properly baptized. We are of opinion that when baptism is administered in a solemn manner, in the name of the Father, Son and Holy Ghost, to a believer, by immersion, it is essentially right, although there may be some circumstances as to the administrator which may not be corrected."

We have extracted the above from the Religious Herald. The reader will at once perceive that according to this answer the validity of baptism is made to depend on the "*solemn manner*" of its administration. So the *administrator* is after all of *some use* in the matter! Dr Fuller rests its validity on the "*satisfaction*" of the candidate.

The Dover Association at its Session in Hampton, in 1843 or 1844—we do not remember the time or year—decided by a yea and nay vote of 52 to 10—that Baptist Churches *ought not* to receive members on their Pedobaptist immersions. Most of the *ten nays* were ministers either in or near Richmond. We have reason to know that the great majority of Baptists in Virginia is opposed to receiving persons on immersions by Pedobaptists.—*Ch. Index.*

Elder John South.

More than twenty years ago, I formed the acquaintance of this devoted servant of the Lord.—Those who know him best, love him most. Whilst a member of the Methodist Episcopal Church, he was regarded as one of the most talented and zealous ministers of that denomination. He was truly a burning and a shining light, amid the darkness of human traditions. He maintained an irreproachable character while Presiding Elder of the Louisville Conference, and to have insinuated any thing against his good name, would have been, to have challenged the thunders of the Methodist Vatican. I congratulate him upon the change he has made, and heartily welcome him to all the immunities and privileges of the Church of God. He will, no doubt, esteem the reproach of Christ more than all the preferments and treasures of the Society which he has left.

Such a man will leave his foot-print even upon a solid rock, if he maintains such a character as the Apostle Paul, in the estimation of the spiritual rulers of the Sanhedrim and the hierarchies of human societies—he is just the man for the place he occupies, as the successor of brother J. M. Pendleton, whose fame is filling the world. I trust that his preaching, and his Reasons for becoming a Baptist, will be instrumental in turning thousands from darkness to light, from error to truth. After he has polished the last jewel for his Master's crown, may he become a jewel in the coronal of his Savior—may his name be embalmed in the memory of grateful living millions.

T. J. FISHER.

A Successful Pastor.

Brother Frank Remington, late agent of the Bible Union, some seven months since accepted the pastorship of the Church in Lawrence, Massachusetts. In less than seven months he has added 190 to the church, and 114 of which he buried with Christ in baptism! As many as seventeen have been upon the same occasion buried in the baptismal flood, and fifty-seven have at one time been received into the church. Among this number have been several instances where an entire family has been converted, and no less than twelve cases where man and wife have together descended, in the likeness of their Savior, into the water; and in very many cases have the conversions been among the middle-aged portion of the congregation.

The True American, of Lawrence, thus speaks of him:

"Mr. Remington is a most earnest, zealous, and warm-hearted advocate of the cause of Christ. A Baptist from conviction, he loves to defend and eulogize the principles and faith of that denomination, but never allows his own feelings to interfere with his charity and christian regard for those who disagree with him in belief. As a preacher, he is frank, fearless, and out-spoken, delivering his discourses without manuscript, and in a style which cannot fail to be understood, yet abounding in force, power, and eloquence, of a most effective character. The congregation has increased under his ministry, until the meeting-house is as full each Sabbath as it will contain; and from the amount of good already accomplished, it is hoped the relation between pastor and people may be long continued, to the mutual profit of both."

The above success is certainly striking, and there is another circumstance worthy of the consideration of every pastor in New England, in the North, and the whole Union. Elder Remington is giving a large circulation to Theodosia in the bounds of his church and congregation.

In a letter bearing date March 19, he says:

"I have carefully read Theodosia, and my own opinion of its merits will be disclosed to you when I say that immediately after reading it I ordered some 30 copies, to be distributed among my congregation, and we shall soon send for as many more. It is a magnificent work, and just the book to circulate at this present time."

Theological Lectures.

It is proposed to have a series of Theological Lectures in Union University, commencing in January, 1858. The design of these Lectures will be the improvement of the ministry. It is believed that the young preachers of the University will derive great benefit from them, and it is hoped that many ministers will attend them. We wish the Lectures encouraged by a large ministerial audience. Whether brethren have been engaged in preaching one year or many years, let them come. Let them come without regard to State lines or geographical boundaries. Arrangements will be made for their boarding, so that it will cost them nothing. It is expected that the Lectures will embrace a period of from five to eight weeks, and that two Lectures will be delivered a day. At the close of each Lecture there will be (if it is deemed necessary) a kind of conversational discussion in which all will be at liberty to participate. It is expected that the Lecturers will dwell upon doctrinal, experimental, and practical topics in Theology. They will select their own themes, and if several should select the same subjects no harm will be done, but more light will be elicited.

Why may not Theological Lectures be made as profitable to ministers as medical and law Lectures are to physicians and lawyers! The matter, to say the least, is of sufficient importance to justify the experiment we propose to make. The following brethren have kindly consented to lecture, the Lord willing: Elder Joseph Walker, of Georgia, Elders L. Fletcher and A. D. Sears, of Kentucky, Elders A. C. Dayton and Matthew Hillsman, of Tennessee, and Elder J. R. Graves, though disposed to excuse himself on account of his multiplied engagements, promises to lecture if necessary. The President of the University and the Professor of Theology expect to perform their part of the labor. The hope is entertained that Elder Saml. Henderson, of Alabama, will also be among the Lecturers.

If our plan succeeds we shall feel encouraged in arranging for a second course of Lectures, to call on brethren in other States. The plan is believed to be a good one. It originated with President Eaton. This, at least, is my impression. I know that I am not entitled to the credit of originating it. Let brethren speak out through the papers in reference to the matter, and say whatever is in their hearts whether for or against.

J. M. P.

Revival News.

From my exchanges for week before last, I learn that baptisms have recently occurred at the places mentioned, as follows: Hanover, Mass., 20; Conklin, N. Y., 32; Dixon, 13; Philadelphia, 69; Allowaystown, Pa., 14; Macon, Ga., 6; New Haven, Ct., 29; Covington, Ky., 13; Hawesville, 8; Mahomet, Ill., 20; Norfolk, Va., 12; Keokuk, Iowa, 27; Boston, Canada West, 55; Bennington, Vt., 39; Amherst, New Brunswick, 33; Baltimore, Md., 47.

Truly the Lord has not forgotten to be gracious. The *New York Examiner* of a late date says that its exchanges for two weeks report nearly *nineteen hundred* conversions in connection with the Baptist churches. Let there be much prayer that a universal revival may be enjoyed.

J. M. P.

For the Tennessee Baptist.

BROTHER GRAVES:—I recently came across an old number of the Tennessee Baptist, published by brother Howell, which contains an article from old Father Whitsitt, on the subject of the Two Witnesses; and, as I regard it "a rare production," and one for these times, would be very glad to see it re-published in our paper. I hope you may find it convenient to do so, as I think it would be of much interest and profit to the denomination just at this time.

You may find it in the October number for 1838, beginning on page 293. I suppose you have a full and complete file—hence can readily lay your hand upon it; but, in the event you have it not, I will furnish it for your use.

Yours fraternally, R. J. C.
Princeton, Arkansas.

Please send it, and we will return it.—ED.

For the Tennessee Baptist.

BROTHER GRAVES.—In your article of Saturday last, headed "One question settled by the First Church," you say, speaking of a motion for Philip S. Fall to occupy the pulpit on Sabbath, 15th ult., that his elders had "applied for permission," &c. This is a mistake. His elders did not apply for permission for him to use the pulpit of the First Church. The suggestion to tender the use of the pulpit on the day named, came from a member of our own church, and the reason for it was, not to tender it simply because it was P. S. Fall, who was to preach, but because the roof of his own church was in bad condition; was expected to fall in, and it was considered dangerous for a congregation to meet in it. This was the reason for the motion, and so stated before the motion was made. The vote settled no question, other than that the First Church did not see proper to tender their pulpit to Mr. Fall on a specified occasion.

Very respectfully,
A. NELSON.

REMARKS.—We cheerfully make the correction, although it puts a less favorable face upon the affair. It vindicates however the Campbellites of this city from the presumption of asking for the Baptist house after what has passed. It would have been quite time enough to have canvassed the matter after they had applied!

They did worship in their own house, which shows that some of our people were more concerned about their necks than they were themselves!

QUERIST.

BROTHER GRAVES:—I seat myself this morning to ask you a few questions, and, as I am not acquainted with your system in regard to answering questions, I shall expect your pardon if I intrude upon your patience. Please answer the following questions through your columns.

In reading David Benedict's History of American Baptists, I find some few seemingly contradictions, especially in dates. On page 450, in speaking of the first Church in Providence, he says: "This church, which is the oldest of the Baptist denomination in America, was formed in March, 1639," &c.

On page 466, he says, in speaking of the first church in Newport, and the Rev. John Callander as the sixth pastor of it: "Mr. Callender was removed by death in the meridian of life, at the age of forty-two; but his name has been immortalized by his Century sermon, which was delivered in 1738, seven years after his settlement in Newport." This throws us back one whole year prior to the first mentioning of the church in Providence.

Now I wish to know was not Mr. John Clark the founder of the first Baptist Church in America, and that in Newport in 1638, instead of Roger Williams in Providence, in 1639?

The second thing I wish to know, Is the policy which brother Benedict has laid down on page 450, in regard to the constitution of the so-called church by Williams, according to Baptist Church polity, or is it not? He says, "Any company of Christians may commence a church in gospel order by their own mutual agreement, without any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions." It appears to me here is a link out of the chain. Am I right or not? I ask for information, as an earnest inquirer after the truth and the whole truth.

The third item: Is it forbidden in the Scriptures for a woman to marry her mother's sister's husband? If so, where is the Scripture?

Fourth: Has not the church the power to make all her officers? If so, has she not the power to ordain her ministers and deacons, without aid from other churches? Yours in Christian love,

JAMES S. T. RICE.
Lee County, Va.

REMARKS.—We thank brother Rice for such queries. The first Baptist Church in Newport, R. I., is unquestionably the first and oldest church in America; and, as brother R. shows, Benedict proves it. We commend brother Rice's attention to a Tract now in press on this question, which will settle it forever. (See Catalogue for 1857.)

2. If there was not a Baptist Church in existence then, there would be some reason for such informality—not otherwise. But such a question is not debateable. There is no need for such an informality now, and doubtless there never will be. Nor have we yet met with an instance in all history where one ever was so started that the Lord allowed to live and extend its informality.

3. We know of no scripture forbidding such a marriage. The scriptures forbid near *blood* relatives to intermarry, and the displeasure of God is generally written upon the issue of such unions.

4. If she has a pastor—i. e. elder in her body as she should have, she has through him the authority to make all the officers.

"So help me, God!"

BROTHER GRAVES:—If you and I were engaged in familiar conversation on *any* subject, but, for the sake of interest, we will say—Old Landmarkism—and I should tell you that I am opposed to it—that I did not like to see so much from you and brother P. about it, and after becoming considerably excited should say: "Well, sir, one thing is certain, if you do not stop it, I will certainly stop the paper—so help me God!"

What would you think of the last sentence? Is it profanity, swearing, taking the name of God in vain? or is it only a harmless and innocent way of *emphasizing*? Please let us have your opinion of the above, and *all similar phrases*—and at some convenient time, give us, through your paper, a Short Sermon on the third commandment, viz: "Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh his name in vain."

E.

REMARKS.—"Thou shalt not take the name of the Lord thy God *in vain*." "But I say unto you swear *not at all*." We violate the first command when we mention the name of God needlessly, or *lightly* and *irreverently*. He will not hold that man guiltless who makes a mouth or catch word of his name, as many Christians do. The case mentioned by brother E. is downright *swearing*—it is a stronger expression than "by God."

We did not think anti-Landmark men, "Mississippi's" confederates, would actually swear—it is quite bad enough in them to be so inconsistent.—They will have to stop the paper, for one thing is certain, while one Baptist Association or Church in the South so far betrays Baptist principles as to affiliate with and fellowship Pedobaptists and Campbellites, they will hear our voice of warning, entreaty, and protestation, while a hope of recovering them remains.

But mark, this is an open paper. We invite all anti-Landmark Baptists, (except those who swear,) to produce reason or revelation to justify their course. This paper is for free discussion in love. "The truth against the world."

BROTHER GRAVES:—Believing that you are always ready to answer any question on religious controversy, I beg leave to ask one on the subject of apostacy, through the Tennessee Baptist, for the satisfaction of the brethren.

A Baptist preacher was with me this morning, who takes this position in reference to the parable of the talents in Matthew, 25th chapter, that all these were his own servants—two improved theirs, and entered into their lord's joys, while the other buried his, and was lost. Now they all received the pardon of sin, for they were his own.

Again, he took the parable of the true vine and its branches, and says, the one that bore no fruit was cut off, (John 15th chapter;) and argues it could not have been cut off, unless it had been made a branch by grace.

Brother Graves, give us your views of the two parables, and oblige me. F. WHITE.

REMARKS.—By no sound principles of exegesis can the above passages be so construed. The scriptures must be allowed to explain themselves. They must not be so construed as to conflict, for they invariably teach univocally.

Those were equally the servants of their lord, but belonging to two classes, good and bad. The good served—fulfilled their lord's pleasure, by rightly using their talents, and were rewarded; the bad did not, *because he was a bad servant* at heart, and was justly punished. So are we all God's creatures, and by creation justly his servants; but the human family is divided into two classes, the good and the bad—the obedient and the disobedient. The former devote themselves to fulfil the Savior's will—use their talents in his service, and they will be rewarded; while others refuse to engage in his service—put their talents out to an improper use, and will be justly punished as unprofitable servants.

A true child of God will do something for Christ, sometime—but that servant did nothing but sin.

2. All professors of religion are in Christ—1. Actually; or 2. Only professedly.

We can only decide that one is vitally united to Christ by seeing evident signs of life—the bud, the leaf, the blossom, and (the crowning evidence) the *fruit*. A tree, whose vital principle is destroyed, may bud and even blossom, but it cannot mature its fruit.

Every one conversant with the nature of trees, knows that if a branch is vitally united to the body the sap will flow into it, and it will vegetate—it is bound to do so, by an inviolable law of its nature. Nothing but a *diseased trunk*—i. e. body, involving the section to which that limb is connected, or a *defective union*, can prevent the limb from keeping green. Will Christ, the body, the vine, ever become diseased?

All these scions *continue green, grow, and bear fruit* that secure a vital union with the stock into which they are grafted.

If, then, we go out three or six months after our orchard has been grafted and find one or a dozen branches, or scions *dry*, we *know*, though they are apparently in the stock, that no vital union ever took place, and we take them away, that the tree may not be injured or deformed.

In our forthcoming book, on "The Ground and Evils of the Doctrine of the Possibility of Falling from Regeneration," we will discuss these passages more at length.

WORDS OF ENCOURAGEMENT.

A leading minister in Bethel Association, Georgia, thus speaks of brother Jeter's late article on the expediency of encouraging professed believers in the open violation of the commission; in other words, to *preach* before they have submitted to *baptism*. Query: Is it "expedient" or "proper" to invite or to encourage professed believers to baptize others before they themselves have been baptized? Or to invite them to the Lord's table before they have been baptized! Why then to preach!

"Dr. Jeter's article on pulpit communion shows the weakness of the cause he advocates, for surely if there were good sound arguments on that side, he would find them. His attempt at argument reminds me of all the efforts at argumentation against Revision—they are stereotyped nonsense.

"We are saying nothing here on the subject, but the leaven is secretly working, for no one thinks of inviting Pedobaptists to seats in our Associations, and pulpit communion exists only in theory, if at all. I think most of the good brethren will come over after a while."

In answer to the brother's question—yes.

Brother Wm. C. Hendricks, of Georgia, convinces us of his good feeling in another list of six, with the "aid." We send his premiums, our most hearty thanks, and a letter. We hope he will circulate at least 100 volumes of Theodosia this year.

His correspondents will address him in future at Armuchee, Floyd County, Georgia.

Brother Rockner writes:

"The good effects of the 'Controversy' are daily becoming more apparent, though the odds were against us at first. I had no one to assist me, while there were seven learned Pedobaptist clergymen present. Two of the most prominent of them, including my honorable opponent, acknowledged at the close, that we had been misrepresented."

What Baptist should be opposed to discussions, when in the hands of those able to present and defend our sentiments?!—ED. BAP.

Brother Dr. G. F. Cooper, Georgia, thus closes a business letter:

"I am a man of such weak faith—Lord increase my faith—that I tremblingly believe you are *re-opening* the good old way, which has been allowed to grow up in *thorns* and *briers*, by the improprieties of our brethren. While I thus believe, I *will* act in conformity. May God *preserve* you and *direct* you, if you are right, and surely you must be, if the WORD we have be His—if you are not, I would *gladly* see you, and every other Baptist in the land silenced, and their name and their errors buried out of sight, never to be resurrected to distract his *true people*. Oh! for the oneness of His people that the world may believe that He was the sent of God."

Brother J. M. Billingsly, of Mt. Æria, Kentucky, sends three subscribers, and reports an interesting meeting in progress; seven already received for baptism. Every thing promises a propitious year for revivals. We know not when we have received so many gracious revivals during the winter season, and then a winter of such unparalleled severity!—We hope ministers and people will not turn now to their farms and leave the cause to languish.

Brother W. W. George, of Louisiana, thus writes:

"I am pleased to inform you that your paper and books are doing much to correct the errors in Pedo Societies in this section of country. I only wish your paper could find a welcome reception to every family in the Union. I am an advocate of boldness in sustaining the principles of Christ's gospel.

"Truth taught boldly, constantly, and in love, will eventually succeed."

"Our cause is steadily advancing in this part of the country, (McLean County, Ky.) Most of our churches are increasing in numbers, piety, and intelligence. Our ministry is increasing in numbers, intelligence, and usefulness; they are taking more pains to inform themselves, and are more bold in defence of truth. New houses of worship, suited to the wants of the people, are being erected by the Baptists all over the land, and, upon the whole, we are doing well here.

We contemplate holding a ministers' and deacons' meeting with the Calhoun Church, McLean County, Ky., commencing on Saturday before the fifth Sunday in May next, and hope to make it the most interesting meeting of the kind ever held in this country, and wish all our brethren to attend that can. The brethren at Calhoun are warm-hearted, liberal and kind. K. G. HAY.

March 12th, 1857."

"Your books are making quite an impression here, (Bell County, Texas.) The effect is thorough conviction of truth, or bitter opposition to it.

J. ADAMS."

This is the effect of truth always—always will be.

"My best wishes for your success in holding up the good old Baptist banner. May there ever be enough of the good and true to keep it 'full high in advance.'"

So prays brother Bledsoe, of Alabama, and so are praying thousands of warm and true Baptist hearts throughout the South, while some nearer home would see it supplanted by something better suited to the tastes of Pedobaptists—our enemies!!

"Your publications are doing great good here (as I think,) and I am trying to introduce them, so far as I can, and shall pray Heaven's blessings on *them* and you, day and night.

Truly your brother in Christ,
ICHABOD DAVIS.
Macon County, Ga."

Will all Baptists copy the example of brother Davis—invoke the blessing of God upon the publications of the South-Western Publishing House, and their authors! How powerful a truly Baptist literature, sanctified by the prayers of ten thousand Christians!!

Brother W. R. Hurt, of Mississippi, thus writes:

"I wish to procure brother South's Reasons. I hope it will soon be out—I will send you a dollar for them soon. I will distribute that number gratis to those of my Pedobaptist friends, whom I think them most likely to benefit. I hope every Bible-truth loving Baptist will aid in their distribution. We crave a candid examination of our sentiments; it is all we ask—it is all we need—and I trust the Lord will put it into the minds of the people to investigate, free from prejudice, carefully and prayerfully the subjects embracing the points at issue between us and our Pedobaptist friends.

It does seem to me evident that the Old Landmark Missionary Baptists hold and teach the same doctrinal views and church polity that Christ and his Apostles did. I hope the time is not distant when we will have no *Baptists* who are more afraid of wounding a Pedobaptist's feelings than they are of disobeying the commands of the Savior. Oh! Lord, save us from Pedobaptist influence—save us from countenancing error by disregarding the commands of Him who died to redeem us—and save thy glorious cause from the hands of its enemies—is the sincere prayer of your friend."

Brother C. Smith, pastor of the Church in Monticello, Florida, writes, under date of March 10, that he is in the midst of a precious revival. Five hopeful conversions had been made, and his wife was among the number of converts.

He graduated at Union University last June, and took charge of that church—since which time he has baptized ten. He writes with an overflowing heart.

We will supply the books wanted, by mail, with great pleasure.

The Southern Baptist Review.

☞ The Southern Baptist Review for January—April, was mailed last month.

It is now (we think) a handsome Quarterly of 160 pages, at the extremely low price of $2 00 per annum, *in advance*.

We regard the present number superior to any previous issue of this work.

The following is the TABLE OF CONTENTS:

ART. I. The Religious Aspect of Europe at the opening of the year 1857. J. R. Graves.
II. The True Mission of the Baptist Denomination. J. B. Jeter, Va.
III. Regeneration. William Jones, England. (To be followed by a Review of Campbellism, and an estimate of its author.)
IV. A Review of Principles and Practices of Baptists—by F. Wayland. J. M. Pendleton.
V. Yahveh Christ, or the Memorial Name. N. M. Crawford.
VI. The Independents not the First Asserters of the Principles of full Liberty of Conscience. Ed. B. Underhill.
VII. Terms of Communion in Early Christian Churches. G. H. Orchard, England. (To be followed by the History of Open Communion, &c., in next number—a rare document.)
VIII. Review of Elder R. Fuller's Views of the Immersions of Pedobaptists. A. C. Dayton.
IX. An Estimate of Mr. Spurgeon's Oratory.—John Campbell, D. D., England. (A Pedobaptist—Editor British Banner.)
X. Brief Notices of New Publications.
XI. Literary Intelligence.

We are able now to announce several valuable articles for the next number, to issue the first of June.

The History and Influences of Open Communion in England—by Orchard. A very valuable paper.

A Review of American Campbellism, and an estimate of A. Campbell—by Wm. Jones, (author of Ch. History,) England.

Mr. Campbell, it is known, claims that William Jones endorsed his destructive dogmas. In this paper Mr. J. vindicates himself from such a charge, and exposes the deformity of the system.

The Communion of Saints—a Review of the Brampton Lectures.

This paper is prepared by Prof. J. L. Reynolds, of Columbia, S. C.

A Translation of the most valuable portions of Ten. Oates' History of German Anabaptists—a new and valuable contribution to our denominational History, showing that the Baptists were the descendants of the ancient Waldenses, who were apostolic Christians. By T. W. Tobey, North Carolina.

Philosophy the Theology of Religion. By W. C. Buck, and other articles, &c.

We should be extremely gratified if the friends of a Southern Baptist Review would make an energetic effort during this month to double its circulation. Certainly one or two more patrons can be found at every post-office at which it is now taken, if an interest is but excited. Show your copy to your neighbors, and solicit their names, if you think the Review worthy.

We submit the Prospectus for 1857:

Southern Baptist Review (Quarterly) for 1857.

It is with the most lively gratitude that we introduce the first number of the Southern Baptist Review to its patrons, and the Baptists of the South and South-West. Through the blessing of God, in favorably disposing the hearts of Southern Baptists to it, the Review has, in two short years attained a position in acknowledged merit and public patronage, for 1857, which other similar works have consumed long years, and their publishers have expended large means. We feel that it will suffer in no respect if laid side by side with the Biblical Repertory or the Christian Review, of twenty-one year's standing.

We have had but two objects in view in its publication—

1. To make it true to God's Word and Baptist Principles.
2. True to the prosperity of Southern Baptists and of Southern institutions not violative of either the letter or the spirit of the Bible.

Without coveting for it a reputation for mere scholastic learning or nationality, we have desired that it should be a plain, yet powerful Exponent and Defence of the truth as it is in Jesus, and a work that can be read and understood by all classes of christians. Its success demands our gratitude and encourages our heart. We think we may safely say that the Southern Baptist Review is now settled upon a permanent basis. It may no longer be considered an experiment, but an established religious periodical.

Such a publication is imperiously needed at this time, and who will not say at *this very point*—the city of Nashville. The mighty fountain of Pedobaptist literature for the whole South flows from hence, and from hence should be sent the healing bough. The same mail-bag, and boat, and steam car, that bears the poison, should bear the antidote. Let the miscolorings, misstatements, and sophisms with which the religious literature manufactured or published in this city but be exposed upon the pages of this Review, in the masterly manner in which one of its editors disposed of the writings of Mr. Summers, and with what ease can any brother in our ranks meet such works when they reach the field of their destination, and counteract their evil influence—having had all the arguments clearly solved, and the often ingenious sophisms exposed for him.

The Christian Review, which has been removed to Baltimore, cannot meet the wants of the South and South-west, since it aims at nationality, and must be neutral upon those institutions and theological questions peculiar to the South, or the North will desert it. But can such neutrality, in the fierce war now waged upon us, be considered loyal, patriotic, or commendable? If slavery be sinful, ought it not to be opposed? If not violative of the Scriptures, have not our brethren a right to look to the periodicals they patronize for a defence?

Ministers, brethren, Baptists, we confidently appeal to you to sustain this work, so long as it merits your patronage. Its subscription list ought to be doubled at once, and with a little effort on the part of its present patrons, it can be done before another issue. Will you not make an effort to extend its circulation? It will be issued henceforth a Quarterly, of 160 pages, at $2,00. The present issue is a pretty fair sample of what the work will be.

☞ It is the cheapest periodical published in the Union! The Christian Review contains only the same number of pages, and its terms are $3 per annum.

The following reflect the opinion of the Southern Baptist press:

"This work enters upon its third volume January 1st, 1857. It has already secured a high position as a Theological and Literary work, and as a staunch *denominational* publication, it has no superior. The publishers will spare no expense in the typographical department, and confidently appeal to the Baptist ministry and membership South to extend to it a liberal patronage."

"The work is decidedly a Baptist work; it sets forth and defends their views of scriptural doctrine with a clearness, pungency, and power, which we have seldom seen equalled. We most heartily recommend this Review as an able exponent of Baptist orthodoxy."—*Biblical Rec., N. C.*

"SOUTHERN BAPTIST REVIEW AND ECLECTIC.— * * It is much more Baptistic than the Christian Review, being devoted more exclusively to Baptist literature, to the maintenance of our tenets and practice, and to refuting the objections of gainsayers. It is an able and practical work, is doing good service, and ought to receive a liberal patronage."—*Religious Her., Richmond, Va.*

☞ We send the first number of the Quarterly for 1857 to all our present paying subscribers. Act conscientiously, brethren. If you are willing to see the Southern Review go down—if you think it of no value to the denomination and the cause of truth, stop it; but if useful, sustain it if it cost a sacrifice on your part. The friends of a primitive Christianity are too few to lose one of you. We rely upon you to sustain the enterprise. PUBLISHER.

ANGELS AND JUSTIFIED SPIRITS.—It is not uncommon for persons to speak of deceased friends who have died in the Lord, as having become "angels in heaven." It is a blessed thought that the dead in Christ are in heaven; but there is no authority for the idea that they become angels. An angel is another order of being from a redeemed man; and whilst the Scriptures reveal to us the fact that in the transition at death, the latter passes to a higher state and mode of existence, there is no intimation that he is transformed into another order of being. The redeemed from among men are a distinct division of the inhabitants of heaven. Their antecedents differ from those of the holy angels. They have entered that high abode, by a process of which the angelic throng practically know nothing; and through all eternity they are to sing a peculiar song—the "new song of the blood-washed, ransomed soul. They are redeemed spirits—the just made perfect"—but never angels.—*Presbyterian.*

PEN AND SCISSORS.

Speak Gently.

BY DAVID BATES.

Speak gently! It is better far
To rule by love, than fear—
Speak gently—let not harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gentle Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart!

Speak gently, kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know,
They may have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still."

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring
Eternity shall tell.

Why can't our Folks do it?

A recent scheme has been set on foot to add $100,000 to the endowment of Princeton College New Jersey. A gentleman in New York offered $30,000 provided the balance could be secured. Two others came forward and pledged $25,000 each on the same consideration. No doubt the whole amount is secured by this time—all done in the course of one or two months!

Yes, why cannot the 50,000 Baptists of Tennessee endow at once their Union University with the sum of $100,000 and two or three Theological Chairs. The College is Central to the whole State, and the Theological School for the whole South. If the Baptists of Tennessee will but endow their school, they will soon have a larger number of Theological students than are now at all Southern Colleges under Baptist patronage.

AMERICAN THEOLOGIANS.—"As a general rule," says the London Christian Spectator, "we believe American theological writers to be better versed in modern languages and more deeply read in ancient literature—in other words, better and abler scholars—than the majority of theological writers in Great Britain." Perhaps this fact is worthy of thought in connexion with that "decline of infant baptism" in this country, which has no parallel in any other.

ARROGANCE OF THE ROMISH CHURCH.—The Pope of Rome has recently denounced those priests who obey the laws of the countries in which they live, rather than the instructions forwarded to them from Rome; thus proving that the Romish church does not confine itself to the spiritual interests of its own people, but interferes with the governments of other countries. Who will longer doubt that the Pope of Rome claims the temporal as well as spiritual jurisdiction over his subjects in all lands. Read Dowling's History of Romanism—a standard work. Every American citizen ought to read it, and Mrs. Conant's History of Bible Translations, and then the Great Iron Wheel, and see how Priestism has cursed the earth, and what we have to fear from Priestism.

TOBACCO.—The superintendents of the New York Asylum for the Insane, in their late report to the Legislature of the State, say: "Our own observation leads us to the belief that this pernicious weed has done more to enervate the body and precipitate the mind into the vortex of insanity than spirituous liquors."

HINDOOISM ON THE DECLINE.—The London Christian Times says that almost every mail from India brings some new indication that the power of Hindooism is passing away. Women is at present reaping the benefit of the change. Not a year since, a law was passed allowing the re-marriage of widows. Afterwards restraints, amounting to virtual prohibition, were put upon the practice of polygamy. And now wealthy Hindoos are inspired with a passion for the education of their female children.

CHILDREN'S DRESSING.—Hall's Journal of Health says: "It is an ignorant barbarism which allows a child to have bare arms and legs, and feet, even in summer. The circulation should be invited to the extremities; warmth does that; cold repels it. It is at the hands and feet we begin to die. Those who have cold hands and feet are never well."

DR. DAVIDSON.—Measures have been adopted, with a view of instituting a thorough investigation into the charges preferred against Dr. Davidson, Professor of Biblical Criticism in the Lancashire Independent College, of his virtual denial of the inspiration of the Scriptures, and of his heterodoxy on various important points in connection with evangelical religion. The editor of the Record says: "We have been assured, on the authority of several eminent Nonconformists, that amongst Dr. Davidson's pupils, there is not one who has not imbibed his pernicious sentiments on the inspiration and authority of the Bible." This Dr. Davidson, says the New York Observer, is the same man so highly commended by one of our New York contemporaries, a week or two ago.

Outward comforts are like rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly fail and deceive us.

HOW TO KNOW A FOOL.—A fool, says the Arab, may be known by six things: anger without cause, speech without profit, change without motive, inquiry without object, putting trust in a stranger, and not knowing his friends from his foes.

The Independant, the leading Congregationalist, (Pedobaptist) paper in the North makes the following just concession to Baptists:

"Put this in your scrap book:"

"To the question, "Whom shall we admit to the Lord's table?" the close communion Baptists give precisely the same answer with the great body of those Presbyterians and Congregationalists who are so prone to reproach them with their close communion. Ask any professor in a Presbyterian theological seminary, Old School or New School—ask any professor in the theological seminaries of New England, whether an unbaptized person may be admitted to communion; and what answer will you get? Put the same question to either of the General Assemblies, or to any General Association, and what answer will you get? Ask who shall be judge when a candidate presents himself for communion, in whose case it is doubtful whether he has been really baptized? The Presbyterian tells you that the session must judge, with an appeal to the higher courts. The Congregationalist tells you that the church must judge. And certainly if baptism as well as faith is an indispensable condition of church membership, there is the same right to judge of the reality of the baptism, that there is to judge of the reality of the faith."

A FACT TO PONDER.—There is, at the present time, but one Baptist missionary, from the State of Virginia, in all foreign lands! And yet Virginia has the largest Baptist membership of any state in the South. It was stated on the floor of the General Association last June that Virginia had not sent one Bible or a Testament to a heathen nation in several years!

NOT BY (PUBLIC) PREACHING ALONE.—The diary of a Western Pastor, which records the awakening and conversion of nearly fifty persons during three revivals of religion, shows that in only one case was the convert first brought to serious reflection by preaching alone, while in every case but one, the earliest instrumentality that the Holy Spirit owned and energized, was private, personal labor.

A prominent Presbyterian Church in Glasgow, Scotland, has adopted the practice of kneeling in prayer, and standing in singing. On the first announcement of the proposed change, in the form of permission to those so disposed, the whole congregation, with half a dozen exceptions, adopted the posture at once.

IMPORTANT, IF TRUE.—A German paper asserts that prussic acid only causes the suspension of life at first, and that one that takes it can be restored to animation by pouring the acetate of potash and salt, dissolved in water, on the head and spine. This treatment has been successfully tried.

The Bible Board at Nashville has appropriated a thousand dollars for the circulation of the Scriptures by the missionaries of the Richmond Board. "It ought to have at least two thousand more for the same object before May next." Who will respond?

EATING AND THINKING.—Sir Isaac Newton said he could not get his brain to a clear thinking order till four or five hours after a meal.

STRANGE APOSTACY.—The Catholic Mirror states that on the 2nd inst., Miss Jane Sharp, daughter of the late Dr. Sharp, of Boston, received the habit of the Sisters of Mercy under the name of sister Mary Xavier.

The father of this girl was the most "liberal" of anti-landmark Baptists. Roman Catholics nor Protestant Catholics had any thing to fear from his pulpit. The result is not strange. By such ministers our whole denomination has been led imperceptibly into practical open communion.

CHELSEA.—A recent canvass of the town of Chelsea, Mass., reveals the fact that there are some 5,000 persons residing in that town, who do not attend church on the Sabbath. It was further ascertained that the church edifices now existing will not accommodate with seats more than 4,000 or 5,000 persons, thus leaving 5,000 or 6,000 of the 10,000 or 11,000 persons residing in Chelsea, who cannot obtain seats.

VOL. XIII. THE TENNESSEE BAPTIST. NO. 30.

THE TENNESSEE BAPTIST.

TRUTH AGAINST THE WORLD

The Immersions of Pedobaptists.

THIS question has come up again with accumulated emphasis, owing to the recent letter of [illegible] by Elder R. Fuller of Baltimore, to the Methodist wife of a Baptist minister. What a sad prostitution of a great influence! And we may add with a sigh, what an almost universal prostration of the influence of a great name with the Baptists of the South! Elder Richard Fuller might just as well have advocated open communion at once—just as well with one manly stroke have swept away the whole leves, and let the waters overflow at once, so as to have broken it through, as he has done in one place—just as well have fired Troy in all its parts, with his own hands, as to thus advise the making of a breach in the walls and the introduction of this horse, *mater nostis*, and filled with an armed host, fatal to the existence of the city. We could weep over the positions of some of our learned brethren, were tears availing—we pray God to counteract the pernicious influence of their advice, and we raise our voice in loud, long and earnest protestation against the position taken by Elder Fuller, and the certain confusion and ruin it will bring upon our denomination.

There are other names as clear and venerable in our ministry signed to protests adverse to Elder F. Brother Howell of Virginia, has no fellowship for such a practice as Brother Fuller would inaugurate. Brother Dayton has reviewed, at some length, and in a most conclusive manner the premises of Elder Fuller in the Southern Baptist Review for March, which we have transferred to our columns. Let no Baptist fail to read it. Brother Walker of the Index has spoken most forcibly and emphatically, and his arguments we will give next week. Bro. N. M. Crawford, late President of Mercer University and now Professor in the University of Mississippi, writes a letter to the Index, to which we invite attention this week, and also to Brother Walker's remarks on the decisions of the Dover Association.

Brethren, Baptists of the South West, this is a most important question, vital to our peace, unity and prosperity, yea, our long existence as a denomination. We may not decide according to mere *feelings* and a conciliating policy, but according to *principle*—stern and unbending, and according to the word of God.

Three things are unquestionable:

1. THE DESIGN IS AS IMPORTANT AS THE ACT.
2. NO PEDOBAPTIST OR CAMPBELLITE IMMERSES WITH THE SCRIPTURAL DESIGN.
3. WITHOUT A SCRIPTURAL DESIGN BAPTISM BY NO ACT IS VALID, SCRIPTURAL OR SUFFICIENT.

To receive the immersions of Pedobaptists and Campbellites, is to say that neither the *design* of baptism is important nor the administrator, whether baptized or unbaptized—papist or protestant, Jew or Pagan, christian or infidel!! Fill our churches as they would soon be filled with such sort of members, and ere long all the Richard Fullers and Doctors of Divinity on the continent could not keep such composed churches out of open communion.

We appeal to Baptist Churches, BEWARE OF SUCH COUNCILS, they are fraught with discord and destruction to you. We appeal to the past history of Baptist churches and to the history of open communion. See Orchard's article in the Southern Baptist Review, to appear in a few weeks in a tract.

Is Brother Fuller ambitious of being the Robert Hall of America!!! Dearly as we love him—ardently as we admire him—a thousand times better had he remained an Episcopalian, and far better every minister and member quietly leave our ranks to day, than to thus betray us by ingenious sophisms into the hands of our enemies. If our great men cannot endure the offence of the cross, the unpopularity and hatred bequeathed to Baptists as an enduring legacy by their Redeemer and King, until he returns to vindicate them and possess his kingdom, then let them launch their boats upon the popular current and float away and leave us to our present ignominy and final triumph and glory with Christ!

UNIVERSITY OF MISSISSIPPI,
March 14, 1857.

DEAR BROTHER WALKER.—I congratulate you upon the success of the Index. Go on, prospering and prosperous, maintaining the truth and fixing it in the hearts of your readers.

I regret the publication of Dr. Fuller's late letter. His views are already well known. Ten or twelve years ago, a similar question being before the Beaufort church, of which Brother Fuller was then pastor, he consulted a number of brethren, whose letters were published. Among them were Dr. W. B. Johnson, of South Carolina, Dr. Wayland, of Brown University, and, I think, Dr. Cone, of New York. These brethren expressed opinions similar to that entertained by Dr. Fuller. I was, at that time, rather a novice in the Baptist ranks, but was not convinced by the arguments, and did not yield to the authority of those great names. Time has not altered my views. The Beaufort church, as well as I remember, decided to leave the matter "to the conscience" of the applicant; and I think that it was said, that the candidates, upon being told that the first immersion was considered *irregular*, generally, if not invariably, determined to be immersed again, their answer being, "I will come in regularly." Indeed, it seems to me that this would be the decision of every christian heart. Who would willingly introduce IRREGULARITY into the churches?

In regard to the question of acknowledging Pedobaptist immersions, I apprehend that the vast majority of Southern Baptists is against it. The minority is formidable only on account of the genius, learning and influence of its leaders; and I am glad that you have taken this occasion to show that the Index is a true pointer.

"Pedobaptist immersion is irregular." If so, they should not be admitted. The churches should receive nothing irregular, when it can be made regular as easily as can be done in a case of this kind. The command, "Let all things be done decently and in order," forbids all irregularity.

I agree with you that the administrator should be a properly qualified officer. The greatest defect, however, is only hinted at in your excellent reply to Dr. Fuller. It is the want of "authority for the work from a church."

Baptism and the Lord's Supper are Church ordinances. A minister, though called of God, (and no man believes more strongly in Divine calling than I do,) cannot rightly administer either without the sanction of a church. The act of ordination, however, does not authorize a preacher to administer the supper or baptism whenever he pleases. I, the Pastor of the Baptist church in Oxford, cannot as of right break bread or baptize for the Baptist church in Macon. I can do so only by invitation of the church, or of the pastor who acts by authority.

Baptism is requisite to church membership, and ought not to be administered except with reference to church membership. It initiates visibly into the church. Then ought not the church to be consulted and its authority obtained before the baptism of any applicant? For my own part I consider my authority to baptize in any case to be derived from the sanction of the church in reference to the candidate applying. If the church disapproves, I cannot baptize. I do not say I *will* not, but *cannot*. I have no right to do it.

The record of the New Testament baptisms from the day of Pentecost, on, shows them to have been with reference to immediate church membership. The case of the Eunuch is the only exception. The circumstances of that baptism were such as to make immediate church membership impossible: and Philip, the administrator of that baptism, was an Evangelist—an office which many consider, like the Apostleship, peculiar to the primitive church. Before Peter, an Apostle, commanded Cornelius and his company to be baptized, he consulted the brethren who went with him, saying, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" A minister has no right to baptize a man and let him run at large. This is a worse *irregularity* than the other.

Rare exceptional cases may perhaps be stated, but I think that every justifiable instance can be brought within the rule that the administrator baptize by authority of a church and with a view to church membership.

Now some one will say, "There, you deny the right of Pedobaptists to baptize [immerse."] Unhesitatingly I do. Pedobaptists stand on one platform; Baptists on another. *No man can stand on both at the same time.* If they have gospel baptism, we have not. If we have gospel baptism, they have not. We gain nothing by refusing to look truth full in the face, and to utter it in plain words. There is a triple, yea, rather a quadruple baptism, for having three sides they bring in bases to complete the square. On the other hand, ours is the "one baptism," the immersion of a believer, because he is a believer, and as the only baptism. No Pedobaptist denomination can authorize anybody to administer such a baptism. All Pedobaptist immersions therefore are invalid, because the administrator, however baptized himself, has no authority from a body qualified to give it.

These principles apply to ministers who have left the Baptists and gone to Pedobaptists. Though their own baptism was regular, they derive their official character from Pedobaptists. Moreover, in fact, their authority is obtained, not from a church, but from the clergy, either alone or in conjunction with an oligarchy of lay-members. Our principles demand authority derived from a church. They baptize without consulting any one, or at most only a few.

On the other hand, if Baptist churches may receive members on Pedobaptist immersions, why require them to relate an experience? Why not receive them by letter? I have heard of some churches that have given letters to members to join Pedobaptist churches, but the practice is wholly indefensible.

But my sheet is nearly full. I intended to say a little about Revision, on which I see you have got up a pretty free fight. "Revisionist" shoots with the skill of a "Texas Ranger." "Timothy" argues like one "that from a child has known the holy Scriptures," nourished up in the words of faith and of good doctrine. And brother J. H. T. Kilpatrick wields a ponderous battle-axe, with a vigor which time has only hardened. With these advocates, and others who will rally to the rescue, the cause is safe. Revision is a fixed fact. The scholarship of the age demands it. It is a question only of time.

Our version needs revision, and it can be well revised. Take one instance. Read Job 37: 11-13:

"Also by watering he wearieth the thick cloud; he scattereth his bright cloud:

"And it is turned round about by his counsels: that they may do whatsoever he commandeth them on the face of the world in the earth.

"He causeth it to come, whether for correction, or for his land, or for mercy."

Can anybody tell what this means? Now read from Conant's version:

Yea, with moisture he loads the thick cloud,
he spreads his lighting-cloud abroad
and it turns with his guidance every way,
that they may do all he commands,
over the face of the habitable earth;
whether as a scourge, for its land,
or as a kindness he allots it.

Some months ago, I read this passage in the common version to a company of intelligent persons, among whom was an excellent and well-educated minister, and no one could tell its meaning. I then read Conant's rendering, and a little girl of fourteen, at once said, "Oh, that is easy, I know what that means."

Farewell—and may the Index ever point to the truth, and may its readers and subscribers be multiplied by ten and their graces by ten thousand.

Yours, in truth and love,
N. M. CRAWFORD.

Dover Association, Virginia, 1815.

"Query.—What would the Association advise in cases of persons offering to join the Baptist church, who have been baptized by other than regular ordained Baptist ministers?

Answer.—We see no good reason for altering the former determination of our Association upon this subject. We always expected, however, that churches would enquire strictly into the circumstances of such cases, and if upon mature consideration they are of opinion, the baptism was essentially defective, that they would require the parties to be properly baptized. We are of opinion that when baptism is administered in a solemn manner, in the name of the Father, Son and Holy Ghost, to a believer, by immersion, it is essentially right, although there may be some circumstances as to the administrator which may not be corrected."

We have extracted the above from the Religious Herald. The reader will at once perceive that according to this answer the validity of baptism is made to depend on the "*solemn manner*" of its administration. So the *administrator* is after all of *some use* in the matter! Dr Fuller rests its validity on the "*satisfaction*" of the candidate.

The Dover Association at its Session in Hampton, in 1843 or 1844—we do not remember the time or year—decided by a yea and nay vote of 52 to 10—that Baptist Churches *ought not* to receive members on their Pedobaptist immersions. Most of the *ten nays* were ministers either in or near Richmond. We have reason to know that the great majority of Baptists in Virginia is opposed to receiving persons on immersions by Pedobaptists.—*Ch. Index.*

Elder John South.

More than twenty years ago, I formed the acquaintance of this devoted servant of the Lord.—Those who know him best, love him most. Whilst a member of the Methodist Episcopal Church, he was regarded as one of the most talented and zealous ministers of that denomination. He was truly a burning and a shining light, amid the darkness of human traditions. He maintained an irreproachable character while Presiding Elder of the Louisville Conference, and to have insinuated any thing against his good name, would have been, to have challenged the thunders of the Methodist Vatican. I congratulate him upon the change he has made, and heartily welcome him to all the immunities and privileges of the Church of God. He will, no doubt, esteem the reproach of Christ more than all the preferments and treasures of the Society which he has left.

Such a man will leave his foot-print even upon a solid rock, if he maintains such a character as the Apostle Paul, in the estimation of the spiritual rulers of the Sanhedrim and the hierarchies of human societies—he is just the man for the place he occupies, as the successor of brother J. M. Pendleton, whose fame is filling the world. I trust that his preaching, and his Reasons for becoming a Baptist, will be instrumental in turning thousands from darkness to light, from error to truth. After he has polished the last jewel for his Master's crown, may he become a jewel in the coronal of his Savior—may his name be embalmed in the ministry of grateful living millions.

T. J. FISHER.

A Successful Pastor.

Brother Frank Remington, late agent of the Bible Union, some seven months since accepted the pastorship of the Church in Lawrence, Massachusetts. In less than seven months he has added 190 to the church, and 114 of which he buried with Christ in baptism. As many as seventeen have been upon the same occasion buried in the baptismal flood, and fifty-seven have at one time been received into the church. Among this number have been several instances where an entire family has been converted and no less than twelve cases where man and wife have together descended, in the likeness of their Savior, into the water; and in very many cases have the conversions been among the middle-aged portion of the congregation.

The True American, of Lawrence, thus speaks of him:

"Mr. Remington is a most earnest, zealous, and warm-hearted advocate of the cause of Christ. A Baptist from conviction, he loves to defend and eulogize the principles and faith of that denomination, but never allows his own feelings to interfere with his charity and christian regard for those who disagree with him in belief. As a preacher, he is frank, fearless, and out-spoken, delivering his discourses without manuscript, and in a style which cannot fail to be understood, yet abounding in force, power, and eloquence, of a most effective character. The congregation has increased under his ministry, until the meeting-house is as full each Sabbath as it will contain; and from the amount of good already accomplished, it is hoped the relation between pastor and people may be long continued, to the mutual profit of both."

The above success is certainly striking, and there is another circumstance worthy of the consideration of every pastor in New England, in the North, and the whole Union. Elder Remington is giving a large circulation to Theodosia in the bounds of his church and congregation.

In a letter bearing date March 19, he says:

"I have carefully read Theodosia, and my own opinion of its merits will be disclosed to you when I say that immediately after reading it I ordered some 30 copies, to be distributed among my congregation, and we shall soon send for as many more. It is a magnificent work, and just the book to circulate at this present time."

Theological Lectures.

It is proposed to have a series of Theological Lectures in Union University, commencing in January, 1858. The design of these Lectures will be the improvement of the ministry. It is believed that the young preachers of the University will derive great benefit from them, and it is hoped that many ministers will attend them. We wish the Lectures encouraged by a large ministerial audience. Whether brethren have been engaged in preaching one year or many years, let them come. Let them come without regard to State lines or geographical boundaries. Arrangements will be made for their boarding, so that it will cost them nothing. It is expected that the Lectures will embrace a period of from five to eight weeks, and that two Lectures will be delivered a day. At the close of each Lecture there will be (if it is deemed necessary) a kind of conversational discussion in which all will be at liberty to participate. It is expected that the Lecturers will dwell upon doctrinal, experimental, and practical topics in Theology. They will select their own themes, and if several should select the same subjects no harm will be done, but more light will be elicited.

Why may not Theological Lectures be made as profitable to ministers as medical and law Lectures are to physicians and lawyers! The matter, to say the least, is of sufficient importance to justify the experiment we propose to make. The following brethren have kindly consented to lecture, the Lord willing: Elder Joseph Walker, of Georgia, Elders L. Fletcher and A. D. Sears, of Kentucky, Elders A. C. Dayton and Matthew Hillsman, of Tennessee. and Elder J. R. Graves, though disposed to excuse himself on account of his multiplied engagements, promises to lecture if necessary. The President of the University and the Professor of Theology expect to perform their part of the labor. The hope is entertained that Elder Saml. Henderson, of Alabama, will also be among the Lecturers.

If our plan succeeds we shall feel encouraged in arranging for a second course of Lectures, to call on brethren in other States. The plan is believed to be a good one. It originated with President Eaton. This, at least, is my impression. I know that I am not entitled to the credit of originating it. Let brethren speak out through the papers in reference to the matter, and say whatever is in their hearts whether for or against.

J. M. P.

Revival News.

From my exchanges for week before last, I learn that baptisms have recently occurred at the places mentioned, as follows: Hanover, Mass., 20; Conklin, N. Y., 32; Dixon, 13; Philadelphia, 69; Alloways town, Pa., 14; Macon, Ga., 6; New Haven, Ct., 29; Covington, Ky., 13; Hawesville, 8; Mahomet, Ill, 20; Norfolk, Va., 12; Keokuk, Iowa, 27; Boston, Canada West, 55; Bennington, Vt., 39; Amherst, New Brunswick, 33; Baltimore, Md, 47.

Truly the Lord has not forgotten to be gracious. The *New York Examiner* of a late date says that its exchanges for two weeks report nearly *nineteen hundred* conversions in connection with the Baptist churches. Let there be much prayer that a universal revival may be enjoyed.

J. M. P.

For the Tennessee Baptist

BROTHER GRAVES:—I recently came across an old number of the Tennessee Baptist, published by brother Howell, which contains an article from old Father Whitsitt, on the subject of the Two Witnesses; and, as I regard it "a rare production," and one for these times, would be very glad to see it re-published in our paper. I hope you may find it convenient to do so, as I think it would be of much interest and profit to the denomination just at this time.

You may find it in the October number for 1838, beginning on page 293. I suppose you have a full and complete file—hence can readily lay your hand upon it; but, in the event you have it not, I will furnish it for your use.

Yours fraternally, R. J. C.
Princeton, Arkansas.

Please send it, and we will return it.—ED.

For the Tennessee Baptist

BROTHER GRAVES.—In your article of Saturday last, headed "One question settled by the First Church," you say, speaking of a motion for Philip S. Fall to occupy the pulpit on Sabbath, 15th ult., that his elders had "applied for permission," &c. This is a mistake. His elders did not apply for permission for him to use the pulpit of the First Church. The suggestion to tender the use of the pulpit on the day named, came from a member of our own church, and the reason for it was, not to tender it simply because it was P. S. Fall, who was to preach, but because the roof of his own church was in bad condition; was expected to fall in, and it was considered dangerous for a congregation to meet in it. This was the reason for the motion, and so stated before the motion was made. The vote settled no question, other than that the First Church did not see proper to tender their pulpit to Mr. Fall on a specified occasion.

Very respectfully,
A. NELSON.

REMARKS.—We cheerfully make the correction, although it puts a less favorable face upon the affair. It vindicates however the Campbellites of this city from the presumption of asking for the Baptist house after what has passed. It would have been quite time enough to have canvassed the matter after they had applied!

They did worship in their own house, which shows that some of our people were more concerned about their necks than they were themselves!

QUERIST.

BROTHER GRAVES:—I seat myself this morning to ask you a few questions and, as I am not acquainted with your system in regard to answering questions, I shall expect your pardon if I intrude upon your patience. Please answer the following questions through your columns.

In reading David Benedict's History of American Baptists, I find some few seemingly contradictions, especially in dates. On page 450, in speaking of the first Church in Providence, he says: "This church, which is the oldest of the Baptist denomination in America, was formed in March, 1639," &c.

On page 466, he says, in speaking of the first church in Newport, and the Rev. John Callander as the sixth pastor of it; "Mr. Callender was removed by death in the meridian of life, at the age of forty-two; but his name has been immortalized by his Century sermon, which was delivered in 1738, seven years after his settlement in Newport." This throws us back one whole year prior to the first mentioning of the church in Providence.

Now I wish to know was not Mr. John Clark the founder of the first Baptist Church in America, and that in Newport in 1638, instead of Roger Williams in Providence, in 1639?

The second thing I wish to know, Is the policy which brother Benedict has laid down on page 450, in regard to the constitution of the so-called church by Williams, according to Baptist Church polity, or is it not? He says, "Any company of Christians may commence a church in gospel order by their own mutual agreement, without any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions." It appears to me here is a link out of the chain. Am I right or not? I ask for information, as an earnest inquirer after the truth and the whole truth.

The third item: Is it forbidden in the Scriptures for a woman to marry her mother's sister's husband? If so, where is the Scripture?

Fourth: Has not the church the power to make all her officers? If so, has she not the power to ordain her ministers and deacons, without aid from other churches? Yours in Christian love,

JAMES S. T. RICE.
Lee County, Va.

REMARKS.—We thank brother Rice for such queries. The first Baptist Church in Newport, R. I., is unquestionably the first and oldest church in America; and, as brother R. shows, Benedict proves it. We commend brother Rice's attention to a Tract now in press on this question, which will settle it forever. (See Catalogue for 1857.)

2. If there was not a Baptist Church in existence then, there would be some reason for such informality—not otherwise. But such a question is not debateable. There is no need for such an informality now, and doubtless there never will be. Nor have we yet met with an instance in all history where one ever was so started that the Lord allowed to live and extend its informality.

3. We know of no scripture forbidding such a marriage. The scriptures forbid near *blood* relatives to intermarry, and the displeasure of God is generally written upon the issue of such unions.

4. If she has a pastor—i. e. elder in her body as she should have, she has through him the authority to make all the officers.

"So help me, God!"

BROTHER GRAVES:—If you and I were engaged in familiar conversation on any subject, but, for the sake of interest, we will say—Old Landmarkism—and I should tell you that I am opposed to it—that I did not like to see so much from you and brother P. about it, and after becoming considerably excited should say: "Well, sir, one thing is certain, if you do not stop it, I will certainly stop the paper—so help me God!"

What would you think of the last sentence? Is it profanity, swearing, taking the name of God in vain? or is it only a harmless and innocent way of *emphasizing!* Please let us have your opinion of the above, and *all similar phrases*—and at some convenient time, give us, through your paper, a Short Sermon on the third commandment, viz: "Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh his name in vain." E.

REMARKS.—"Thou shalt not take the name of the Lord thy God *in vain*." "But I say unto you swear not *at all*." We violate the first command when we mention the name of God needlessly, or *lightly* and *irreverently*. He will not hold that man guiltless who makes a mouth or catch word of his name, as many Christians do. The case mentioned by brother E is downright *swearing*—it is a stronger expression than "by God."

We did not think anti-Landmark men, "Mississippi's" confederates, would actually swear—it is quite bad enough in them to be so inconsistent—They will have to stop the paper, for one thing is certain, while one Baptist Association or Church in the South so far betrays Baptist principles as to affiliate with and fellowship Pedobaptists and Campbellites, they will hear our voice of warning, entreaty, and protestation, while a hope of recovering them remains.

But mark, this is an open paper. We invite all anti-Landmark Baptists, (except those who swear,) to produce reason or revelation to justify their course. This paper is for free discussion in love. "The truth against the world."

BROTHER GRAVES:—Believing that you are always ready to answer any question on religious controversy, I beg leave to ask one on the subject of apostacy, through the Tennessee Baptist, for the satisfaction of the brethren.

A Baptist preacher was with me this morning, who takes this position in reference to the parable of the talents in Matthew, 25th chapter, that all these were his own servants—two improved theirs, and entered into their lord's joys, while the other buried his, and was lost. Now they all received the pardon of sin, for they were his own.

Again, he took the parable of the true vine and its branches, and says, the one that bore no fruit was cut off, (John 15th chapter;) and argues it could not have been cut off, unless it had been made a branch by grace.

Brother Graves, give us your views of the two parables, and oblige me. F. WHITE.

REMARKS.—By no sound principles of exegesis can the above passages be so construed. The scriptures must be allowed to explain themselves. They must not be so construed as to conflict, for they invariably teach univocally.

Those were equally the servants of their lord, but belonging to two classes, good and bad. The good served—fulfilled their lord's pleasure, by rightly using their talents, and were rewarded; the bad did not, *because he was a bad servant* at heart, and was justly punished. So are we all God's creatures, and by creation justly his servants; but the human family is divided into two classes, the good and the bad—the obedient and the disobedient. The former devote themselves to fulfil the Savior's will—use their talents in his service, and they will be rewarded; while others refuse to engage in his service—put their talents out to an improper use, and will be justly punished as unprofitable servants.

A true child of God will do something for Christ, sometime—but that servant did nothing but sin.

2. All professors of religion are in Christ—1. Actually; or 2. Only professedly.

We can only decide that one is vitally united to Christ by seeing evident signs of life—the bud, the leaf, the blossom, and (the crowning evidence) the *fruit*. A tree, whose vital principle is destroyed, may bud and even blossom, but it cannot mature its fruit.

Every one conversant with the nature of trees, knows that if a branch is vitally united to the body the sap will flow into it, and it will vegetate—it is bound to do so, by an inviolable law of its nature. Nothing but a *diseased trunk*—i. e. body, involving the section to which that limb is connected, or a *defective union*, can prevent the limb from keeping green. Will Christ, the body, the vine, ever become diseased?

All these scions *continue green, grow, and bear fruit* that secure a vital union with the stock into which they are grafted.

If, then, we go out three or six months after our orchard has been grafted and find one or a dozen branches, or scions *dry*, we *know*, though they are apparently in the stock, that no vital union ever took place, and we take them away, that the tree may not be injured or deformed.

In our forthcoming book, on "The Ground and Evils of the Doctrine of the Possibility of Falling from Regeneration," we will discuss these passages more at length.

WORDS OF ENCOURAGEMENT.

A leading minister in Bethel Association, Georgia, thus speaks of brother Jeter's late article on the expediency of encouraging professed believers in the open violation of the commission; in other words, to *preach* before they have submitted to *baptism*. Query: Is it "expedient" or "proper" to invite or to encourage professed believers to baptize others before they themselves have been baptized? Or to invite them to the Lord's table before they have been baptized? Why then to preach?

"Dr. Jeter's article on pulpit communion shows the weakness of the cause he advocates, for surely if there were good sound arguments on that side, he would find them. His attempt at argument reminds me of all the efforts at argumentation against Revision—they are stereotyped nonsense.

"We are saying nothing here on the subject, but the leaven is secretly working, for no one thinks of inviting Pedobaptists to seats in our Associations, and pulpit communion exists only in theory, if at all. I think most of the good brethren will come over after a while."

In answer to the brother's question—yes.

Brother Wm. C. Hendricks, of Georgia, convinces us of his good feeling in another list of six, with the "aid." We send his premiums, our most hearty thanks, and a letter. We hope he will circulate at least 100 volumes of Theodosia this year.

His correspondents will address him in future at Armuchee, Floyd County, Georgia.

Brother Buckner writes:

"The good effects of the 'Controversy' are daily becoming more apparent, though the odds were against us at first. I had no one to assist me, while there were seven learned Pedobaptist clergymen present. Two of the most prominent of them, including my honorable opponent, acknowledged at the close, that we had been misrepresented."

What Baptist should be opposed to discussions, when in the hands of those able to present and defend our sentiments?!—ED. BAP.

Brother Dr. G. P. Cooper, Georgia, thus closes a business letter:

"I am a man of such weak faith—Lord increase my faith—that I tremblingly believe you are *reopening* the good old way, which has been allowed to grow up in *thorns* and *briars*, by the improprieties of our brethren. While I thus believe, I *will* act in conformity. May God *preserve* you and *direct* you, if you are right, and surely you must be, if the WORD we have be His—if you are not, I would *gladly* see you, and every other Baptist in the land silenced, and their name and their errors buried out of sight, never to be resurrected to distract his *true people*. Oh! for the oneness of His people that the world may believe that He was the sent of God."

Brother J. M. Billingsly, of Mt. Æria, Kentucky, sends three subscribers, and reports an interesting meeting in progress; seven already received for baptism. Every thing promises a propitious year for revivals. We know not when we have received so many gracious revivals during the winter season, and then a winter of such unparalleled severity!—We hope ministers and people will not turn now to their farms and leave the cause to languish.

Brother W. W. George, of Louisiana, thus writes:

"I am pleased to inform you that your paper and books are doing much to correct the errors in Pedo Societies in this section of country. I only wish your paper could find a welcome reception to every family in the Union. I am an advocate of boldness in sustaining the principles of Christ's gospel.

"Truth taught boldly, constantly, and in love, will eventually succeed."

"Our cause is steadily advancing in this part of the country, (McLean County, Ky.) Most of our churches are increasing in numbers, piety, and intelligence. Our ministry is increasing in numbers, intelligence, and usefulness; they are taking more pains to inform themselves, and are more bold in defence of truth. New houses of worship, suited to the wants of the people, are being erected by the Baptists all over the land, and, upon the whole, we are doing well here.

We contemplate holding a ministers' and deacons' meeting with the Calhoun Church, McLean County, Ky., commencing on Saturday before the fifth Sunday in May next, and hope to make it the most interesting meeting of the kind ever held in this country, and wish all our brethren to attend that can. The brethren at Calhoun are warm-hearted, liberal and kind. K. G. HAY.

March 12th, 1857."

"Your books are making quite an impression here, (Bell County, Texas.) The effect is thorough conviction of truth, or bitter opposition to it.
J. ADAMS."

This is the effect of truth always—always will be.

"My best wishes for your success in holding up the good old Baptist banner. May there ever be enough of the good and true to keep it 'full high in advance.'"

So prays brother Bledsoe, of Alabama, and so are praying thousands of warm and true Baptist hearts throughout the South, while some nearer home would see it supplanted by something better suited to the tastes of Pedobaptists—our enemies!!

"Your publications are doing great good here (as I think,) and I am trying to introduce them, so far as I can, and shall pray Heaven's blessings on *them* and *you*, day and night.

Truly your brother in Christ,
ICHABOD DAVIS.
Macon County, Ga."

Will all Baptists copy the example of brother Davis—invoke the blessing of God upon the publications of the South-Western Publishing House, and their authors! How powerful a truly Baptist literature, sanctified by the prayers of ten thousand Christians!!

Brother W. R. Hurt, of Mississippi, thus writes:

"I wish to procure brother South's Reasons. I hope it will soon be out—I will send you a dollar for them soon. I will distribute that number gratis to those of my Pedobaptist friends, whom I think them most likely to benefit. I hope every Bible-truth loving Baptist will aid in their distribution. We crave a candid examination of our sentiments; it is all we ask—it is all we need—and I trust the Lord will put it into the minds of the people to investigate, free from prejudice, carefully and prayerfully the subjects embracing the points at issue between us and our Pedobaptist friends.

It does seem to me evident that the Old Landmark Missionary Baptists hold and teach the same doctrinal views and church polity that Christ and his Apostles did. I hope the time is not distant when we will have no *Baptists* who are more afraid of wounding a Pedobaptist's feelings than they are of disobeying the commands of the Savior. Oh! Lord, save us from Pedobaptist influence—save us from countenancing error by disregarding the commands of Him who died to redeem us—and save thy glorious cause from the bands of its enemies—is the sincere prayer of your friend."

Brother O. Smith, pastor of the Church in Monticello, Florida, writes, under date of March 10, that he is in the midst of a precious revival. Five hopeful conversions had been made, and his wife was among the number of converts.

He graduated at Union University last June, and took charge of that church—since which time he has baptised ten. He writes with an overflowing heart.

We will supply the books wanted, by *mail*, with great pleasure.

The Southern Baptist Review.

☞ The Southern Baptist Review for January—April, was mailed last month.

It is now (we think) a handsome Quarterly of 160 pages, at the extremely low price of $2 00 per annum, *in advance*.

We regard the present number superior to any previous issue of this work.

The following is the TABLE OF CONTENTS:

ART. I. The Religious Aspect of Europe at the opening of the year 1857. J. R. Graves.
II. The True Mission of the Baptist Denomination. J. B. Jeter, Va.
III. Regeneration. William Jones, England. (To be followed by a Review of Campbellism, and an estimate of its author.)
IV. A Review of Principles and Practices of Baptists—by F. Wayland. J. M. Pendleton.
V. Yahveh Christ, or the Memorial Name. N. M. Crawford.
VI. The Independents not the First Asserters of the Principles of full Liberty of Conscience. Ed. B. Underhill.
VII. Terms of Communion in Early Christian Churches. G. H. Orchard, England. (To be followed by the History of Open Communion, &c. in next number—a rare document.)
VIII. Review of Elder R. Fuller's Views of Immersions of Pedobaptists. A. C. Dayton.
IX. An Estimate of Mr. Spurgeon's Oratory.—John Campbell, D. D., England. (A Pedobaptist—Editor British Banner.)
X. Brief Notices of New Publications.
XI. Literary Intelligence.

We are able now to announce several valuable articles for the next number, to issue the first of June.

The History and Influences of Open Communion in England—by Orchard. A very valuable paper.

A Review of American Campbellism, and an estimate of A. Campbell—by Wm. Jones, (author of Ch. History,) England.

Mr. Campbell, it is known, claims that William Jones endorsed his destructive dogmas. In this paper Mr. J. vindicates himself from such a charge, and exposes the deformity of the system.

The Communion of Saints—a Review of the Brampton Lectures.

This paper is prepared by Prof. J. L. Reynolds, of Columbia, S. C.

A Translation of the most valuable portions of Ten. Oates' History of German Anabaptists—a new and valuable contribution to our denominational History, showing that the Baptists were the descendants of the ancient Waldenses, who were apostolic Christians. By T. W. Tobey, North Carolina.

Philosophy the Theology of Religion. By W. C. Buck, and other articles, &c.

We should be extremely gratified if the friends of a Southern Baptist Review would make an energetic effort during this month to double its circulation. Certainly one or two more patrons can be found at every post-office at which it is now taken, if an interest is but excited. Show your copy to your neighbors, and solicit their names, if you think the Review worthy.

We submit the Prospectus for 1857:

Southern Baptist Review (Quarterly) for 1857.

It is with the most lively gratitude that we introduce the first number of the Southern Baptist Review to its patrons, and the Baptists of the South and South-West. Through the blessing of God, in favorably disposing the hearts of Southern Baptists to it, the Review has, in two short years attained a position, acknowledged merit and public patronage, for [illegible] which other similar works have consumed long years, and their publishers have expended large means. We feel that it will suffer in no respect if laid side by side with the Biblical Repertory or the Christian Review, of twenty-one year's standing.

We have had but two objects in view in its publication—

1. To make it true to God's Word and Baptist Principles.

2. True to the prosperity of Southern Baptists and of Southern institutions not violative of either the letter or the spirit of the Bible.

Without coveting for it a reputation for mere scholastic learning or nationality, we have desired that it should be a plain, yet powerful Exponent and Defence of the truth as it is in Jesus, and a work that can be read and understood by all classes of christians. Its success demands our gratitude and encourages our heart. We think we may safely say that the Southern Baptist Review is now settled upon a permanent basis. It may no longer be considered an experiment, but an established religious periodical.

Such a publication is imperiously needed at this time, and who will not say at *this very point*—the city of Nashville. The mighty fountain of Pedobaptist literature for the whole South flows from hence, so from hence should be sent the healing bough. The same mail-bag, and boat, and steam car, that bears the poison, should bear the antidote. Let the false colorings, misstatements, and sophisms with which the religious literature manufactured or published in this city but be exposed upon the pages of this Review, in the masterly manner in which one of its editors disposed of the writings of Mr. Summers, and with what ease can any brother in our ranks meet such works when they reach the field of their destination, and counteract their evil influence—having had the arguments clearly solved, and the often ingenious sophisms exposed for him.

The Christian Review, which has been removed to Baltimore, cannot meet the wants of the South and South-west, since it aims at nationality, and must be neutral upon those institutions and theological questions peculiar to the South, or the North will desert it. But can such neutrality, in the fierce war waged upon us, be considered loyal, patriotic, or commendable? If slavery be sinful, ought it not to be opposed? If not violative of the Scriptures, have not our brethren a right to look to the periodicals they patronise for a defence?

Ministers, brethren, Baptists, we confidently appeal to you to sustain this work, so long as it merits patronage. Its subscription list ought to be doubled at once, and with a little effort on the part of present patrons, it can be done before another issue. Will you not make an effort to extend its circulation? It will be issued henceforth a Quarterly, of 160 pages, at $2,00 The present issue is a pretty fair sample of what the work will be.

☞ It is the cheapest periodical published in the Union! The Christian Review contains only the same number of pages, and its terms are $3 per annum.

The following reflect the opinion of the Southern Baptist press:

"This work enters upon its third volume January 1st, 1857. It has already secured a high position as a Theological and Literary work, and as a staunch *denominational* publication, it has no superior. The publishers will spare no expense in the typographical department, and confidently appeal to the Baptist ministry and membership South to extend to it a liberal patronage."

"The work is decidedly a Baptist work; it sets forth and defends their views of scriptural doctrine with a clearness, pungency, and power, which we have seldom seen equalled. We most heartily recommend this Review as an able exponent of Baptist orthodoxy."—*Biblical Rec., N. C.*

"SOUTHERN BAPTIST REVIEW AND ECLECTIC— * * It is much more Baptistic than the Christian Review, being devoted more exclusively to Baptist literature, to the maintenance of our tenets and practice, and to refuting the objections of gainsayers. It is an able and practical work, is doing good service, and ought to receive a liberal patronage."—*Religious Her., Richmond, Va.*

☞ We send the first number of the Quarterly for 1857 to all our present paying subscribers. Act conscientiously, brethren. If you are willing to let the Southern Review go down—if you think it of no value to the denomination and the cause of truth, stop it; but if useful, sustain it if it cost a sacrifice on your part. The friends of a primitive Christianity are too few to lose one of you. We rely upon you to sustain the enterprise.

PUBLISHERS.

ANGELS AND JUSTIFIED SPIRITS.—It is [illegible] common for persons to speak of deceased friends who have died in the Lord, as having become Angels in heaven." It is a blessed thought that the dead in Christ are in heaven; but there is no authority for the idea that they become angels. An angel is another order of being from a redeemed mortal: and whilst the Scriptures reveal to us that the [illegible] in the transition at death, the latter passes into a higher state and mode of existence, there is no intimation that he is transformed into another order of being. The redeemed from among men are a distinct division of the inhabitants of heaven. Their antecedents differ from those of the holy angels. They have entered that high [illegible] by a process of which the angels [illegible] know nothing; and through all eternity they are to sing a peculiar song—the "new song" of the blood-washed, ransomed soul. They are redeemed spirits—the just made perfect! but never angels.—*Presbyterian.*

PEN AND SCISSORS.

Speak Gently.

BY DAVID BATES.

Speak gently! It is better far
To rule by love, than fear—
Speak gently—let not harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind:
And gentle Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart!

Speak gently, kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know,
They may have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently! He who gave his life
To bend man's stubborn will.
When elements were in fierce strife,
Said to them, "Peace, be still."

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring
Eternity shall tell.

Why can't our Folks do it?

A recent scheme has been set on foot to add $100,000 to the endowment of Princeton College New Jersey. A gentleman in New York offered $20,000 provided the balance could be secured. Two others came forward and pledged $25,000 each on the same consideration. No doubt the whole amount is secured by this time—all done in the course of one or two months!

Yes, why cannot the 50,000 Baptists of Tennessee endow at once their Union University with the sum of $100,000 and two or three Theological Chairs. The College is Central to the whole State, and the Theological School for the whole South. If the Baptists of Tennessee will but endow their school, they will soon have a larger number of Theological students than are now at all Southern Colleges under Baptist patronage.

AMERICAN THEOLOGIANS.—"As a general rule," says the London Christian Spectator, "we believe American theological writers to be better versed in modern languages and more deeply read in ancient literature—in other words, better and abler scholars—than the majority of theological writers in Great Britain." Perhaps this fact is worthy of thought in connexion with that "darling of infant baptism" in this country, which has no parallel in any other.

ARROGANCE OF THE ROMISH CHURCH.—The Pope of Rome has recently denounced those priests who obey the laws of the countries in which they live, rather than the instructions forwarded to them from Rome; thus proving that the Romish church does not confine itself to the spiritual interests of its own people, but interferes with the governments of other countries.

Who will longer doubt that the Pope of Rome claims the temporal as well as spiritual jurisdiction over his subjects in all lands. Read Dowling's History of Romanism—a standard work. Every American citizen ought to read it, and Mrs. Conant's History of Bible Translations, and then the Great Iron Wheel, and see how Priestism has cursed the earth, and what we have to fear from Priestism.

TOBACCO.—The superintendents of the New York Asylum for the Insane, in their late report to the Legislature of the State, say: "Our own observation leads us to the belief that this pernicious weed has done more to enervate the body and precipitate the mind into the vortex of insanity than spirituous liquors."

HINDOOISM ON THE DECLINE.—The London Christian Times says that almost every mail from India brings some new indication that the power of Hindooism is passing away. Women is at present reaping the benefit of the change. Not a year since, a law was passed allowing the re-marriage of widows. Afterwards restraints, amounting to virtual prohibition, were put upon the practice of polygamy. And now wealthy Hindoos are inspired with a passion for the education of their female children.

CHILDREN'S DRESSING.—Hall's Journal of Health says: "It is an ignorant barbarism which allows a child to have bare arms and legs, and feet, even in summer. The circulation should be invited to the extremeties; warmth does that; cold repels it. It is at the hands and feet we begin to die. Those who have cold hands and feet are never well."

DR. DAVIDSON.—Measures have been adopted, with the view of instituting a thorough investigation into the charges preferred against Dr. Davidson, Professor of Biblical Criticism in the Lancashire Independent College, of his virtual denial of the inspiration of the Scriptures, and of his heterodoxy on various important points in connection with evangelical religion. The editor of the Record says: "We have been assured, on the authority of several eminent Nonconformists, that amongst Dr. Davidson's pupils, there is not one who has not imbibed his pernicious sentiments on the inspiration and authority of the Bible." This Dr. Davidson, says the New York Observer, is the same man so highly commended by one of our New York cotemporaries, a week or two ago.

Outward comforts are like rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly fail and deceive us.

HOW TO KNOW A FOOL.—A fool, says the Arab, may be known by six things: anger without cause, speech without profit, change without motive, inquiry without object, putting trust in a stranger, and not knowing his friends from his foes.

The Independant, the leading Congregationalist, (Pedobaptist) paper in the North makes the following just concession to Baptists:

Put this in your scrap book:

"To the question. "Whom shall we admit to the Lord's table?" the close communion Baptists give precisely the same answer with the great body of those Presbyterians and Congregationalists who are so prone to reproach them with their close communion. Ask any professor in a Presbyterian theological seminary, Old School or New School—ask any professor in the theological seminaries of New England, whether an unbaptized person may be admitted to communion; and what answer will you get? Put the same question to either of the General Assemblies, or to any General Association, and what answer will you get? Ask who shall be judge when a candidate presents himself for communion, in whose case it is doubtful whether he has been really baptized? The Presbyterian tells you that the session must judge, with an appeal to the higher courts. The Congregationalist tells you that the church must judge. And certainly if baptism as well as faith is an indispensable condition of church membership, there is the same right to judge of the reality of the baptism, that there is to judge of the reality of the faith."

A FACT TO PONDER.—There is, at the present time, but one Baptist missionary, from the State of Virginia, in all foreign lands! And yet Virginia has the largest Baptist membership of any state in the South. It was stated on the floor of the General Association last June that Virginia had not sent one Bible or a Testament to a heathen nation in several years!

NOT BY (PUBLIC) PREACHING ALONE.—The diary of a Western Pastor, which records the awakening and conversion of nearly fifty persons during three revivals of religion, shows that in only one case was the convert first brought to serious reflection by preaching alone, while in every case but one, the earliest instrumentality that the Holy Spirit owned and energized, was private, personal labor.

A prominent Presbyterian Church in Glasgow, Scotland, has adopted the practice of kneeling in prayer, and standing in singing. On the first announcement of the proposed change, in the form of permission to those so disposed, the whole congregation, without a dozen exceptions, adopted the posture at once.

IMPORTANT, IF TRUE.—A German paper asserts that prussic acid only causes the suspension of life at first, and that one that takes it can be restored to animation by pouring the acetate of potash and salt, dissolved in water, on the head and spine. This treatment has been successfully tried.

The Bible Board at Nashville has appropriated a thousand dollars for the circulation of the Scriptures by the missionaries of the Richmond Board. "It ought to have at least two thousand more for the same object before May next." Who will respond?

[illegible] AND THINKING.—Sir Isaac Newton [illegible] could not get his brain to a clear thinking order till four or five hours after a meal.

STRANGE APOSTACY.—The Catholic Mirror states that on the 2nd inst., Miss. Jane Sharp, daughter of the late Dr. Sharp, of Boston, received the habit of the Sisters of Mercy under the name of sister Mary [illegible].

The father of this girl was the most "liberal" of all anti-landmark Baptists. Roman Catholics [illegible] Catholics had any thing to fear from his pulpit. The result is not strange. By such ministers our denomination has been led imperceptibly into practical open communion.

CHELSEA.—A recent canvas of the town of Chelsea, Mass., reveals the fact that there are some 5,000 persons residing in that town, who do not attend church on the Sabbath. It was further ascertained that the church edifices now existing will not accommodate, with seats more than 4,000 or 5,000 persons, thus leaving 5,000 or 6,000 of the 10,000 or 11,000 persons in Chelsea, who cannot obtain seats.

THE TENNESSEE BAPTIST.

SATURDAY, APRIL 4, 1857.

Special Contributors.

Elder W. C. Buck, Columbus, Mississippi.
" J. M. Pendleton, Union University, Tenn.
" J. M. Hurt, [illegible], Tenn.
" T. W. Tobey, Yanceyville, North Carolina.
" J. P. Scott, Bowling Green, Kentucky.
" I. P. Thurston, Greensburg, Louisiana.
" D. Kirk, California.

Foreign Correspondents.

Elder G. H. Orchard, England.
" J. H. Cason, } Central Africa.
" W. H. Clark, }
" Gaillard and Crawford, China.

☞ Elder Wm. C. Crane of Mississippi, author of "Gas, &c." and other articles in the Western Recorder, corrects our correspondent J. B. C., and denies that he made so strong an expression in the Cold Water Association, as that he would tear every Baptist sentiment from him before he would refuse to invite Pedobaptist ministers into his pulpit. We accord him the benefit of the disclaimer—those present will remember his remarks.

We can consent to no controversy with Brother C. until he retracts his most unrighteous and ungentlemanly assault upon Brother Pendleton. A suitable respect for the correspondents of this paper, to say nothing of ourself, compel us to this.

THE DELEGATES AT HALF PRICE.—I have just received a letter from Hon. M. A. Cooper, of Georgia, in which I am authorized to say that the superintendent of the Railroad from Atlanta to Chattanooga, (Mr. J. M. Spurlock,) very promptly and cordially agrees to the passage of the delegates over that road on the same terms with the Nashville and Chattanooga, and the other roads with which it is connected. This is understood to be, that they pay full fare on their way to the Convention, but on returning pass free on showing the evidence of their membership in the Convention.

A. C. DAYTON,
Cor. Sec. of Bible Board.

United Baptist Church, Bowling Green, Ky.

The committee appointed at a previous meeting to draft a preamble and resolutions, expressive of the feelings of this church, relative to the removal of Brother J. M. Pendleton, (for nearly twenty years Pastor of this church,) to Murfreesboro, Tennessee, reported the following which was unanimously received:

WHEREAS, Our beloved brother, Elder J. M. Pendleton, who has sustained the relation of Pastor of this church for nearly twenty years, has given up the church in this place and become Pastor of the Baptist church in Murfreesboro, Tennessee, we deem it due to him, to ourselves and the denomination generally, that we give some public expression of feeling and sentiment. Therefore,

Resolved, That we deeply regret losing Brother Pendleton, not only as Pastor, but his influence as a christian brother, whose great moral worth and unswerving devotion to the truth can only be appreciated by those who have known him as we have, and we can feel reconciled only from the consideration that his sphere of usefulness is greatly enlarged, he having accepted the professorship of Theology in the University in addition to the care of the church at Murfreesboro.

Resolved, That we consider him eminently qualified by his piety and learning, for the position of teacher of Theology. That he has no superior in our denomination in the West or South as a theologian and a bold defender of the truth once delivered to the saints.

Resolved, That he has our most cordial wishes and earnest prayers for heaven's richest blessings upon himself and family, and for his success in the cause to which he is so devotedly attached.

Resolved, That Sister Pendleton by her piety and intelligence is eminently fitted to be the companion of so devoted a servant of God.

Resolved, That these proceedings be published in the Tennessee Baptist and Western Recorder, and a copy furnished Brother Pendleton.

J. C. WILKINS, } Committee.
J. L. SHOWERS, }

Delegates to the Southern Baptist Convention,

To be held at Louisville, Ky., in May, 1857.

We give below the number of delegates to which the different states will be entitled by their contribution to the Bible Board:

Tennessee,	7
Alabama,	25
Mississippi,	2
Georgia,	11
Virginia,	23
Kentucky,	32
South Carolina,	6
North Carolina,	15

This number we expect will be greatly increased, probably more than doubled, for Alabama and Georgia, as they hold their anniversaries in April, and in time to make the contributions of the present year available. There will probably be an increase also in each of the other States. Louisiana has almost enough for one representative, so has Missouri and Florida.

This estimate is made upon the basis of one delegate to every two hundred dollars; but, if any of the bodies sending delegates are represented for the first time, they will be entitled to a representative for each $100—and the number will thus be considerably increased.

A. C. DAYTON,
Cor. Sec. of Bible Board.

Central Africa.

Adventures and Missionary Labors in several Countries in the Interior of Africa, from 1849 *to* 1856. By T. J. BOWEN. Charleston: Southern Baptist Publication Society. 12mo. pp. 359. 1857.

For the author of this book we feel exalted admiration. In selecting his field of missionary labor he has not gone among the descendants of Shem or Japhet, but into the midst of the children of Ham, the darkness of whose skins may be considered a fit symbol of the moral darkness which surrounds them. He has penetrated the interior of Africa, carrying the tidings of salvation. O, the impulsive power of the love of Christ! What difficulties it encounters! What obstacles it overcomes!

The volume before us is replete with interest.—It is written in plain, forcible style, indicative of the author's sincerity and earnestness. It is full of information. We make no extract from it at present—we have not space—but shall probably return to it at some length before many moons wax and wane. To show our appreciation of the book, we advise all our readers to procure it as soon as possible. Inclose a dollar to the South-Western Publishing House, Nashville, and the book will be sent you by mail, *postpaid*. The profits on the work will be appropriated to the Central African Mission. In buying it, therefore, you will do yourselves a favor and promote the interests of a very important mission.

P.

INDIAN LIBRARY.—The following is all I have received for the Indian Library, in addition to the amounts before reported:

M. A. Bevens, Kentucky,	$5 00
Dr. S. B. [illegible], Alabama,	5 00
Elder Kedar Hawthorn, Kentucky,	1 60
David Gordon, Alabama,	6 00
Mrs. C. S. Pendleton, Kentucky,	5 00
Elizabeth Webber, "	2 00
W. H. Pendleton, "	5 00
Elder A. C. Dayton, a set of Bunyan's works, &c.,	5 00

A. C. DAYTON.

GENERAL ITEMS.

——NEW YORK, March 28—the steamer Illinois from Aspinwall arrived this morning with California dates to the 15 inst. She brings nearly 120,000 in treasure.

The Steamer Sonora arrived at Panama with 125 deserters from Walker's army to a most destitute condition. The Costa Rican government paid their passage to the United States. One hundred left in the Granada for New Orleans, and the remainder among the passengers by the Illinois. Nothing later from Walker's position.

The Costa Rican papers say three thousand men will be added to the Allied troops.

Gen. Carrus would march against San Juan intending to surround Walker's position with 6000 men. Walker's position is universally considered very desperate.

——A bill to prevent the circulation of Abolition documents and newspapers has been introduced into the Louisiana Legislature. This bill makes it a criminal offense to take an Abolition paper.

——TEA.—Hong Kong circulars of Dec. 29 state that there is a deficiency in teas of all descriptions. The whole crop of greens this season is estimated at 500,000 picals, or twenty-five million pounds, of which seven millions will be required for England and Australia, and the continent, leaving eighteen for the United States, against twenty-four millions last season.

——WASHINGTON, March 21 From Utah. It is credibly rumored that Brigham Young has burnt the Government archives and Court records of Utah, and that the Territory is in a virtual state of rebellion.

——It is calculated that the clergy cost the United States $12,000,000 annually; the criminals $40,000,000; the lawyers $70,000,000, and rum $200,000,000.

——Mr. Work and wife, of Bangor, Me., have taken the varioloid from a letter sent them by a relative in Portland.

——Professor Brecklesby, has been computing the age of the Charter Oak from the rings. The result he arrives at is that the tree is 945 years of age.

——Mrs. Finley, wife of the Rev. John Finley, a Baptist minister who formerly resided at Memphis, died on the 11th instant, at Lebanon, Warsaw county Ohio.

——LUSUS NATURAE.—Mr. Mason S. Barkley, of Jessamine county, Ky., has a mare that produced two colts, a few days ago, one of which was a horse and the other a mule colt. They were both good-sized and perfectly formed.

——California has not increased much in population during the last year. The statistics of the port exhibit the fact that the total arrivals during the year were 28,265, and the departures 22,903, showing only the trifling gain of 5,362, and that during the last six months of the year the departures were 927 in excess of the arrivals.

——There are twenty-six orphan asylums in the State of New York, in which nearly 9,000 little ones are fed, clothed and educated.

——There are 112,000 square miles in Kansas. In Illinois 52,000.

——A LIBERAL DONATION.—The Davenport (Iowa) Gazette states that Mr. Charles Hendrie, of Burlington, has donated $15,000 to the Iowa College, for the ultimate purpose of establishing and endowing a school in that institute, similar to the Lawrence Scientific School in Harvard University, of which the late Abbot Lawrence was the munificent founder. Mr. Hendrie was formerly a citizen of Marietta, in this State, is an energetic manufacturer, and has been the architect of his own fortune.

——On the night of the 1st inst., at half-past 10 o'clock, a severe shock of an earthquake was felt at Milledgeville, Georgia. It was so severe that it awoke many from their sleep. Soon after its cessation a severe and cold wind sprung up, the thermometer falling in two hours 25 degrees, from 56 to 31, producing ice in abundance.

——In Switzerland, ants are used to destroy caterpillars, in the following way: A pouch filled with ants is hung upon a tree, and they making their escape through an aperture left for this purpose, run over the tree without being able to reach the ground, because care has been taken to besmear the foot of the tree with wet clay or soft pitch.—Prevented in this way from obtaining food, the ants become fierce with hunger, and fall upon the caterpillars and devour them.

——THEOLOGY IN CHICAGO.—There are five theological schools in Chicago Illinois. There is much wisdom in making this great City the religious metropolis of the West. Judge Douglas has recently given some lots valued at $200,000 to the University which the Baptists are establishing in Chicago.

——DR. KANE sent out two men over the Ice, who approached within five hundred and eighteen miles of the Pole, and there they saw an immense iceless sea, tossing up foamcapped waves whose temperature was forty degrees. This certainly looks as if the *under-currents* from the south were there cropping out.

——DEAD LETTERS.—Post master General Campbell, in a recent report, states that the number of letters, uncalled for or dead is probably three millions and it would seem absolutely proper that some measures should be adopted by the Department to insure the delivery of these missives with greater certainty. $120,000 accrue to the post office without their performance of the duty of delivering the letters.

——SNOW-STORM IN A CHURCH.—On Monday, January 19, the day after the cold Sunday, a gentleman entering Rev. Dr. Cleveland's church in New Haven, was surprised to see it snowing about one of the furnaces. The atmosphere in the church was very cold: but a stream of warm moist air rose from the furnace, which being congealed at the height of a few feet above the floor, fell in showers of snow to the amount of nearly a bushel.

——HEAT. The tenderest lady may rub the tongue against a bar of white-hot iron with perfect immunity. Why? The bar is sufficiently heated to generate steam, which the tongue yields freely; and the interposed steam shields the tongue from immediate contact with the fiery metal.

——ONCKEN'S SON. J. G. Oncken writes that, in connection with the opening of the new chapel at Bremen, Germany, Sept. 25 1856, he "had the unspeakable happiness of immersing his second son, William Sears, aged 17, of whose genuine conversion he has the most gratifying evidence."

——"A QUESTION" ANSWERED.—Your correspondent, J., alludes to the fact that Rev. Hubbard Winslow quotes Isaiah 52: 15, to prove that sprinkling is baptism, while Rev. S. F. Kirk says that the word translated "sprinkle" should have been "astonish," and inquires, "Which is right?"

Gesenius, the great Lexicographer, and universal standard of authority in the Hebrew tongue, himself a Pedo-baptist, gives in his Lexicon, edited by Rev. Dr. Edward Robinson, of Union Theological Seminary, the following interpretation of the word *yazzeh*. "1 *To cause to leap for joy, to cause to exult, to make rejoice*, with accusative and (*al*) in or *because of* anything; Isaiah 52: 15. So *shall he cause many nations to rejoice in himself*."

Rev. Albert Barnes, of Philadelphia, in his notes on Isaiah, after endeavoring to support the common reading of this passage, understanding it to mean "that the Redeemer would *purify* or *cleanse* many nations i. e. from their sins and make them holy," remarks, "Still there is a difficulty in the passage which does not seem to be solved. This difficulty has been thus expressed by Taylor, (Concord.): 'It seems here to have a peculiar meaning which is not exactly collected from the other place where this word is used. The *matstkesis* points to *esteem, regard, admiration*. 'So shall he sprinkle, engage the esteem and admiration of many nations.' But how to deduce this from the sense of the word I know not.' "It was to meet this difficulty," says Barnes, "that Martini Rosenmueller, and Gesenius, propose the sense of leaping, exulting, filling with joy, from the Arabic. But that signification does not accord with the uniform Hebrew usage, and probably the sense of *purifying* is to be retained. It may be remarked," continues Dr. Barnes, "that whichever of the above senses is assigned, it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying, or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered."

Though doctors may disagree as to what the precise meaning of the word is, I believe the learned and honest ones are agreed that it does not "prove the pertinency of sprinkling as baptism." C.

In Tennessee and North Carolina, free negroes used to vote. The Hon. John Bell, the present Senator from Tennessee, said not a month ago, in Cincinnati, that the first time he ran for Congress in his district, he received upward of 300 negro votes. He was then a Jackson man, and the negroes who voted for him, doubtless voted for the hero of New Orleans likewise.

ORGANS.—In 1713, when the first organ was received in New England, for one of the Boston churches, the prejudice of the multitude against the instrument was so great that it stood unpacked in the porch of the King's Chapel seven months.

Honor to Whom Honor is Due.

The Editor of the Murfreesboro Telegraph thus speaks of Dr. January's success in curing cancers.—He speaks from personal knowledge of facts. Let those who read it read it to their afflicted friends.

The success of Dr. R. W. January in curing cancers is without a parallel. Cases of the utmost malignity have been treated by him with a success that is most astonishing. He has now under his treatment between thirty and forty patients hailing from ten States of this Union. Many of whom have been trying remedies without number. Many come desponding, with scarcely a hope of ever releasing a cure, but the skillful practice of Dr. January soon creates a new hope in their bosoms, which increases as he proceeds in his treatment. We have been led to make these remarks from seeing patients who had been treated by him and who were afflicted with the most malignant cancers, which were developed in large nauseating sores.

We will mention three cases which we have examined during the present week. The first of which, Mrs. Allen, of Granville county, North Carolina who came and placed herself under the care of Dr. January but a short period since was terribly afflicted, so much so, that she had lost all hopes of recovery. Her forehead, both cheeks, nose and upper lip, were a solid mass of cancer. She informed us that the disease was of 25 years standing; that she had been under the treatment of numbers of physicians of the highest order of talents, and whose skill was not considered to be surpassed by any, but all without any relief. She informed us that Dr. January's treatment operated almost like magic; that she now felt as well as she ever did.—The whole of the cancerous sore was entirely healed when we saw her and she was just on the point of starting home. She also informed us that many persons had dissuaded her from testing Dr. January's practice, but remarked; "I am thankful that I listened to none of them".

Another case which we witnessed was that of a lady, Mrs. Huffman, whose entire right breast had been destroyed by cancer, and who placed herself under Dr. January's treatment a few short weeks since so worn down by disease that she was unable to walk. She informed us that her health began improving immediately; that she experienced no pain from the effects of the medicine; that the cancer was now entirely healed, and that she felt no hesitancy in say that her system became more and more invigorated from the time she placed herself under the Dr's care. The cancer was entirely healed. This lady resides in Tipton county, Tennessee.

Mrs. Colvin, from Benton county, Alabama, was also cured of a cancer by the Dr. in a very short time. The cancer with which she was afflicted was immediately under the eye and larger than a hen egg. All of these patience informed us that they experienced no inconvenience from the medicine used. We could mention numbers of others but deem in unnecessary. We now say to those who are so unfortunate as to be afflicted with this disease that they need have no hesitancy in putting themselves under the treatment of Dr. January.—When they arrive at Murfreesboro they will find that our old friend Walsh keeps a good boarding house near the Dr's office where they will be attended to in the best possible manner, and everything will be done to render their situation as agreeable as the nature of the case will admit. They will find Murfreesboro a pleasant place, and can spend their time as happy as invalids can at any other place.

JEWS IN CALIFORNIA.—The Voice of Israel is the title of a weekly advocate of the Hebrews in San Francisco. It had attained, within three months, a circulation of two thousand copies. There are thirty thousand Hebrews and ten synagogues in the state of California.

From the Southern Baptist Review.

NOTICES OF NEW PUBLICATIONS

SPIRITUALISM, a Satanic Delusion, and a Sign of the Times. By William Ramsey, D. D., Pastor of the Cedar Street Presbyterian Church, Philadelphia Edited with a Preface, by H. L. Hastings. 1856. 12 mo. pp. 122.

We have been accustomed to look upon "Spiritual Rappings" as the most gigantic of modern humbugs. This is the first book on the subject we ever had patience to read through. The author has somewhat shaken our faith. He believes that "Spiritual Rappings" are realities—that they are under the control of the Devil, and are therefore Satanic Delusions. Paul speaks of "seducing spirits and doctrines of devils," or, as it should be rendered, "doctrines of demons." Over these demons the Devil presides. According to the teachings of modern "spirits" the Bible is only partially true. Some of its most important doctrines are rejected. Now if these communications of the "spirits" or "demons" are believed, the Bible is discredited or repudiated. He who consults "spirits" casts contempt on the word of God. He is not satisfied with Heaven's Revelation to man. He acts more wickedly than the ancient Jew who consulted "familiar spirits," "necromancers," &c., for the canon of Revelation is now complete. We admonish all to have as little as possible to do with the modern "spirits;" for if they are "spirits" in reality, they are unquestionably evil spirits, under the control of the Devil.

NOTES ON THE NEW TESTAMENT, Practical and Explanatory. By Adiel Sherwood, D. D. New York: Sheldon, Blakeman & Co., No. 115 Nassau st. 1856.

This work is a brief digest of all the standard Commentaries upon the New Testament. The author professes to give what others have said, when he agrees with them, but independent criticisms whenever he differs. With this low claim we are disposed to accord to it quite as much originality as to most works of the kind. Commentators usually track each other, differing only upon speculative points.

These Notes are in one 8vo. volume of 733 pages, in double columns. We are not charged with the New Testament when we buy this work. Unlike other commentators, he gives us his notes only, referring us to chapter and verse.

Who will deny that a work of this character, from the pen of a Baptist scholar, is not wanted? Are we not, as a denomination, patronizing and giving the widest possible circulation to commentaries, the teachings of which positively subvert the teachings of Christ and of the Apostles, as well as our own faith? Are we not filling our houses and the hands of our children with such? Is there not sufficient scholarship in our denomination to furnish a correct commentary upon the New Testament for our families, our Sabbath schools, and our Bible classes, as well as for the libraries of our less educated ministry? Those of our scholars that have essayed it, (as Ripley, and Hackett,) have failed for want of the countenance of their own people, Baptists, preferring Barnes and other Pedobaptist works, to be considered liberal!

ACKNOWLEDGMENT OF PAYMENTS.

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

John E Sullivan to 28th Feb; G W Aldridge in full; William Mathews to 9th Dec; W W Gandy to 24th Nov; T J Fuller to 18th Dec; G Harding to 8th Dec; W B Belling to 15th July; A L Owens to 1st Jan; W F Lockaby in full; B Beams to 28th Aug; Wm Dawson to 23d April; T T Brook to 25th May; J Hearder to 21st Sept; M L H Williams to 14th Dec; J W Martin in full; J Askew to 27th march; J Humphries to 18th April; T Colley to 9th Dec; T J Allison to 18th Oct; Wm Mattheis to 22d Dec; H Waggoner to 23d Jan; Jesse Boggart to 8th may; Miss Battle T Odom to 26 Sept.

The following subscribers have paid to the dates annexed to their names in 1858:

J C Fleetwood to 16th Jan; A Williams to 1st Jan; H A Lester to 28th march; J H Mitchell to 26th Feb; T J White, W B Parker, H B Edwards to 28th march; James Bennis to 26th Feb; M Stevens to 8th Feb; M Cox to 28th march; B Daniel, J H Daniel to 1st march; J D Smith to 1st Jan; M Echols to 5th Aug; H H Morgan to 1st Oct; W Harper to 28th Jan; J Haynes to 28th Feb; F Hinkler, B Sen to 4th April; D V Hakaly to 28th march; W A Faulkner to 1st Feb; B L Merefields to 13th Jan; J W Taylor to 28th may; W F Redford to 14th Jan; H Shearin, B B Kent, F B Winningham, S M Kent, John M Reno, Allen Holmes, B Powell, Isaac Adair, E D Pittman to 23d Feb; L D Cheek, J Wamham, Geo Webb to 1st Jan; John Humphrey, Mrs C McLeod, B W Farrow to 4th April; B Ratcliff to 28th Jan; W Bevenson to 18th march; J G Moreland, J Clements, A Humphrey to 4th April; T Goldsmith to 26th May; H W Callahan to 28 may; A Tyce to 8th march; J H Stribling to 1st Oct; Amy S Phillips to 28th march; J L Powell to 1st Sept; Miss M E Hampton to 6th Feb; G M News to 1st Jan; Mrs E S Green to 4th April; E E Whitson to 21st Aug; M Carmany to 4th April; Mrs E M Balenhouse, Hosh Robinson to 21st march; John Bishop to 4th April; John Coats to 21st march; P McCulloch, G W Howard to 23d march; W D Horn to 28th Jan; M Underwood to 1st Jan; Geo Shaw to 18th April; James G Bankhead, John G Stubbard, Thomas M Woods, A Bailey, Wm Jackson, John M Ray to 21st may; John Terrell to 8th Feb.

The following subscribers have paid to the dates annexed to their names in 1859:

Mrs C Whitsell to 18th April; Mary J Welsh to 1st April; W O Clark to 28th Feb.

SPECIAL ARTICLES.

☞ Brother R. B Bibbs is our authorized agent at Pedlar's Mill, Virginia.

☞ Brother E. Stephenson, at Jackson, North Carolina, has a supply of our publications. Give him a call. April 2–tf

☞ The correspondents of Owen D. Battle will henceforth address him at Boston, Bosie county, Texas.

☞ Spurgeon's Sermons, second volume, twenty-seven sermons, is now issued and ready for orders; price one dollar, only four cents a sermon—*less than the price of a cigar*.

☞ Yahveh Christ, the lost name of the God of the Old Testament restored—a new and rare work; price sixty-five cents.

☞ Our worthy Agent, E. H James, is now in North Alabama, prepared to supply the public with our publications; also to receipt for subscriptions to our periodicals. PUBS.

D. H. WILKINS.—Our patrons in Middle Tennessee, are informed that D. H. Wilkins has the accounts due our paper, and will call on them for the small items they may be in arrears. We hope all will give him a cordial greeting Brethren we need those little sums to carry on our business PUBS.

☞ We take pleasure in striking the name of Brother J. M. L. Burnett, from our list of delinquents, and receipt him in full. Brother B. had left home, making an arrangement with a friend to receive the paper and pay the subscription, but his friend failed to do so, and the Post Master returned the paper to us. PUBS.

STOP THE MURDERER!!—One of the foulest deeds I have ever known committed, occurred at Buffalo Springs, on Sunday, 15th of February. Willis White murdered A. Tomlinson in cold blood—i. e. without known provocation.

He stabbed him five times with a knife—once in the heart or near it. He has friends in the State of Kentucky. As he has escaped pursuit so far, some are of the opinion that he has gone out there. Any person apprehending him will get a *liberal reward*. He is of small stature, black hair, and mustache.

R. B. BIBBS,
Pedlar's Mills, Va.

☞ Brother J. M. BARSLEY has kindly volunteered to act as our agent at Fayetteville, N. C. Will these in arrears in that vicinity give him a call in our behalf?

☞ Brother M. BALL has accepted and entered upon his agency for the Foreign Mission Board in Mississippi.

He is our authorized agent, and will receipt for all monies paid for periodicals and books.

Appointments for March and April.

At New Bethel, on the first Sabbath in April.
McCrory's Creek, on the 2d Sabbath in April.
At Columbia, on the third Sabbath in April.

J. R. GRAVES.

BOOKS THAT WANT OWNERS.—Brother Selph informs us that there are packages of books in his possession, and have been for a long time, for the following churches in West Tennessee, Prosperity Zion, Shiloh, Clear Creek; Mississippi, Ebenezer and W. L. Slack. They are the "Desire of all Nations," a sermon preached before the Big Hatchie Association at Bolivar. These were paid for by the brethren and duly started, but lost their way. The brethren can take steps to get them, if they still wish them.

A BOOK WANTED.—Who will send us a copy of Bishop Hopkins "End of Controversy Controverted?" We wish a copy with the view of having it revised in the June number of the Southern Baptist Review. We will cheerfully send the price or return the book to the possessor.

To those who Owe the S. W. Pub. House.

As the entire business of this house has passed into the hands of a new firm, it becomes exceedingly desirable for all who are in arrears for periodicals to balance their accounts. All who are in arrears, remitting at once, and before our agents, traveling or local, present their accounts need only pay at the rate of two dollars per annum. If we are obliged to employ and pay a collector, three dollars will be charged. All can pay in the next two months who can ever pay. Even if some have to borrow, it is no harder for them than for us—we are paying from six to ten per cent for thousands due us on our books! Let christians and Baptists, and the patrons of the Tennessee Baptist deal justly with their editor and publishers.

Those Book Agents who have not sent in a report this year, are requested to do so at once. Those who have more books than they can dispose of in their fields will report them to the House. PUBS.

Southern Baptist Publication Society.

The tenth annual meeting of this Society will be held in Augusta, Georgia, on Thursday, April 23d, the day preceding the next anniversary of the Georgia Baptist State Convention. The Georgia Baptist Sunday School Convention is appointed for the same day; but it is expected that the intervals not occupied by the two Georgia Conventions, will allow sufficient time for the proceedings of the Publication Society. Several speakers may be expected to set forth the interests of the Society, in connection with the annual report.

B. MANLY, Pres't.

W. THAYER. Rec. Sec'y.
Charleston, March 17, 1857.

MARRIAGES.

MARRIED,

On Tuesday evening, March 31 by Elder M Lyon, Mr. JOHN A. BOYF to Miss MARY LUTTRELL—both of Noxubee County, Mississippi.

On Monday evening, March 9th, by the same, Mr. LEONIDAS P. KIRBY, of Maury County, Tennessee, to Miss SUSAN H., daughter of Mr. John H. Borders, of Lowndes County, Miss.

In Lauderdale County, Tennessee, on Wednesday evening, March 18th, at the residence of Elder George W. Young, by Elder Joseph H. Boram, Wm. F TALLEY, Esq., of Brownsville, to Miss ELLEN D., daughter of Elder G. W. and Sarah H Young.

Correspondents' List.

Brother B. H. South has paid to November 8, 1858.

Will brother D. O. Quinn, who writes from Wheeling, La., please inform us at what office he receives his paper, and also the address of J. W. Matthews, and then we will enter the proper credits, &c?

Brother H. Fitzgerald, of Qaitman, Texas, is informed that his two letters and remittances came duly to hand.

Brother C. H. Ward is informed that his remittance of $3 was received, and the books will be sent as soon as out.

Brother Hanks is informed that we have put up no gilt cop 2d volume of Theodosia. Will be ready soon.

J. B. Duncan's books will be sent next week.

Wm. Williams' books will be mailed in a few days.

Brother J. B. Alvis is informed that brother Livingston's paper has never been discontinued, but has been going to Lafayette, Tenn.

Brother Jo. B Chappell contributes $3 to the Indian Library.

Sister M. J. Webb contributes $1 to the Indian Library.

Will brother R. T. Gatewood inform us at what office brother West receives his paper? We placed the $2 to your book account—was it right?

If brother Lawrence Thompson, who dates his letter Montale Home, Ala., will inform us where he receives the Baptist, we will comply with his request.

Brother Drawer—Money received; all right.

W. H. Holle's account paid to 1st January, 1858

Brother Thomson—We entered the name of John Dickey at Har's Post-office—is it right?

Brother F. Finny will be sent the premiums. The History of English and Welch Baptists is not yet published. We will send him Orchard's History of Foreign Baptists and Spurgeon's first and second series of Sermons, and hope that brother F will be entitled to other premiums by the time the other History is out.

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,	5 00
Per square, three months,	8 00
One square, per annum,	25 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 according to the above terms.

COMMERCIAL NEWS.

TENNESSEE BAPTIST OFFICE,
NASHVILLE, April 4, 1857.

Nashville Wholesale Price Current.

[CORRECTED WEEKLY BY D. D. DICKEY.]

CANDLES.	
Mould Tallow, per lb,	14a15
Star,	26a27
Sperm,	40a44
COFFEE.	
Java, per lb,	18a18
Laguyra "	16
Rio "	10a12
COTTON.	
Ala. a Tenn. per lb,	9a12
COTTON YARNS.	
700	10c per dozen
600	11c "
500	12c "
400	13c "
4 4 Sheeting,	9½ per yard
Osnaburg,	13a13½ "
Tent Cloth, (6 yds wide)	40c "
Tent Cloth (¼th wide)	11½a12½ "
Tarpaulin Cloth	8a8c "
Twilled Bagging	12½a14 "
Mariner's stripes	16a18 "
Denims.	15a20 "
Heavy Wool Jeans	40a45 "
Linds or Linseys	20-25 "
Seamless bags,	$4 50 per dozen
Pat. machines sewed	40 "
FEATHERS.	
Live Geese, per lb,	43a44
FLOUR.	
Tennessee.	$6 00a7 00
GRAIN.	
Wheat, per bushel,	80a100
Rye, "	60a—
Corn, yellow, "	45a—
Oats, clean, "	35a—
TALLOW.	
Rendered, per lb,	10a—
WOOL.	
Common.	20a25
Fine washed.	25a30
HIDES.	
Green,	5a6
Dry Salted, Southern,	20
HONEY.	
Strained, per lb,	8a10
Comb, "	10a12
LEATHER,	
Sole, oak tanned, per lb,	27½
Skirting, "	37½
Hemlock, "	24
Harness, "	34
MOLASSES	
New Orleans, per gal,	70a75

MOLASSES.	
Sugar House, per gal,	a75
Golden Syrup,	a80
NAILS.	
Cut, per keg,	$4 25a4 50
OILS.	
Lard, per gallon,	90a1 00
Linseed, "	1 25a1 30
Sperm, "	a2 50
Tanner's "	75a1 10
" sup "	90a1 25
PAINTS.	
White lead, in oil, per keg	$2 50
Chrome Green, per lb,	25a30
Spanish Brown, "	3a4½
Whitening.	1½a2
Brown.	9a
Stone Color,	10
PROVISIONS.	
Bacon Hams, per lb,	a10
" Shoulders "	9
" Sides "	11½
Beef,	$8 00
Butter, "	20a25
Lard, "	12
Meal, per bushel,	60a—
Eggs, " dozen,	8
RICE.	
Carolina, fresh per lb,	5½a6
SALT.	
Barrel, per bushel,	35a—
Sack, fine, per bag,	$1 75
" coarse, "	1 50
SEEDS.	
Clover,	$8 00a8 50
Millett,	1 00a1 20
Timothy,	4 50
Flax Seed,	$1 00a1 10
Herd's Grass.	$1 50
Blue Grass, clean,	2 00
" " stripped,	1 00
SUGARS.	
New Orleans, per lb,	10½a12
Havana, white, "	13a14
" brown, "	11a12
Loaf, "	14a16
Crushed, "	14a—
Powdered, "	14a16
SPICES.	
Spice,	18
Ginger, Race, per lb,	8
Cloves,	40a50
Pepper,	12
VINEGAR.	
Cider, per gallon,	10
" " bbl,	4½a5

Rates of Exchange—Uncurrent Funds.

CORRECTED WEEKLY AT
BANK OF NASHVILLE,
(*College Street, Nashville, Tennessee.*)

	BUYING RATE.
Tennessee—all notes payable at Nashville,	½ pre.
" " " Branches,	par.
Kentucky—all solvent Banks,	par.
Ohio—all solvent Banks,	par.
Indiana—State Bank,	par.
" Free Banks.	1a2 dis.
Pennsylvania—Philadelphia Banks,	par.
" Country "	1 dis.
New York—City Banks,	par.
" Country "	½ dis.
Massachusetts—all good Banks,	1 dis.
Vermont, " "	1 dis.
New Hampshire, " "	1 dis.
New Jersey, " "	1 dis.
Connecticut, " "	1 dis.
Rhode Island, " "	1 dis.
Maryland—Baltimore Banks,	par.
" Country "	1 dis.
Delaware—all good Banks,	1 dis.
Virginia.	par.
North Carolina,	1 dis.
South Carolina,	par.
Alabama—State Bank,	1 dis.
Southern Bank of Alabama,	½ pre.
Bank of Montgomery,	1 dis.
Northern Bank,	1 dis.
Bank of Mobile,	par.
Florida—all Banks broken.	
Louisiana—all specie-paying Banks,	½ pre.
Mississippi—Uncertain.	
Arkansas—all Banks broke.	
Illinois,	1 dis.
Wisconsin—all good Banks,	2 dis.
Michigan, " "	2 dis.
Maine, " "	1 dis.
Missouri,	par.
Georgia,	par.
Exchange.	
Sight Exchange on New York,	½ to ¾ pre.
" " " New Orleans,	½ to 1 pre.
" " " Cincinnati,	par ½ pre.
" " " Louisville,	par ½ pre.
30 day Bills on New York,	½ dis.
60 " "	1½ dis.
90 " "	2½ dis.
30 " on New Orleans,	½ dis.
60 " "	1½ dis.
90 " "	2½ dis.
Gold—American Gold,	½a1 pre.
" Foreign "	par ½ pre.
Silver.	2to 3 pre.
Land Warrants.	
40's.	$42 00
80's.	73 00
120's.	104 00
160's,	144 00

[Correspondence of the Tennessee Baptist.]

Atlanta, Market.

ATLANTA, Ga., March 30, 1857.

Editor of the Tennessee Baptist:

We refer you to the following quotations of leading articles of Tennessee produce:

BACON—Hog round,	11½	GRAIN.—Corn, sacked.	80
Clear Sides,	11½a12	Wheat, white,	1 50
Ribbed Sides,	12½	Red.	1 40
Hams.	11a12	Oats.	80
Shoulders,	10½a11	FEATHERS—Dull,	50
FAMILY LARD—In bbls.	14	FRUIT—D'd Peaches	1 55a3 00
In kegs	15	Dried Apples,	$1 10a1 25
In tin cans,	16	Green Apples	$3 00
BUTTER—Choice	20	STOCK.—Cattle on foot,	7
Common,	12½a15	Hogs, gross,	5½a6
FLOUR—Bls and sks pr 100 lbs		Hogs, nett	7a8
Good superfine,	$3 75	POTATOES—Seeds Yams	
Low	3 50	and Spanish, per bus	$2 00
Fine,	3 25		
Extra	3 87a4 00		
Extra Family.	4 25		

REMARKS—We notice but little activity in the produce trade. Prices were rather high to induce large orders, for either Bacon, Corn or Lard.

Respectfully. SHAGO, ABBOTT & Co.,
Wholesale Commission Merchants.
Atlanta, Georgia.

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Agricultural Bank,	10 dis.
[illegible] East Tennessee,	75 "
[illegible] of Tennessee,	broke.
[illegible] Tennessee,	10 dis
[illegible]	broke.
GEORGIA.	
[illegible]	5 dis.
[illegible]	10 "
[illegible]	10 "
Bank of Fulton,	10 "
Bank of Middle Georgia,	10 "
Bank of Milledgeville,	broke.
Interior Bank.	5 dis.
LaGrange Bank,	10 "
Manufacturers' Bank.	10 "
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HEMANS'S DYSPEPSIA ELIXIR.—The most speedy, thorough, and permanent cure for Dyspepsia ever offered to the public. If the solvent property of the gastric juice has been diminished, it will restore it; if the secretions generally have become vitiated or curtailed, it will purify or increase them; and if the bowels but languidly perform their functions, it will greatly stimulate them to action, and thus by a combination of restorative processes renovate and imbue with healthful influence the whole physical system.

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April 4, 1857–1t

☞ Encourage Southern Manufacture. ☜

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This Stove embraces the following points viz: Thorough draft, becomes heated in a very few minutes, and by a smaller quantity of wood, and possesses greater durability than any other Stove in use. Attached to it is a Copper Boiler containing 20 to 25 gallons of water, which is heated without interfering with the cooking, which may be going on in the stove; it has all the necessary vessels, all made to the best manner, and purchasers have the privilege of returning the Stove within six months should they find that it does not answer in every way their expectations.

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Size capable of cooking for	from 10 to 20 persons,		$75
" " " "	" 25 to 40	"	115
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April 4, '57–tf

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march 21–1m

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59 Washington Street, Boston,

HAVE just published a work to which they invite the particular attention of Clergymen, Biblical Scholars, and all others who are interested in the discussion of a subject so momentous as it is novel in Theology. It is entitled,

YAHVEH CHRIST:
OR, THE MEMORIAL NAME.
BY ALEXANDER MACWHORTER.
With an Introductory Letter, by NATH'L W. TAYLOR, D. D., Dwight Professor of Didactic Theology in Yale Theological Seminary.
12mo—Cloth. Price 62 cents.

CONTENTS.

Chap. 1. The Memorial Name. 2 Begun in the Promise. 3 Transferred to God. 4 Invoked by the Patriarchs. 5 Affirmed to Moses. 6. Proclaimed by the Prophets 7. Complete in Christ. 8. New Christology.

The object of this work is to show that the world has hitherto labored under a profound mistake respecting the Hebrew word given as "Jehovah," in the Old Testament. The author undertakes to prove by a historico-philological argument that it was not "Jehovah," but Yahveh—that it does not mean "I Am," (self-existence) but "He who Will be, or Come," (The Deliverer)—in short, that the "Jehovah" of the Old Testament and the "Christ" of the New, denote one and the same Being.

[*Extract from Dr. Taylor's Introductory Letter.*]

"The argument is altogether new and original; and if valid, proves what many of the ablest theologians have believed, without resting their belief upon grounds so thoroughly exegetical. It raises a question to be met wherever the Bible is read—a question in respect to a fact which it would seem, if not admitted, must at least be controverted. If the view here taken is erroneous, it is too plausible to be passed over with indifference by the friends of truth; if true, it is of unmeasured importance to the Church and to the world."

march 21, 1857–3t

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OF THE
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Feb 14, 1857–1yr

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GRAVES, MARKS & CO.

Nashville, Dec. 20, 1856.

VOL. XIII. THE TENNESSEE BAPTIST. NO. 30.

The Family.

EDITED BY MRS. MARKS.

From the [illegible] Olive Branch

Alice Courtland, or the Old Man's Bride.

BY NELLIE NIGHTINGALE.

THE summer sun streamed in through the open casement upon the fair form of Alice Courtland. The waiting woman had just arranged, for the last time, the orange flowers in her hair, and in graceful folds disposed the sweeping, cloud-like veil.

'Won't Miss Alice look at herself in the mirror?' and the maid held it before her.

Alice lifted her eyes and gazed for a moment, then turned away.

'Miss Alice is pleased?' questioned the girl.

Pleased! That strange, sad, beautiful face that met hers; that white lace robe, those orange flowers and flashing diamonds; that hazy veil that covered the lovely spiritless features.

'It's not I,' she murmured. 'Edgar's bride is not like that, she's happy, loved, joyous, beautiful; this is some phantom-bride, some dream, a form that comes in ghastly frightful guise to startle the fevered sleeper.'

But no, it is a reality! she faltered; the birds as they went singing by, the sunshine that danced upon the floor, the bride wreath in her hair, the tread of arriving guests, the hum of voices below, told her that it was a reality.

The clergyman, in his white surplice and flowing robes, read the marriage service; the father gave the bride away, and the vow was spoken to 'love, honor, and obey till death do us part.'

False vow, they all know it was false, the father that gave her to a rich bridegroom 'for his daughter's good; the husband that knew of no impediment to their union,' the guests that congratulated the bride, examined the presents and sipped the wine. All knew it was false; yet it was made.

Alice Courtland had loved, did love another.—Yet she married the rich old man, just tottering to the grave, and repeated to him these words, she had breathed to another.

A year ago, she paced that room, leaning on her lover's arm, where she now stood a death-like bride.

Edgar Harrington had loved her with all the rapture of a first love; he was young, handsome, talented, but he was poor! Alice's father was rich, and Edgar knew well that he never would sanction her union with a poor man.

'We have youth, Alice,' the lover said, 'the future is before me.' Brilliant and bright it seemed through hopeful eyes; 'I do not wish to wait years in gaining that fortune which I must have before you can be mine; I leave you, darling, for a few years, perhaps two or three; in a foreign land I hope for sure and more perfect success.'

'Two years seem forever to me, now Edgar.'

'It is a long time, I know, yet my love for you will never change; you will be true to me, Alice?' he questioned, gazing into her tearful eyes.

'Can you doubt me for a moment, Edgar? my heart shall ever be yours.'

These words were not lightly spoken; but there minds of that feble force, that when the hour of conflict comes, struggle faintly for a while, then submit; hearts, that when the loved one no longer remains, bleed, not break.

Mr. Courtland was a stern, hard man; he knew of Alice's love, yet unheeding it, when Judge Harcourt offered his hand and fortune, he said—

'My child forget all foolish fancies; Harcourt is a man of wealth and position, him you marry!' Alice's frail will bent before a sterner one; the rose that Edgar had placed in her hand when last she saw him, was a fit symbol of her hopes withered and blasted!

A year passed from that weding-day.

Mrs. Harcourt returned her husband's love with a gentle sympathy and kindness that touched his heart.

Alice felt remorse's keenest sting; letters from Edgar, breathing the most fervent love, and wondering at her long silence, ever pursued her.

'What could she write to him? Could she tell him of vows broken, of faith perjured? Oh, never! let him for a little while believe me innocent, dead, even, but never false! when he returns, he will know all! he will curse me!' and the broken-hearted wife wept bitter tears.

Edgar did return!

It was night; the house of Judge Harcourt was brilliantly lighted; carriages waited before the door, and invited guests poured in. Music resounded through the halls, beautiful women and talented men trod the floors.

The hostess was superbly beautiful that evening the pallor that rested on her cheek had given place to a bright carmine flush; her dark curls waved over her marble brow in jetty blackness, and her eyes sparkled with a brilliancy that eclipsed her diamonds.

It was the anniversary of her mariage; a year ago that night she had spoken that fatal "I will," that had shut her out from hapiness and love.

Well might her cheek crimson and her eye flash brightly.

She gazed bitterly around her; but soon her language changed to surprise; she started—she bent eagerly forward in fear and anxiety. A tall man with a fearless blue eye ever fixed upon her, was coming towards her.

Alice shuddered—from that form she used to welcome—she turned away. If faintness or death could have come to her relief it would have been bliss! but no, there she stood, her arms hung powerless by her side, her lips quivered, her brain and head seemed burning!

'It is Edgar', she muttered, breathlessly.

He she noticed her agitation; turning from the glare and noise, she rushed into the half lighted conservatory, seeking peace; seeking to escape from those eyes that bent on her such a grieved, searching look; she tried to control her throbbing heart and to regain her tottering reason. She sank down upon her seat—a thorn pierced her fingers—a white rose overhung the bench—a rose like that he had given her, with superstitious dread, Alice thrust it from her, and placed her hands upon her burning forehead.

She heard a step behind her, and a voice—she knew it well.

'Alice, Alice!'

Mrs. Harcourt rose and sprang towards him.

'Edgar, my love!'

He turned away.

'Have mercy, hear me, Edgar; that vow I gave you, I have not broken—my love has been, shall ever be yours!'

'Mrs. Harcourt!'

Alice felt the meaning of those words in bitter agony; 'I am a wife. He thinks I am guilty of having sacrificed love to ambition, to wealth of home, of fortune, but to poverty of heart.'

'Edgar,' she cried, 'if you have one drop of love [illegible] in your heart, if it has not all turned to most bitter hate, in pity hear me. After you left me, my father came, and, in his stern commanding tone, that I have never dared disobey, said to me—'Alice, my own immense fortune, by unsuccessful speculation, has become a mere pittance. Poverty and ruin stare me in the face.—You can avert that ruin change that poverty to wealth! The way is open to you—Judge Harcourt is my friend, he is old, I know, but he is rich and noble; Alice you must marry him; he loves you and has asked your hand.'

'Resistance was useless, prayers were vain, my mother added entreats to my father's commands;—I am married! Nothing is wanting to complete my misery, but your curse, Edgar!' and she sank, sobbing wildly, at his feet.

Edgar lifted the pallid form and drooping head, that in the white evening dress resembled a crushed and broken lily.

'This marriage is a sacrilege, Alice! a mere bargain to retrive a fallen fortune. You are not this old mans bride; you were mine before you ever saw him! I claim you; and away from those that woudl sieze you from me, I will bear you—I have not now that wealth to gain which I had when I left you.—To some far off, distant isle, to some villa on the shores of France, I shoul take yoo, where you will forget that you were ever but mine, wholy mine!'

These words like poison to the taste, came sweet to Alice's wounded spirit; all that might and through the long hours of the next day, she counted the minutes as they dragged along. Her courage rose as the hours of midnight, the hour of escape drew near!

Alice sat waiting at the curtained window; on that casement he was to tap when all was ready.

The full moon looked calmly down upon the scene, the young wife sat there holding in her arms a child like form.

"Minnie, my little sister, I am about to leave you; the happy moments you and I have passed together will never come again; another's hand will smooth your pillow; at another s knee you will lisp your evening prayer. Will you always remember me when I am gone?'

'Why do you go? wondered the child, clasping her arms around her neck, as if that hold could retain her.

'What if you were in a loathsome prison, Minnie, shut out from life and happiness, and there were two ways of escape offered. If you choose the first, freedom was immediate; but though the way, when you entered, would be beautiful and inviting, as years past it would darken, the flowers would fade, the sunshine change to gloom, and at last you would fall in a darker dungeon than the first.'

'But if you remained long in that prison, ruin would prey upon its walls loose its corroded bars, your chain would drop off, you would be free, with life, love before you, Love! loved better for the suffering you had endured.'

'I would be loved forever,' answed the child.'

'I would be loved forever,' repeated the wife; she heard a tread upon the gravel path without.—It was Edgar's step. She glanced at the clock—the hands pointed to that fatal hour. In a moment she would hear his signal, in a moment it would be too late, all would be lost.

Alice turned from the window; a chill terror siezed her quivering limbs.

'I must fly from this happy present, to avoid a future gloom.'

She hurried from the apartment, and sought her husband's room; he was not there, she went into the library; there he sat in his accustomed place, and next it was the low seat where she had passed so many quiet evenings.

Judge Harcourt did not move as his wife entered or turn his eyes to meet hers, though her quickened breath and tottering step must have reached his ear.

A dimly lighted candle burned on the table, the lurid flame cast a pale, wan light on his calm face; his eyes were open, but seemed gazing, with glazed unearthly stare, beyond the present, as if, in a dream, another scene had opened before and entranced the sleeper.

Alice took his hand in hers. Why did she drop it so suddenly? Why did she tremble so, as the blood recoiled to her very heart?

He was dead.

On the table was an open book upon the white paper was dropped the ink-filled pen as if that dread messenger Death, had come stealing on, and had sprung from ambuscade upon the unwarned victim!

Alice bent over it; it was a diary of the old man's life—quite ordinary, yet she read with avidity.

'I thought when mine, I could by kindness rouse her drooping spirit, by untiring love render her life endurable; but no, I was a fool, wors than a fool. As well might Winter think to woo to his chill embrace bright, flowery May, as I, an old man, to become the husband of that young girl.

'She will soon be free! this pain that chills my limbs, stagnates my blood and paisies my strength will soon release her. I have known it long, yet I would not tell her, for fear with the view of freedom before her, the few months she will yet be captive, will seem years! that the few days that are mine will be counted as they pass! She loves another, yet when I am dead, she will remember my love, and drop a tear on the old man's coffin. I bless her!—may these months of suffering be requitted by years of happiness with him she loves.'

Alice dropped the leaf, and sank upon her knees before the corpse, as if its spirit yet haunted the room, and stopped over her.

An arm was passed around her waist; her head leaned on her lover's shoulder.

'Edgar,' she said, 'the hour of temptation is passed. I was about to commit a sin. I fled from evil. I sought a refuge here; death had entered before me. I am free.'

—

The morning light streamed in through the window; the gray beems rested on two kneeling forms, and it seemed, as when the shades of the night fled from the earth a voice came from the gloom:

'I bless her! may these months of suffering be requitted by years of happiness with him she loves!'

—

The sun dawned again on Alice's wedding day; she was again decked with orange flowers and the mystic veil, and as she gazed at her happy self in the mirror, the phantom-bride of years gone by, floated past with noiseless tread and death-like brow. Alice did not turn away, for that mournful spirit of the past only rendered the reality of the present more delightful.

House-keeper's Recipes.

GREEN TEAS.—The Missionary Advertiser for January contains a long letter from the Rev. Dr. Wentworth, at Few Chau, China, from which we make the following extract:

"Several American ships are lying in port awaiting the arrival of green teas. The English, who love the leaf unadulterated, have taken the first cargoes of the season, and speed homeward with them. The Americans are green enough to prefer an infusion of Prussian blue, rendering that article so scarce and high in the vicinity of the 'green teas,' that the natives can hardly afford to use it on the venetians of their verandahs. If some hundreds of good ladies, who go with their heads tightly bandaged a day or two in each week with sick headache, and whose only remedy is 'green teas,' would abandon the use of 'green teas' altogether, they would find in the remedy itself the source of the disease."

HOW TO MAKE TEA PROPERLY.—The proper way, to make a cup of good tea is a matter of some importance. The plan which I have practiced for these twelve months is this: the teapot is at once filled up with boiling water, then tea is put into the pot, and is allowed to stand five minutes before it is used; the leaves gradually absorb the water, and as gradually sink to the bottom; the result is that the tea leaves are not scalded, as they are when boiling water is poured upon them, and you get all the true flavor of the tea. In truth much less tea is required in this way than under the old and common practice.

TO TAKE RUST OUT OF STEEL.—Cover the steel with sweet oil, well rubed on. In forty eight hours rub with finely powdered unslaked lime, until the rust disappears.

Mountains.

[The following stanzas were first published, we believe, in 1835, and appeared bearing the date, "*Italy*," and the name of WILLIAM CULLEN BRYANT as their author; but they were not included in his collected poems. Whether they were erroneously attributed to him, or have escaped the author's notice in completing his poetical collections for the public, or were suppressed by him as not worthy of preservation, we have no means of knowing. But we are sure that our readers will set a high value upon them, and esteem them worthy of any, even our greatest poet.—EDS. EXAM.]

From the cloud-bannered battlements of earth,
Which the beleaguering hurricanes of heaven
Have scarred but never shaken, I look forth!
Through every vein my blood is faster driven,
I drink unbreathed and unpolluted air
Pure from its most exhilerating fountains;
Ten thousand feet above a world of care,
I stand alone, among the patriarch mountains!

I rest but on the first link of a chain
Whose last is hid in heaven. Far on high,
Peak basis peak; and the suspended rain
That from their brows, like sweat of agony,
Falls when the storm-god smites them, dark and still,
Hangs like a plume above their helms of snow!
While spiral rock, high ridge, and fire-crowned hill,
Alike partake the sunset's radiant glow.

It is most glorious! All the cloudless west
Is one wide ocean of unscathing fire!
The heaving sea, where sinks the sun to rest,
Is blazing like a mighty funeral pyre!
The glancing sails float in a flood of beams,
The fisher's cot no more looks bleak and cold,
And leaping from the clefts, the foaming streams
Gush o'er the rocks in jets of liquid gold!

The shadows deepen, and the evening star
Is gazing on me through her silvery veil
In quiet loveliness; the hills afar
Grow dim and spectral in the twilight pale.
Now would I, ere my footsteps I retrace,
Joy to behold, in this its wide domain,
The storm awaken, and these hills embrase
Until they rocked beneath the giant strain.

To see in snow the flaming lightning quenched,
In the same instant that the thunder rages—
To view the avalanche, by whirlwinds wrenched
From the accumulated ice of ages,
Bounding from steep to steep—are sights and sounds
Bought cheaply at the price of fear and danger!
In such, while the pure heart with rapture bounds,
Guilt hears and sees its terrible avenger!

Yet what are moutains? Specks upon the earth,
Like drops upon the wave with foam empearled!
What is our globe? A ball of puny girth,
To sister planets in the system whirled!
What is our system, circling round its sun?
An atom in heaven by which 'tis spanned!
And what are all to that eternal ONE,
Who holds them in the hollow of his hand!

"Not to Myself Alone."

"Not to myself alone,"
The little opening flower transported cries,
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dies
The bee comes sipping every eventide
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone."
The circling star with honest pride doth boast,
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at heaven's open gate;
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum,
"Not to myself alone from flower to flower,
I rove the wood, the garden and the bower,
And to the hive at evening weary come;
For man, for man, the luscious food I pile
With busy care,
Content if he repay my ceasless toil
With scanty share."

"Not to myself alone,"
The soaring bird with lusty pinion sings,
"Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"
The streamlet whispers on its [illegible]
"Not to myself alone I sp[illegible]
I scatter health and life [illegible]
And strew the fields with herb[illegible] gay.
I sing unto the common, bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone:"—
O man, forget not thou,—earth's honored priest,
Its tongue, its soul, its life, its pulse, its heart,—
In earth's great chorus to sustain thy part!
Chiefest of guests at Love's ungrudging feast,
Play not the niggard; spurn thy native clod,
And self disown;
Live to thy neighbor; live unto thy God;
Not to thyself alone!

Work to Do.

"Work to do—work to do"
And a little bird flew gayly by,
While a loving light was in his eye,
For he had to finish his nest that day,
And his wife had a tiny egg to lay.
So he gathered a twig, just here and there,
And he fastened each one with a shining hair.

"Work to do—work to do,"
Sang the bubbling brook in a low sweet song,
To the shelvy shore as it danced along,
And the grass grew green and the plants sprang up,
And the dew-drops lay in each bright flower-cup,
While the tall trees tossed their arms abroad,
As they drank the moisture from out the sod:

"Work to do—work to do,"
So a weary school-boy slowly said,
As over his books he bent his head,
Forgetting the summer's golden sheen
Was shining on meadow and forest green—
'Tis all all the way I can be a man,
So I'll labor and learn as fast I can.

"Work to do—work to do,"
So the farmer he sang in the bright spring time,
And his voice with the Robin's made tuneful chime,
As baring their arms for honest toil,
His plough turned over the loosened soil:
While the golden grain of the ripened yield.
Called him again to the harvest field.

"Work to do—work to do,"
'Twas the droning hum of the busy bees,
As off on the wings of the morning breeze,
They flew for the nectar, pure and bright,
They would store in the cells ere the coming night,
While the idlers were all of them left to die,
When the wintry storms were in the sky.

"Work to do—work to do,"
'Tis God's requirement for one and all,
Wherever they be, both great and small;
Work with the hands, or work with the head,
Never of work to be afraid,
But labor and toil right manfully,
If useful and happy you wish to be.

OBITUARIES.

☞ We must insist upon short obituary notices. We claim the right to charge advertising rates for all over three squares. Articles prepared by Lodges and Societies, in addition to another notice, will be charged.

Margaret Rebecca Williams.

This interesting little daughter, the youngest of three sisters, was born in Philips County, Ark., on the 23d of January, 1848, and died on the 5th of February, 1857: aged 9 years and 13 days.

Her afflicted parents, William H. and Aly Williams, have long been consistent members of the Baptist Church, and have endeavored, both by word and deed, to direct the minds and hearts of their children, to the Lord. It is confidently believed that their labors and prayers have not been in vain. Little MARGARET is, without doubt, in that world where "sickness, sorrow, pain, and death, are felt and feared no more!"

The stern messenger came in the guise of Pneumonia, which preyed upon an unusually strong constitution for five weeks, and then the spirit fled to God, leaving the clay tenement, to sleep in daeth "till God shall bid it rise!"

Her last words were spoken about twenty-two hours before she died: "*Pa*," said she, "*God bless your soul!*" The writer bears testimony to her great attachment to ministers of the gospel. Her place is vacant!

P. S G. WATSON.

LaGrange, Ark., March 17, 1857.

Mrs. Irena Coker.

Sister COKER was the daughter of William and Violet Akin—born in Wetumpka, Ala., on the 27th of May, 1821; and died on the 4th of December, 1856, after an illness of two months and fourteen days.

She professed the Christian religion in 1842, and united with the Mt. Zion Church, in Shelby County, Alabama.

She was married to Tho. A. Coker on the 6th of November, 1843, and they came to Bradley County, Ark., in 1745. Sister Coker united with the Shady Grove Church first, and afterward with the Ebenezer Church. She continued a faithful christian, wife, and mother until death. She was in her proper mind just an hour before she died, and was resigned to the will of her Maker, only regretting to leave so many little children—eight in number, five sons and three daughters.

The loss of sister Coker is keenly felt by her excellent and ever devoted husband, the church, relatives, and friends May the Lord bless and sustain by grace our brother, and aid him in bringing up his little children in the nurture and admonition of the Lord; and may this solemn event be sanctified to the good of all concerned.

R. PULLEY.

Hermitage P. O., Bradley Co., Ark.

Mary E., Enoch, Stephen M., Francis R. and Uriah C. Brown.

By request of brother Samuel J. and sister Jane Brown, I record the deaths of their dear children five in number—all they were blessed with. We will give their names as they died:

MARY E. BROWN was born March 9, 1857; died October 22d, 1856.

ENOCH BROWN was born in January, 1855; died October 23d, 1856.

STEPHEN M. BROWN was born February 16, 1847; died October 31st, 1856.

FRANCIS R. BROWN was born January 15, 1853; died November 1st, 1856.

URIAH C. BROWN died November 22d, 1849, at the age of about six months.

Two of the above named children were buried in one day. This distress was caused from flux.

While these olive plants stood, happiness seemed to hover around the family circle, but now grief is the lot of our dear brother and sister Brown, of Blount County, Alabama.

We can only sympathise with them in their lonely hours, but there is great consolation in knowing that their children are in the heavenly land, under the guidance of our blessed Jesus, who bought them with his blood upon the tree. We hope both parents and children will meet again, where parting will be no more.

M. A. VERSEA.

Joseph Banks, Sr.

Died, at his residence near Dadeville, Talapoosa County, Alabama, JOSEPH BANKS, S., of Typhoid Fever, in the 78th year of his age, after an illness of about one month.

He left a beloved wife, many relatives, and kind friends to mourn his loss. He was a loving husband, tender and affectionate father, and, being kind, affectionate, and agreeable to all, he was beloved and respected, and his death much deplored by all who knew him. He was remarkable for his fondness for reading, and for the interest he always took in public speaking, and for his firmness and zeal for the principles once formed by his convictions of truth.

He had entertained a comfortable hope in Christ, and been a regular Baptist for more than fifty years, and those who were best acquainted with the history of his life, and were his attendants during his last illness, entertained no fears but that he has entered into the rest which remaineth unto the people of God. He lost the power of speech at an early stage of his last illness, but could be understood sufficiently well to know that he entertained no fears of death, but that to him it had lost its sting; he looked forward with joyful anticipations to his safe arrival on Canaan's side of Jordan. His sense of human imperfections and impotency, and of the all-sufficiency of Christ and his atonement, was very strong and marked.

He was born and reared in the town of Rachford, Bridge County, Westmade, in Ireland, and there made a public profession of his faith in Christ, and joined the Baptist Church about the year 1800, and emigrated to this country in 1819, and settled in Jackson County, Georgia, where he connected himself with the Beach Creek Baptist Church—since which time he has resided in the following named places, viz: eight years in Jackson County, Ga.; one year in Clark County, Ga.; nineteen in Walton County, Ga; in Chambers County, Ala, seven years; and in Talapoosa County, Ala., three years; and he was connected with the following named Baptist churches, viz: Beach Creek, Jackson Co, Ga.; Mars Hill, Clark County, Ga.; Jack's Creek, Walton County, Ga.; Lafayette, Chambers County, Ala; Dadeville Church, Talapoosa County, Ala.—in all of which churches he was a regular member and constant attendant.

His relatives and friends ought to be resigned to God's will in this sad bereavement, under the consoling thought that their loss is his eternal gain.

P. M. SHEPARD.

The Christian Index and South-Western Baptist please copy.

EVANS & CO.,
WHOLESALE DEALERS IN
Foreign and Domestic Dry Goods,
READY-MADE CLOTHING,
Boots, Shoes, Hats, Bonnets and Varieties,
NASHVILLE, TENNESSEE.

NEW SPRING GOODS.

WE HAVE NOW IN STORE THE LARGEST AND most desirable stock of Goods for the Spring and Summer Trade we have ever before offered.

Having taken great care in the selection of this Stock, we feel confident that, for variety of styles and low prices, it cannot be surpassed, and to an examination of it we respectfully invite the attention of Merchants visiting this city.
EVANS & CO.
March 14-1y Public Square.

NORMAN JACKSON.

IF he will address R. F. POOL, at Hyco Falls, Halifax, Virginia, he can learn something to his interest.
march 21, 1857-tf

GROVER & BAKER'S
FAMILY SEWING MACHINES,
Promotes the leisure, health and happiness of home.
OFFICES:
No. 71½, Public Square, Nashville, Tenn.
No. 495, Broadway, New York.
No. 18, Summer Street, Boston.
No. 161, Chestnut Street, Philadelphia.

Reasons why this Machine is Universally Preferred over All Others.

1 Because it is the only Sewing Machine in the world ever invented, so constructed as to fully meet the demands of families for general use.
2 It is very simple and is never liable to get out of order.
3 It makes a seam which will not rip, though every third stitch is cut.
4 It is not a Shuttle Machine.
5 It sews with two needles, making any length stitch desired.
6 It sews from two ordinary spools, and thus all trouble of winding thread is avoided; while the same Machine can be adapted at pleasure, by a mere change of spools, to all varieties of work.
7 The same Machine runs silk or linen thread, and common spool cotton, with equal facility.
8 This Machine will sew in the sleeves of a coat with the same ease and facility that it sews a straight seam.
9 This Machine can be run to make one thousand five hundred stitches per minute.
10 The seams are as elastic as the most elastic fabric, so that it is free from all liability to break in washing, ironing or otherwise.
11 The stitches made by this machine are more beautiful than any other made either by hand or machine.
The price of these Machines at office in New York, range from $75 to $150, an additional charge of $10 is only made on each machine over New York prices at office in Nashville, to defray expenses of transportation &c. to Nashville.
S. H. BROCKWAY, Secretary,
March 7 Nashville Sewing Machine Company.

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 speedy death to the patient. The physician who applies the knife to a cancer is not acquainted with the diagnosis of the disease.
The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. Three remedies I have used with the most unparalleled success for the past four years, without THE LOSS OF ONE IN ONE HUNDRED CASES!!
What physician in Tennessee can say this of his treatment of the fever or measles? Yet Medical Schools deny 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 at 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. Where 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 rejuvenate old age, or to raise the dead, but to Cure Cancers under ordinary circumstances Yet I have successfully treated patients from 70 to 80 years old.
☞ I send no medicines 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.
Elder W. O. Bush, Columbus, Miss.
Hon. Joel Berry, Mississippi
Dr. Hortlee, M. D., Port Royal, Tennessee,
Dr. Sayles, M. D., Sidesley, Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Peterson Tanner, Athens, Alabama
J. B. Eaton, L. L. D. Murfreesboro, Tenn.
J. R. Graves, Nashville, Tenn.
Gen. John McGee, Dalton, Georgia.
J. B. McDowell, M. D., Helena, Ky.
R. W. JANUARY.
Murfreesboro, Tenn, Sept 6, 1856.

CANCER CURED—No. 77.

THIS certifies that a cancerous disease made its appearance on my nose fifteen or sixteen years ago, which slowly increased for several years—it would scab over, and then come off. I applied to several Doctors, who treated the case, but without a cure. Four weeks ago, I placed myself under the treatment of Dr. R. W. January, of Murfreesboro, Tennessee, who has removed the disease, and I have a cure is the result of the treatment. I would state when Dr. January commenced treating the case, the disease had invaded almost the entire nose, a part of the cheek running into the corner of the eye My age is 57 years—my residence is Cherokee County, Ga.; post-office, Woodstock.
Jan 17, 1857. FREDERICK FREEMAN.

WM. STEWART. W. W. OWEN.
STEWART & OWEN,
MANUFACTURERS OF
COPPER, TIN, AND SHEET IRON WARE,
No. 14, Market Street,
NASHVILLE, TENNESSEE.
HAVING returned to our old stand, from which we were driven by fire, we are prepared to attend to all our old customers and as many new ones as will favor us with a call Our house has been rebuilt upon an improved plan, affording us extended facilities Our
WORK SHOP
Is now capacious and extensive, and adequate to every emergency. Our
STORE ROOMS
Are large, and especially adapted to our purpose. We have in store, and are constantly receiving, ample supplies of
STOVES, WARES, AND GRATES,
Plain and Enamelled Marbleized Iron Mantles and Garden Statues; and, in short, every thing usually kept in similar establishments
Our assortment of Stoves challenges competition, comprising every style and variety. We have the
Wrought Iron Cooking Stove,
Among others—an article which is in great demand.
We manufacture for the trade and for retail, and for order all kinds of Tin and Sheet Iron Ware, and keep constantly on hand a large assortment
We invite the attention of all to our establishment, pledging ourselves to give entire satisfaction.
STEWART & OWEN,
April 18, 1856—tf No. 14, Market St.

IT IS NOT A DYE.
Grey-haired, Bald, or persons afflicted with diseases of the hair or scalp, read the following, and judge of
MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.
REV. M. THACHER, (60 years of age) Pitcher, Chenango County, N. Y.: "My hair is now restored to its natural color and ceases to fall."
REV. PROF. GEO. SHEPARD, Bangor, Me.: "I find friends who, on my recommendation, are disposed to try it," &c.
REV. WM. CUTTER, Ed. Mothers' Magazine, N. Y.: "My hair is changed to its natural color, and growing on bald spot," &c.
REV. E. P. STONE, D. D., Concord, N. H.: "My hair, which was gray, is now restored to its natural color," &c.
REV. D. OLENDREIN, Ohioeso, Ill.: "I can add my testimony, and recommend it to my friends."
REV. D. T. WOOD, Middletown, N. Y.: "My own hair has greatly thickened, and also that of one of my family, who was becoming bald," &c.
REV. J. P. TUSTIN, Charleston, S. C.: "The white hair is becoming obviated, and new hair forming," &c.
REV. A. PRIEK, Silver Creek, N. Y.: "It has produced a good effect on my hair, and I can and have recommended it."
REV. JOS. McKEE, Pastor of West D. R. Church, N. Y., recommends it.
REV. D. MORRIS, Cross River, N. Y., also, and
MRS. REV. H. A. PRATT, Hamden, N. Y.
We might swell this list, but if the above fail to convince—TRY IT!!
Sold by all the principal Merchants in the United States, Cuba, and Canada.
Wholesale and retail Depot, No. 3'8 Broome street.
☞ Some dealers try to sell articles, instead of this, on which they make more profit, if so, write to depot for circular and information. Oct 23, '56—4m
KERNAN & HAYES,
No. 18, South Side Public Square, Nashville, Tenn.

CLIFTON & ABBOTT,
Cedar Street, near the Post-Office,
NASHVILLE, TENNESSEE,
DEALERS IN
Gentlemen's Apparel and Furnishing Goods.
HAVING a large establishment for the sale of the above articles, will keep constantly on hand a full assortment of
Gentlemen's and Boy's Clothing
of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one established price, which they strictly adhere to, except with Wholesale Dealers, [illegible] will be made.
All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.
April 19, 1856—tf

$300 FOR TEN MONTHS.
A BAPTIST FEMALE TEACHER wanted, to take charge of a select School Gilmer, Louisiana—able to teach Music. Address, S. W. BRADLEY.
Dec 20, 1856—tf

SOUTHERN MANUFACTURING COMPANY,
Front Street, Near the Wire Bridge,
NASHVILLE, TENN,
ARE 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. R. H. [illegible]
May 11, 1856—

CANCERS CURED.
NO CURE NO PAY!
THE partnership heretofore existing between A. H. MAXEY & J. O. JANUARY, in the treatment of Cancers and Ulcers, is dissolved by mutual consent.
The undersigned takes this method to inform the public, that he is permanently located in Tompkinsville, Kentucky, where he is prepared to treat, with success, Cancers and Ulcers—his remedies are vegetable, and his treatment mild. He has been engaged in the practice of physic in this place for many years, and long entertained the notion, then so prevalent, that cancers were incurable—but with a fair trial of his mode and treatment, he knows that cancers can be cured. And would suggest to his professional brethren the propriety, at least so far as suffering humanity is concerned, of denying that cancers can be cured—but to select well determined cases of cancer, and urge them to give his remedies a fair test; then will the last vestige of skepticism be driven from the minds of the most incredulous. He is aware of the many quack nostrums which are represented to the public, by which people are deceived. His proposition to cure Cancers may by many persons be placed in the same category. This he cannot help; but would say to those afflicted with such, they have only to test his remedies to settle this question; in doing so, they have only to risk the loss of time and their expenses—for, unless cured, no charge is made. I send no medicines out of my office, nor treat any case except those who put themselves under my immediate care, and remain until cured or discharged. A. H. MAXEY.
REFER TO
Rev. G. W. Robinson, Campbellsville, Kentucky.
[illegible] Smith, Marion County, Tennessee.
Major P. H. Leslie, Jackson "
Rev Isaac Reneau, Tompkinsville, Kentucky
Col. W. F. Evans, Glasgow, "
Gen Rice Maxey, Albany. "
November 15, 1856-tf

MONROE COUNTY, KY., Sept. [illegible] 1856.
I CERTIFY that about 10 or 12 years ago, a Cancer made its appearance on the left side of my nose and cheek. For several years it gave me no pain, but for the last three or four years, it has been giving me pain, and for the last year it has given me a good deal of pain, and it was rapidly increasing. I became satisfied that unless it could be cured, that it would shortly end my existence. Judging from the usual course of Cancers. I, therefore, determined to place myself under the treatment of Dr. A. H. Maxey, of Tompkinsville, [illegible] remedies for Cancer—and did so on the 12th of August [illegible] and in twenty-three days, he removed the cancer [illegible] It was expected by some that it would take three [illegible] place is healed over sound, and I am confident that a perfect cure is effected. My age is 57 years. I am the wife of John Pitcock, of Monroe County. Given under my hand this 20th September, 1856. SARAH PITCOCK.

GREAT TRIUMPH IN BITTERS.
READ—READ—READ!
Dr. J. Hostetter's Invigorating Stomach Bitters.
200,000 BOTTLES SOLD IN ONE YEAR.
THAT not only relieved, but actually terminate the diseases of Dyspepsia, Flatulency, Diarrhoea, Dysentery, Nausea of the Stomach, Gout, Constipation, and an effectual 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 evidences of the virtues of Dr. J. Hostetter's celebrated Invigorating Stomach Bitters. For irregularities of the stomach, produced by sudden changes from cold to excessively warm weather, [illegible] 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. [illegible] 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 is needed, and ere long these Bitters will be indispensable in every family. Since these Bitters have, for their medicinal virtues in all cases of Dyspepsia, Flatulency, Constipation, General Debility, &c., become so popular, and in such general use, many unprincipled persons have refilled the bottles with other vile preparation, and palmed it off for the genuine; and some are putting up an article represented to be the same. We advise all acquainted with Hostetter's Bitters to [illegible] none other, and to buy of none but respectable dealers.
Sold, wholesale and retail, by
BERRY & DEMOVILLE,
JO. G. BROWN,
G. W. HENDERSHOT,
H. G. SCOVEL.
And by Druggists and Dealers generally throughout the United States. Aug 12 [illegible]

P. W. MAXEY & CO.,
DEALERS IN
Tin Plate, Block Tin, Copper, Sheet Iron,
LEAD PIPE, WIRE, IRON AND TIN RIVETS,
PLUMBERS' TOOLS AND MATERIALS,
Marbleized IRON MANTLES, PARLOR GRATES,
Cook Stoves, Heating Stoves, for Wood or Coal,
Japanned and Common Tin Wares,
NO. 4[illegible], EAST SIDE OF MARKET STREET,
NASHVILLE, TENNESSEE.
☞ P. S.—We will keep constantly on hand Smith's Machines and Tools, being Agents for Peck Smith Co., Southington, Conn. P. W. M. & CO.
Nov 15, 1856-tf

PIANO FORTES, LOOKING-GLASSES, &C.
W. & R. FREEMAN,
DEALERS IN
Pianos, Melodeons, Window Shades, Artists'
Materials, Cabinet-Makers' Materials,
OIL TINGS, and
Engravings, French Window Glass, &c.
MANUFACTURERS OF
GILT MANTLE AND PIER LOOKING-GLASSES,
Portrait and Picture Frames. Inside Window Blinds.
No. 19, College Street, Nashville, Tenn.
Feb 18, 1857.

AYER'S CHERRY PECTORAL,
FOR THE RAPID CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, Whooping-Cough, Croup, Asthma, and Consumption
TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY. Take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.
FOR A COLD AND COUGH, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequently refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.
From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.
TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.
ASTHMA is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.
BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.
FOR CROUP give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.
WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.
THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.
FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.
For settled CONSUMPTION of the Lungs, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords relief, and not unfrequently cures patients that were considered past hope. There are many thousands scattered all over the country, who feel and publicly proclaim that they owe their lives and present health to the Cherry Pectoral
Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies [illegible] the community, have failed and been discarded, this [illegible] gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.
While it is a fraud on the public to pretend that any one medicine will infallibly cure—still there is abundant proof that the Cherry Pectoral does not only as a general thing, but almost invariably cure the maladies for which it is employed.
As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log-cabin of the American Peasant, to the palaces of European Kings.
The CHERRY PECTORAL is manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, consequently can be relied on as genuine without adulteration.
PREPARED AND SOLD BY JAMES C. AYER,
Practical and Analytical Chemist, Lowell, Mass.
Wholesaled by BERRY & DEMOVILLE
And Retailed by all the Nashville Druggists, and dealers in Medicine throughout the South.
Jan 8, 1857-4m

Important to Dealers in Iron and Nails.
SOUTHERN IRON WORKS.
JONES, LLOYD & CO.,
Paducah, Ky.,
MANUFACTURERS OF ALL KINDS OF
MERCHANT'S SHEET & BOILER IRON,
NAILS, SPIKES, &C.,
of superior workmanship and material.
☞ All orders addressed as above, will be executed with dispatch, and upon the most reasonable terms.
June 7, 1856—1y

A CARD.
HAVING just completed our extensive works for the manufacture of all kinds of Merchant Iron, Nails, &c., we desire to inform Dealers, Builders, Blacksmiths, &c., who need these articles, that they will always find a general assortment on hand, of the best quality and workmanship and at greatly reduced prices.
☞ We will attend to all orders promptly, by mail or personally, at our warehouse at the Rolling Mill.
June 7, 1856—1y JONES, LLOYD & CO.

HUGHES BROTHERS,
AMBROTYPE, [illegible] PHOTOGRAPHIC
And Daguerrean Artists,
No. 20, Union Street, Nashville.
AMBROTYPES, PHOTOGRAPHS, either plain or colored, and warranted as durable as any other style of picture. Daguerreotypes, Stereotypes, Crayon [illegible] or any other style of pictures taken at this establishment in the highest perfection of the art, and warranted to please.
Ambrotypes.
Although these beautiful pictures, or positives, were but recently introduced by the subscribers in this city, they have become so popular that we have, at a great expense, secured the services of a celebrated Artist from [illegible] to attend to this branch of the business exclusively.
Bring Along the Juveniles.
Children can by this process have their likenesses taken in a few seconds of time, and warranted to please or no charge will be made. Bring them along and have their likeness taken before trying elsewhere. Feb. 3, [illegible]

SCHOOL ADVERTISEMENTS.

Southern Female College,
"LET THERE BE LIGHT!"
LAGRANGE, GEORGIA.
JOHN A. FOSTER, Prof of Languages and Physical Science.
Rev. HENRY E. BROOKS, Prof. of Mathematics and Moral Philosophy.
Mrs. M. BROOKS, Teacher of English Branches.
Miss ELLEN BROOKS, Teacher of English Branches.
Mrs. S. J. CHAPMAN, Teacher of Primary Department.
Mrs. M. J. FOSTER, Secretary of the Faculty.
Prof. D. W. CHASE, Principal of Musical Department.
Prof. Oceana W. Chase, } Assistants Musical Department.
Miss Mary E. Chase,
Miss HATTIE WASHINGTON, }
Mrs. CHASE, Ornamental Work.
Mrs. ALLAN, Matron.
☞ The Spring session of this Institution has opened with the most flattering prospects. The number of pupils now in attendance is greater than it has been for many years. The Baptists of Western Georgia, who now own half interest in the College, are determined to maintain its standing as one of the first Female Colleges in the South.
For further information apply to the Proprietors.
JOHN A. FOSTER, } Proprietors.
HENRY E. BROOKS, }
Feb. 28, 1857—tf.

SEMPLE BROADDUS COLLEGE.
CENTRE HILL, DE SOTO CO., MISS.
FACULTY.
Rev. Wm. Carey Crane, A. M., President and Prof. of Languages, Belles Lettres.
Rev. C. [illegible] Professor of Ecclesiastical History, Sacred Rhetoric and Pastoral Duties.
Robert A. Higgins, A. M., Prof. of Mathematics and Natural Science.
R. B. Hammond, Tutor.
J. D. Adams, Principal of the Academic Department.
Stewards Department, [illegible] Lady.
General Financial Agent, Rev. W. W. Keep.
This College is twenty-five miles from Memphis, four miles from Bray's Station, on the Memphis and Charleston Railroad, in sight of the Tennessee line, and twenty-four miles from Hernando.
Two English; Three Academic; the Freshman and Sophomore classes, and one Eclectic class, were formed Monday, Feb. 24. Pupils received at any time if fitted for the class to which they aspire, except the Senior. Boys from 7 years old up; accommodations are received into the Preparatory Department; they will receive every attention from Mr. and Mrs. Payne in the Boarding House. Mr. P. will convey all pupils and patrons to and from the Railroad. Apparatus, and all the conveniences of a first class, University, are on hand and are being procured as called for. Modern languages and those studies necessary for commercial and agricultural will receive especial attention.
Terms.
Candidates for the Ministry and Sons of Ministers in active employment, dependent on salaries free for tuition.
Tuition Fees for all others, $12, $15, $20, and $25, per Session in advance.
Board, including fuel, lights and washing, $[illegible] per month, quarterly in advance. ROBT. WILSON,
Feb. 28, 1857—tf. Sec. of the Board of Trustees.

New Prospect Male and Female Academy.
THIS is a select School, located [illegible] as immediate interest in [illegible]
The next session commences on the Second MONDAY in January, 1857.
Male Department, - - - Mr. C. McLean.
Female " - - - Miss MARIA HAWK.
Music " - - - Miss M. L. RUSSELL.
The location is healthy Board, $8 per month, washing, fuel, and lights included.
Tuition from $8 to $20 per session. Music on Piano Forte $25 per session. No additional charges. Scholars to furnish their own books and stationery.
☞ Teachers were all born and educated in the South.
Jan 3, '57—6m

Bethel College, Russellville, Ky.
THE examination of the classes in the studies pursued during the present session will commence on the 28th of JANUARY. On the evening of the 28th of January will be the exhibition of the Junior class in oratory, which will close the present prosperous session of this Institution. About 100 students I have been received during the session.
The next session will commence on FEBRUARY 24, 1857.
The Institution offers substantial advantages to young men desiring a thorough course of mental training, or suitable qualifications for the practical duties of life.
The chairs are all filled with gentlemen of matured experience and of ripe scholarship in their respective departments. The Professor of Languages is a graduate of Halle University, Prussia. The Professor of Mathematics in the [illegible] of the books used in our Mathematical course.
A full set of instruments have been ordered at a heavy expense for the classes in Land Surveying, Civil Engineering, &c.
The discipline of the Institution is firm. The student will have work to do, and it is expected of him to do it [illegible] the Institution, and the [illegible] the Institution to an enlarged usefulness, for the healthful discipline, for the correct deportment and [illegible] of its students, and for the thorough scholarship, and the courses of its officers.
Expenses.
Tuition for Classes in College Proper, - - - $[illegible]
" " Preparatory Department from $16 to $[illegible]
Incidental expenses per session, - - - [illegible]
Good boarding can be had in the most private families for $[illegible] per month.
No student will be registered and admitted to class until the tuition fees are paid, and no deduction will be made except for protracted sickness.
For farther particulars, address the President R. T. Bristow or R. H. CALDWELL,
Jan 8, '57—tf Sec. of the Board of Trustees.

Cherokee Baptist College,
CASSVILLE, CASS COUNTY, GEORGIA.
Incorporated 1854.
Under the control of the Cherokee Baptist Convention.
THE next session of this Institution will commence on MONDAY, January 12th, when the new and elegant College Building will be ready for the reception of students.
THE COLLEGIATE DEPARTMENT,
Provides for a regular College Course of four years, and also for the instruction of students who desire to pursue select course.
THE ACADEMIC DEPARTMENT,
Affords the usual facilities for acquiring an English and Classical education. Those who desire to pursue a Classical Course in the College, can, with diligence, complete the preparatory studies in two years.
Terms,
For Ten Months, to be invariably paid in advance, from the month of entrance to the close of the session, at the following
RATES:
Collegiate Department, - - - $[illegible]
Academic " - - - [illegible]
Incidental Expenses, - - - [illegible]
Stationary, - - - [illegible]
Regular price for board and washing $10 per month.
Books supplied at New York prices.
FACULTY.
Rev THOMAS RAMBAUT, Chairman and Professor of Ancient Languages and Mental and Moral Philosophy.
Rev. W. H. ROBERT, Professor of Mathematics and Natural Science
JOHN B. S. DAVIS, Professor of Belles Lettres.
W. H. SULLIVAN, Tutor.
The Institution has been under successful operation during the year 1856 with seventy six students, and its success is no longer doubtful, but certain—we have an intelligent and competent Faculty, moderate terms, and a highly moral community [illegible] secure the approbation of patrons. Mark well. Full tuition and board is $130 or $135
For Catalogues apply to Chairman of the Faculty or to the subscriber, JOHN [illegible]
Cassville, Ga, Jan, 1856. Sec'y B. of Trus.

JUDSON FEMALE INSTITUTE.
FACULTY.
R. S. BRONSON, A. M., Principal and Professor of Ancient Languages, and Mental and Moral Science.
R. I. C. SWEENY, Professor of Mathematics and the Natural Sciences.
JULIUS ERICKSON, A. M., Professor of Vocal and Instrumental Music.
Miss MARY R. SHERMAN, Presiding Teacher [illegible] in the English Branches and Wax Work.
Miss LOUISA DAWES Instructor in Botany, Linguistics, and Ornamental Needle Work.
Miss ELLEN A. BAKER, Instructor in French and in Drawing and Painting.
Miss SARAH ROOT, Instructor in Music.
" FRANCIS ROOT, " "
" LUCY A. MASON, " "
" SARAH GULLY, " "
" MARGARET J. SHERMAN, Instructor in English Branches.
" EUSTATIA F. PIERSON, " "
" ELIZA C. INGERSOLL, Teacher of the Preparatory Department.
Governess—Miss EUSTATIA F. PIERSON.
Matron—Mrs. ELIZA WELDON
Steward WILLIAM HORNBUCKLE, Esq.
☞ The next Session will open on WEDNESDAY, 1st day of October, and continue nine months.
☞ Circulars containing information respecting Course of Study, Rates of Tuition, and the general Regulations of the Institution, will be furnished on application to
R. S. SHERMAN, Principal.
Marion, Ala., Sept. 15, 1855.—tf

[From the Watchman and Evangelist, Louisville, Ky.]
THE TEMPERANCE MANUAL.
THIS is the title of a neatly printed and handsomely bound volume, containing 170 pages. It contains the history and statistics of the following orders: Good Templars, Sons of Temperance, Temple of Honor, and Temperance Watchmen, in addition to which is the history of Prohibition in several States, and a number of popular temperance songs. The author has also furnished us with the funeral ceremony of the Good Templars, and the form of dedication of halls. We consider this an invaluable work to the friends of temperance who wish to be enlightened in regard to the great temperance movements of the day. We especially recommend it to the order of Good Templars. Brother Mills is an officer of the National Lodge, also G. W. S. of the L. dge of Missouri. There is no man in the order better qualified, or who can [illegible] better facilities for a publication of [illegible] it contains the only funeral ceremony ever published, and the only complete history of the rise and progress of the order; which makes it almost absolutely necessary for every Good Templar to possess this work.
Published by R. H. MILLS, St. Louis, Missouri. Full imitation morocco, gilt sides and edges. [illegible] 38 cents.
Brother Mills is also publisher of the "Good Templar," a monthly magazine, which we recommend to our readers as interesting, instructive, and cheap publication [illegible]
☞ Christian Advocate copy.

CRAIGHEAD & MICHIE,
DEALERS IN
HARDWARE AND CUTLERY,
No. 33, Public Square, Nashville.
TO enable us to sell Goods at low prices, all accounts for our goods purchased on credit, shall be considered due when the articles are delivered, and payment to be expected when the accounts are presented.
January 11, 1857—1y.

WHOLESALE AND RETAIL
MILLINERY ESTABLISHMENT,
No. 28 Union Street, Nashville, Tenn.
A. CROOKER,
IS now receiving his Spring stock of MILLINERY & GOODS. His stock being the largest kept in [illegible] chants and Milliners will do well to call on him.
The public can rely upon being honestly [illegible] does business in his own name.
march 21, '57—3m

SBAGO, ABBOTT & CO.,
WHOLESALE COMMISSION MERCHANTS,
CORNER OF FORSYTH AND MITCHELL STREETS,
Atlanta, Georgia.
Feb 14, 1857.