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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OUR PULPIT

Christ's care of His Disciples—A Sacramental Meditation.

BY THE REV. C. H. SPURGEON.

"If ye seek me, let these go their way."—John xviii. 8.

WE need but hint at the circumstances under which these words were uttered. Our Savior was in the garden with his disciples; a multitude commissioned by the high priest came to seize him; he goes boldly before them, and asks them, "Whom seek ye?" They reply, "Jesus of Nazareth." At a breath they fall backward to the ground, and ere they can raise themselves, Jesus speaks—"If ye seek me, let these go their way."

Now, in a very simple manner, I shall try, first of all, to draw a few thoughts from this occurrence; and then, secondly, to bring out a great truth which I think is foreshadowed in this utterance of our Redeemer.

I. THE CIRCUMSTANCE itself.—Our Savior said: "If ye seek me, let these go their way."

1. Now, in this circumstance our Master provided for our enlargement to die. For this word of his was a mandate so powerful that none of the disciples were seized; much less put to death. There was Peter, who had drawn a sword and cut off the ear of the high priest's servant. We should naturally have expected he would have been seized at once, or smitten to the earth; but so powerful was the command of Christ that not a finger was laid upon this hasty-tempered disciple. Peter and John went into the hall afterwards—each were, into the very teeth of our Lord's enemies—and accepting a few jokes and jeers, they were suffered to go on their way. You John did more than that: he went with the mass of the spears of the Roman soldiers, and stood at the foot of Christ's cross, and wept; and yet not a finger was laid on him, nor any one of Christ's disciples—not for want of will, for, I am remember, they seized a young man who left his garment and fled naked, supposing him to have been a disciple of Christ. This shows, then, the power of Christ's mandate—that in the hour of darkness not so much as one of his disciples was maltreated, but all were suffered to go their way. If Christ, then, by his simple word, delivered his disciples, how much more could he have delivered himself! And in his not doing so, you cannot fail to see how willing he was to die. One word throws them to the ground; another word would have hurled them into the arms of death.—But our Savior would not speak the word which could save himself, for he came to save others—himself he did not save.

There is something very courageous in the Savior's saying, "If ye seek me." You know when Adam sinned, God had to seek the culprit; but in this case, when Christ stood as the Surety, instead of being sought he seemed to seek his enemies, as if he were not so much their seeking him as his getting them; for he had come into their very teeth to die. Our blessed Lord was well acquainted with the circumstances of his own death. He sat at the table at the Lord's supper on that memorable evening. Why could he not wait there and be seized? But no; therefore the "Lion of the tribe of Judah" stens out lest the Bear against his mastiff. He does not want to be attached; but goes forth to meet death, to give himself up for us. Scarcely any martyr has dare such a deed as this. God has helped them to die, when they have been delivered into the hands of their enemies; but our Savior goes to his enemies, and says, "Here I am: if ye seek me, I have come; I give you no trouble to search for me; there is no necessity to hunt through the length and breadth of Jerusalem to find me out, here I am; if ye seek me I am willing to die; take me, I have no opposition to make. 'If ye seek me,' all I have to say is, 'Let these go their way;' I am willing enough to die!" Learn, then, Christian, the willingness of thy Master to suffer for thee. He was so unwilling Friend—Then last honor of sometimes money of a friend, and when thou has taken it or sum it was a grief to take it, for he looked upon thee as a beggar, or even as a robber who had demanded most of him. Yet when thou takest Christ's honor, there is this great consideration with them, that they are all given willingly. That blood, then drinkest, and that flesh thou eatest is no debt of a strained behoveness, but the voluntary gift of the munificent heart of Jesus to thee and to thy brethren. Behold, then, in the willingness of Christ to suffer for thee. You must bear with me if I have a number of different reasons to give you: and I think they are all in the text, and I wish to bring them out.

2. In the second place, upon the very face of this text, we read the care of Christ recorded his word, "If ye seek me, let these go their way."—Oh! the tenderness of the Savior's heart at that moment. A friend in trouble is frequently forgetful. Expect not a man in his grief to remember you: the heart is then so full of its own bitterness, it hath no time to remember others. I would pardon any man for not knowing me in the trouble of my soul. I would easily forgive my friend for forgetting anything when loaded with grief and suffering. And surely, believed, we might have thought it not hard of Jesus if he had forgotten his disciples in the hour of grief. But such tender kind his heart is, "If ye seek me, I say nothing about how you should treat me—but let these"—Oh! there was the only case he cared about—"let these go their way." Like the mother in the snow-storm, who takes off her own things to wrap around her only shivering babe. What cares she though the blast should not her frozen cheek, and though her way be frozen flowers, if not make her lives!—And her first thought after she is rendered to consciousness, when she had been well-nigh numbed to death, her chafed to life by kindness, is concerning that babe. It was even so with Jesus—"Let these go their way."

"Now, though he reigns exalted high,
His love is still as great;
Still he remembers Calvary,
Nor let his saints forget."

They are all crucified, all borne upon his heart, and still cared for. Therefore thou art cared for, thou lamb of the flock; thou art cared for, thou sheep-in-wolf; thou art remembered, thou desponding one; thou art regarded with the eyes of love, thou timid Christian; though thou stumblest at every stone, yet thy Savior, love a stumbleth not; thou wandereth from the fold, he remembered his dear sheep in his heart. Behold!

3. In the next place, learn from this incident our Master's wisdom. What he said, "Let these go their way," there was wisdom in it. How? Because they were not prepared to suffer, and it would have been unwise to have allowed them to suffer then, if they had not been prepared; for if they had suffered then, it would have been thought that at least they shared the honor of our redemption; therefore Christ would have none but thieves upon the mount of doom, lest any should suppose that he had a helper. He did tread the winepress alone, and of the people there were none with him. Besides, they were but infants in grace; they had not received the plenitude of the Spirit; they were not fit to suffer. Therefore Christ said, "If ye seek me, let these go their way." These raw recruits must not yet bear the brunt of the battle; let them pass on, until by a long experience and by great grace they shall be made mighty to die, and shall each of them in their turn wear the crown of martyrdom. But not now. Christ spared his people at that moment, since it would have been unwise to have suffered them to die.

4. Again, Christ's care, from your Master's example, the duty of putting yourselves in the way of suffering when you can save your brethren. Oh! there is something in the spirit Christ manifested in putting himself first. "If ye seek me, let these go their way." It is a spirit we ought all of us to catch—the spirit of heroic self-sacrifice for the church's sake. The mass of professors say, "Let me go my way, seek another;" but if we were what we should be, we should say, "If ye seek me, let *these* go their way." How many of us would be ready to escape martyrdom, and allow our brethren to be burned? But that were not the spirit of our Master. How frequently you are ready to allow opprobrium and shame to fall upon the church if you can be screened yourself! How very frequently you will allow a brother to perform a duty with inconvenience which you could do without any trouble to yourself! Now, if you were like your Master, you would say, "Let these go their way;" if there should be sufficient ground, let me suffer; if there be duty, let me do it; let others escape; let them go off free; lo, I will give myself a willing substitute for them in this matter." Oh! we want everywhere more of this spirit to be able to say to the poor saint, "Poverty is working thee, I will in some degree bear the inconvenience that thou mayest be screened. Thou art sick, I will watch thee; thou art naked, I will clothe thee; thou art hungry, I will feed thee; I will stand in thy stead as far as I am able that thou mayest go thy way." "Ye seek me, let these go their way." And now I come to notice,

II. THE GREAT DOCTRINE WHICH THIS LITTLE INCIDENT SEEMS TO FORESHADOW.

Will you please to observe the next verse to the text? "That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." If I had quoted this you would have told me it was a misquotation; you would have said, "Why, my dear sir, that has nothing to do with their going their way or not." Ah, but you do not know; God's Spirit knows how to quote, we do not. Very often we quote a text which we think is exactly adapted and pertinent to the point which it has nothing to do with the matter; and often the Holy Spirit quotes a text which we think subject. Why, this was the occasion of Christ's deliverance, which he would through eternity remember to all his children. Inasmuch as he then said, "Let these go their way," it was *the foreshadowing, the picturing, of the great deed of substitution* whereby Christ would be able to say, "Let these go their way, if ye seek me."

Now, this is to the point, if we look at how Christ treats his people in providence and at the bar of justice. In providence it has always seemed to me as if Christ had borne the brunt of Providence, so that now all things work together for good. When Christ came into the world, he did, in spirit, say something like this—"Ye beasts of the nest, ye are against my people; come, now, be against me; and then let these go their way." "I will make a covenant with the beasts of the field that they will be at peace with them." Stones, ye are enemies to my flock; now take me for the Substitute, and be at enmity with me; and then it shall be written, "The stones of the field shall be in league with them." Christ, as it were said to Providence, "Thy black and bitter face shall look on me; thy quiver, full of fiery darts, shall find their target here in this my breast; they dread apostle shall be seen by me;" not "Let these go their way." Now, Providence has inflicted its evils on Christ, and has now only good for God's people. "What! sir, only good?" you say, "Why, I am poor, I am sick?" Yes, but it is only good; for that is good which worketh good. "All things work together for good to them that love God." Saith Christ to kings, "Touch not mine anointed; do my prophets no harm." He speaks to trouble, to trial, to grief, to sickness and to peril, and he says, "Ye have sought me; now let my people go their way."—We scarcely never have had the psalm,

"He that hath made his refuge God,
Shall find a most secure abode."

if Christ had not died. The only way you and I can get a refuge is by Christ's having the brunt of our troubles. What if a shield earth me? Yet it only saveth me by bearing the blows itself. The shield doth, as it were, say to the sword, "If ye seek me, let this warrior go his way." So Christ, our shield and God's anointed, bareth the brunt of Providence, the evil and the woe thereof; and he saith now to the mysterious dispensations of God, "Let these go their way." Never, never spoke ill to there, but only good.

The other thought is, *Christ has said this of his people in the way of justice.* Before the throne of God, fiery Justice once drew his sword, and went out after sinners to find them out, and to cast them into the pit. Its sword thirsted for the blood of all that had sinned; but there stood a chosen multitude, preserved by love and chosen by grace; and Justice said, "They are sinners; I will have them; I will sheathe this sword in their bosoms, for they are sinners, and they must perish." Christ came forward and said, "Whom seek ye?" "Sinners," said Justice. Said he, "They are not sinners; they were once, we may see right now, clothed in my righteousness; if you seek the sinner, here am I!" "What!" said Justice, "art thou the sinner?" "Nay, not the sinner, but I am the shepherd who finds; all the sinner's guilt was imputed to me; all the sinner's guilt is still upon me. Justice, smite me!" Justice smote him; and the Savior, as the sinner's substitute, takes me!" And Justice accepted the substitute; took the Savior, crucified him, nailed him to that cross whence agonies to night you will commemorate. Then Jesus cried in that hour, "If ye seek me, let these go their way!" Who are they that are to go their way? Why, the very sinners whose way was iniquity, and whom God would have been unjustice, if the curse had not been laid upon the head of Jesus. "Let these go their way." Oh! that sentence. I had never known its sweetness till I knew the Lord; but I knew its power. How was that? Why, long before you know the Lord, you have something of the blood of Christ in power on you. How so?—Why, don't you know it is a fact that,

"Determined to save he watched o'er our path,
While Satan's blind slaves sported with death!"

And so some of the benefits of Christ's blood were ours before we knew Christ and before we loved him; and I think the reason why I was not damned before I knew the Savior was this: he said, "Let him go his way; I have died for him." You would have been in hell these twenty years, saint, for you were then unregenerate; but God said, "Let him go his way; if ye seek me, sinner though he be, he shall go his way;" and now when gloomy fears arise, and dark thoughts roll over our bosoms, let this be our comfort. Sinners we are still guilty and vile; but the same voice says, "Let these go their way." It is the "let" of command; and was one hinder when God letteth? "Let these go their way." You are going up the hill of difficulty. There are the two lions at the top. Christians remember this, "Let these go their way." You will go into Giant Despair's dungeon; here is a key that will fit the lock—"Let these go their way." You will be tumbling in the Slough of Despond. Here is the stone to put your foot on to get out. "Let these go their way." What for? Because they pray? No. Because they serve God? No; the mandate was given before they did either the one or the other. "Let these go their way," because Christ died in their stead. The day is coming, and shall soon be here, when you and I shall stretch our wings unto the land that is very far off. I think I might picture in my imagination the soul when it has left the body. The believer speeds his way up to his native city, Jerusalem, the "Mother of us all." But at the gate one standeth; and he saith, "Hast thou a right to admission here? It is written, 'He that shall dwell on high must be a man who shutteth his ears from hearing of blood, who teroeth away his feet from doing evil, whose hands have not been stained with bribes.' Art thou such a one?" "Ah!" saith the soul, "I hope by grace I have been made so; but I cannot claim to have always been so, for I the chief of sinners am." "Then, how is that thou cannest here? This gate hath no admission to those who have sinned." Suppose the angel is thus parleying. I hear a voice crying "Let these go their way;" and forthwith the gates of heaven are opened and every soul for whom Christ died doth enter into paradise. "If they seek me, let these go their way."

Come, saint, come up this simple meditation by looking yonder. See Christ, with justice, vengeance, wrath, all seeking him. Lo, they have found him: they have slain him; he is buried; he hath risen again. Oh! see them seeking him; and sit down at his table, and think, "When they sought him they let me go my way." And what a sweet way it is! I am allowed to come to his table and to hold fellowship with Jesus. Why? Because they sought him. I am allowed to have a good hope through grace; "I know that when this earthly house of my tabernacle is dissolved I have a house not made with hands, eternal in the heavens." Why am I to go that way? Why?—Because they sought him and found him. Else where had I been now? My place might have been on the ale-house bench, or in the harlot's brothel; I had been sitting perhaps, in the seat of the scorner. And what would have been my prospect? Why, a place might have been mine in hell—a place amongst the damned fiends, and the howling spirits of the lost; but I now tread the paths of righteousness and the ways of grace.—Oh, let me remember why I do it. It is because they sought Thee, thou precious Lord of mine.—They sought Thee, my dear Redeemer and my Lord; they sought thy heart, and broke it; they sought thy head, and crowned it with thorns; they sought thy hands, and nailed them to the tree; they sought thy feet, and pierced them; they sought thy body, and they buried it. And now, seek me never so much, the roaring lion never can devour me; never can I be rent in pieces, never can I be destroyed, for I carry with me this sweet passport of the King of Heaven. "Let these go their way." Oh, child of God! take this with thee for thy passport every where. When men travel abroad they carry with them a permit to go to this town and the other. Take this; and when unbelief stops thee, draw this out and say: "He hath said, 'Let these go their way.'" And when Satan stops thee, hold to him this—'Let these go their way.' And when death shall stop thee, take out this sweet permit from thy Master—"Let these go their way." And when the throne of judgment shall be set and those standest before it, plead this sentence—plead it before thy Maker—"My Master said, 'Let these go their way.'" Oh, sheering words! I could weep them all out; but I will say no more. I hope you will enjoy them at the Lord's table.

For the Tennessee Baptist.

A Timely Reproof.

A YOUNG lady, near this place, a few Sabbaths since, asked her father (a member of the Baptist church) if she might go to church; when she heard him quickly respond, that the weather was too inclement for her attend to church that day.

She said "father, I suppose you know best what I ought to do, but I know that you have allowed me to attend parties when the weather was much more inclement than it is to day."

Now, brother Graves, allow me to make a few remarks to the readers of the "Baptist" in regard to the above subject; though not that I think the readers of the "Baptist" are guilty of tolerating any such thing as the one above named, but I am aware of the fact that it is a growing evil and should be silenced at once. It is thought to be a measure of much pleasure, and but little or no harm, for the young people of the present age, and even sometimes members of the church, to attend these little institutions gotten up in the present age called "play parties." When I say, it is thought to be "a measure of much pleasure, and of but little harm," I mean by those spoken professors of religion without the world mean than the blessed cause they have espoused.

Such individuals seem to have forgotten that injunction of God's word, which exhorts its votaries to "love not the world, neither the things of the world."

Well, now it remains for us to decide, whether such things as "play parties" are of the world or not. The question then arises, Does the Bible authorize such things? We answer negatively. Can professed members of the church of Christ see allowed, if not to say such things, when they are so strictly commanded in a little word in "let their light shine before the world that they seeing their good works may be influenced to glorify their father who is in heaven." Being assured that it is wrong to indulge in any thing which is not calculated to elevate the principles of christianity in the mind of the rising generation, we should repudiate ungodly things as "play parties." But now some one will ask how are we to put them down? I answer, by refusing to let them be held in our houses, or allowing those who are under our control to frequent any such places.

I shall desist making any further remarks now, hoping that what I have written may influence others to speak and write upon this subject who are much better qualified to show the evil influences exerted by such "fandangoes" than myself.

May the Lord speed the time when all such evil practices as the above named, shall be seen to the gulf of darkness, from whence they took their origin, is the prayer of your brother in Christ.

A. B. MILLER.

Hodgenville, Ky., March 12, 1857.

What does Woman Owe to the Bible.

LOOK, if you please, into yonder quiet room. In it an easy chair, by the warm fire-side, sits one pale and weak form recent suffering. Mark, also, the attentive and considerate air of all who approach her. Surely, in that household she is beloved, honored and respected. Listen! A low wail is heard, and from a couch, near at hand, the nurse carefully lifts a female infant.

Yes, a daughter has been born to that house. How the mother's heart yearns over it, her precious babe, and her husband, the citizen and father. Care you to know how he regards it, you have but to notice for a moment the delicate tenderness of his manner towards the beloved invalid, and the look of parental fondness with which he regards the nondescript bundle in the nurse's arms, to see that his heart is gushing with love for the helpless being dependant on his exertions for protection and support.

A new link is added to the chain which bound him to his affectionate wife, a new tie to the chords which fasten him to earth—another star hath peeped above his horizon—another flower hath bedded in his home parterre, to blossom and bear fruit for all eternity. Love, awe, and gratitude struggle in his soul as he gazes on the helpless innocent, and if there be not so much of pride in its birth as if it were a son, surely there is more of tenderness.

Look again, far away to a distant land across the ocean-wave,

Where the rivers are rolling o'er bright sands of gold,
And the mine teem with gems and with treasures untold,
Where the Orange, and Citron, and Cocoanut green,
Thro' ages on ages embellish the scene,
Where the Mango-tree grows and the tall, stately Palm
Droops her long graceful leaves in the still summer calm,
And sweetly complaining to greet the mild moon,
The Bulbul is warbling her sonnet in tune,
Mid the perfumes of groves and of Ganga's wild shore,
Where each fragrant forest of blossoming spray,
Is tuneful with warbling, by night and by day.

'Mid this chaos of beauty, this profusion of delight, the same event hath happened. A daughter hath been born to the bamboo dwelling in the valley.

But, not as before does the affectionate husband greet with anxious solicitude the partner of his life. The father looks not with parental fondness upon the helpless form that has unwittingly entered his house. *This* heart feels little response to the wail of that young life. *'Tis but a daughter!*

It can bring no honor to the family name, can acquire no reputation, nor extend the renown of her kindred. She must live, only as a slave to the will and caprice of others, her own individuality completely merged in that of the opposite sex. Born to unresisting submission as daughter and sister, her subjection is, if possible, more complete when she becomes a wife, so that she knows no freedom of thought or action from the cradle to the grave. Glowing is the entrance of the unconscious little one into the dim portals of indefinable existence, and unloved, almost unheard for, it treads the shadowy mazes of approaching futurity. Even the mother, as her eye rests on the smiling babe, while the wellings of maternal love flow over her untaught spirit, mourns and must mourn for the unconscious little one that draws its life from her almost unwilling bosom; for well, too well, she knows all the suffering to which her sex has been and still must be subjected.

Were I to ask what has caused this exceeding difference in the two events to which I have called your attention, the ready answer would be the same from each and every lip, "The Bible. We have it, but then, in that land of beauty its teaching are unknown. God's word hath wrought the change." 'Tis even so.

The religion of the Bible is the only that allows to woman a soul, making her man's social equal here, and a sharer of his glorious hereafter.

Says some writer, (do not just now remember who, "Eve was taken not from Adam's head to rule over him, nor from his foot to be trampled upon, but from his side to be his equal, under his arm to be protected and near his heart to be loved. How beautifully this expresses woman's position among an enlightened, christian people.

But let us turn our contrastion to another scene in which woman is the past interested participator. In our own dear, privileged land, is the torch of Hymen lighted. The altar is ready. The incense is burning in the mazed censer and she offering, the orange-wreathed bride is before it, happy in the consciousness of being and being beloved. Beside her stands he whom she has chosen as her life-companion, her second, dearer self, strong in his manly beauty and gazing upon her, as she utters these willing vows of love, as if earth hath nothing in her wide dominions so inexpressibly precious as the treasure he is about to call his own forever. Who shall tell of the bright love-dreams their blissful hearts are fondly weaving! Months, it may be years, they have long and intimately known each other, and when attracted by mutual sympathy they gave their troth-plight, it was not blindly, unknowing and unknown, but in the face of heaven, feeling that they could love and cherish in sickness and in health, could be true and faithful as adversity as well as prosperity—yes, that life, itself, were valueless without the presence and companionship of the loved one.

But oh! not so in that Baptistic land of which I have spoken. No acquaintance is formed. No pleasant chats by the family fire side, no delightful walks or rides, no social interchange of thought and opinion, no personal knowledge of each others' character, disposition, or appearance. A price is paid, more or less according to the wealth and reputed claims of the bride. A negotiator is selected to make the necessary arrangements, and the marriage is solemnized, not as with us in the house of the bride's father, but in the bridegroom's.

Till that time she knows her own home for that of a stranger, they never meet. Never once get a glimpse of each others countenances. But he has been represented to her by the conductor of the affair as the embodiment of all perfection. His brow is fair as the cup of the water-lily, his lips are like the scarlet blossoms of the Pomegranate, his eyes rival the diamond in brightness, and his teeth are like the pearls of the Indian river. He is tall, straight, and graceful as the Palm-tree of the wilderness, his form swift and agile as the antelope of the hills, and he is strong as the tiger of the jungles.

Carefully locked in her palanquin, she goes, for the first time to behold the countenance of him to whom she is to give her unqualified, life-long allegiance.

What fears, what anxiety, must find a place in her bosom during that lonely, silent, but momentous journey!

The key is turned in the door of her palanquin and for the first time they stand face to face. What sad sager, yet timidly appealing glance must be that of the assumes face that is thenceforth to take its impress of thought and feeling from his dictation.

A moment suffices. If her appearance is not to his taste he may slam the door in her face, and insulted and degraded send her back to her parents, and another come to his fancy may take the place she was intended to occupy. But for her, no choice is left. If he says, "come," she cometh, but if "go," she goeth. For her there is no alternative. What if she may have been deceived? What if, instead of the image of manly beauty that was presented to her youthful fancy, she finds him old, decrepid, ugly, ill-tempered or deformed, or all combined, she must be his wife, if he say so,—no, not wife, for that is a sweet and tender name, but his most submissive slave. He hath bought her, paid for her, she is his, and must yield to his bidding.

She must never, no matter how weary, presume to sit in his presence, nor eat till he is satisfied, must be ever attentive to the multiplicity of his real, or fanciful wants, and as if it were not enough to be a menial physically, must, at least in appearance, subject the very faculties of her soul to his caprice and whim. Self-abnegation, perfect and entire, is the only proper creed for a wife. To contribute to the gratification of her husband and master, is the most meritorious act she can perform. No matter how unfeelingly he may treat her, no matter how vile in his character, how offensive in his appearance, or disgusting in his habits, she is to behold nothing in him but excellence. Be he what he may, or will, it must be her pride that she is his, she must delight in his accomplishments, real or pretended, listen with reverence to his learning when he discourses and bow her head in awe and veneration for his wisdom when he condescends to instruct. In his presence she must ever rejoice, or seem to, and must always retain, herself beneath, and subordinate to, his will. Yea, she is to comply with the rules of Israel as upon a glorious embassy. I am for union, real, *lasting* union, among *all true hearted Baptists*, who love to walk in the old paths traveled by our fathers. Brethren, speak out and let us hear from you.

Yours in peace and union,

A. A. SANDERS.

For the Tennessee Baptist.

THIS age is fraught with important issues concerning the weal of God's dear children, and it behooves every lover of Truth to be at his post, and to keep a "sharp look out" for "news from a far country," as well as to watch with vigilance the operations of the errorists of our own land. For in a Republic like ours, every teacher among schismatics, assumes as many different positions as Proteus had shapes, accommodating himself and his theory to the caprice of public opinion. If it is popular for him to deliver political lectures under the holy sanctity of religion, he mounts the rostrum of politics, and rides, at full speed, on the tide of a furious excitement, vociferating loudly in favor of his favorite hobby. Alas! how many dead weights how clog the car of salvation, rendered such by the political proclivities which they have unduly manifested within the last two or three years! Such men, instead of reaching the summit of their hopes, vanity and ambition, have found out, and are finding out their true dignity is to obtain, as a reward for their embarking in a politico-ecclesiastical crusade against the South, a standing among such dignitaries as McFarlin, Brownlow, &c.

Another class of false expounders appears on the stage, claiming to teach the way of life, but having moulded their sentiments in the school of latitudinarianism, instead of their instructions making wise the simple, they render "confusion worse confounded" by the obfuscations of their clashing of opinions, and their multitudinous contradictions present them to view as unsafe exemplars of Bible truth; and yet they do not call without a response from the giddy throng who travel the "broad road." This class of preachers address not the judgment, but puff away with an ad captandum sophistical argument, dethroning reason and enthroning error as a harmless thing, provided a man thinks it right. Alone to man's teacher in Israel, and talk of the distinct peculiarities seperating the church from the world; intimate to him the unchangeable purposes of God; declare the doctrine of man's total depravity; utter in his ear the doctrine of divine necessity; acknowledge the teachings of unmaing grace; speak to him of God's free, eternal, and saving election; talk to him of works not being meritorious in the way of salvation; cut off the creature from boasting, by uttering that time-honored sentiment revealed from heaven, display ing to the sent the final perseverance of the Saints, through grace, to eternal glory; preach to him, on Lord, one Faith, one baptism, and consequently, a strict communion; claim a succession of immersed believers, from the Apostles to the present day; assert that the Baptists are that—and tell him this body of disciples has, in all ages and all climes and among all nations, maintained among themselves religious liberty, and from them the tribes of earth have caught the gleaming fire of civil freedom; announce to him the fact that we are the only unmixed communion of believers in the truth of God; declare that we only have a right to administer in "word and to doctrine;" that we hold the keys of the kingdom, and it is ours to judge of the qualifications of applicants for membership therein; that we priority superiority or substantial heavenly charter to our teacher; that one is our Master, even Christ; that the church or congregation of baptized believers is the only court or council known in the New Testament Scriptures for the adjustment of difficulties; tell him the man who teaches anything else is sinning in bringing in dangerous and even damnable theory; that for the support of our views we have been gone with ably interpreted and most crudely perverted by every branch of Anti-Christ, from the Papists down to Campbellites, Mormons, and which last crucified a mark or image of the seven headed, ten horned monster, whether under the forms of Episcopacy or Presbyty, Presbyterianism, or any other form of Protestantism; that no system of man-made theology is consistent with the Bible, because its canons are laid forth and enforced, wherever they have the power at their command, by the sword or the strong, but scaless arm, of secular authority; that our principles address the intellectual conclusions and enlightened judgment of mankind; that we are the light of the world set on a hill; that the great principle of spiritual religion calms us, and finding a thrilling response in every human bosom on earth, forbids, or at least ought to forbid, any of our numbers enlisting in any of the secret societies of the day, whether for religious, political, moral or benevolent purposes; all which is hid in another, one, any, and all of the foregoing truths, and you are immediately set down in the consciousness of his brotherly spirit, as a narrow minded bigot, rigidly austere and too precise in matters of religion, just because you will not admit his hydra headed errors, instead of hell and annihilation in the Sea of Rome, a place and authority equal to the patriarchs, prophets and apostles of God.

JOHN H. D. CARLIK.

A Song—Dreamed.

Bro. Buck explains the origin of this song.—Ed.

On the night of December 8th, 1856, I dreamed that I was holding a meeting of days in a country place, to which two plainly dressed and holy brethren, said purely strangers, came; and each of them sang, at different times, the same song. The first line of each verse, the sentiment and the tune of which, (which I had never heard before) I learned perfectly in my dream. Rising early the next morning, I wrote the song as follows, and calling my daughter, we sang it over several times before breakfast:

O, come and sing along with me;
Sing the glorious mystery;
God incarnate comes to earth—
Angels sing the Savior's birth.

O, come and sing along with me;
Sing the Savior's agony;
O, the bloody sweat and tears,
Cries of anguish, earnest prayers.

O, come and sing along with me;
Sing the Savior on the tree;
Sing the glorious crucified—
How Messiah bled and died.

O, come and sing along with me;
Sinner, sing his love to thee;
Sing—He died that you might live,
And your heart to Jesus give.

O, come and sing along with me;
Sing the glorious victory;
Jesus [illegible]
Leaves the tomb to heaven to death.

O, come and sing along with me;
Sing the glorious world I see;
Where our mass Savior reigns,
With the purchase of his pains.

O, come and sing along with me;
Sing the glorious company,
Who surround the throne above;
Wash'd in blood and robed in love.

O, come and sing along with me;
Sing the song the ransomed play—
Glory to the Lamb of God,
Who redeemed us with his blood.

O, come and sing along with me;
There we'll sing eternally—
Glory, glory to the Lamb;
Glory to the Three in One.

W. C. BUCK.

For the Tennessee Baptist.

Difficulties to be Solved.

WILL brother W. C. Buck or yourself remove these difficulties? I have been reading W. C. B.'s views of the humanity and divinity of Christ, and have failed to become satisfied that he is correct in every particular. It may be that I do not understand him fully in the positions he has taken. If I do understand him, he has taught that Christ has no human spirit, but merely a body of flesh which came down from heaven, or was incarnated, (so that Christ is not a creature in any sense), and which was vitalized by divinity. Do I understand him here? If so, it seems to me that Christ should hardly be called the son of man, or rather the man Christ Jesus. For a human body is not a man. It takes the body and the spirit to constitute a man. In fact, if the body be the man and philosophy be correct, there were men, (instead of only one man) more than eighteen hundred years ago, appearing one after another, and each one claiming to be the man Christ Jesus. Philosophy teaches that men of years have not the same bodies now which they formerly had. If be with men generally, why not so with Christ? But with those who have spirit as well as bodies, there is a personal identity, which changes not, although the body may change some so often, and even decay—return to dust. Our bodies, however, are not an essential part of ourselves. If this were so we would not be the same identical individuals now that we were ten years ago, for we have not the same bodies and yet we are conscious that we are the same. Some of our readers, responding to philosophical points or teachings, have inhabited as many as five or six successively different bodies, and yet they know that they have the same personal identity that they had in childhood. Why should not Christ be a perfect man as well as a perfect God, so as to be a mediator between God and man? Could not the Holy Ghost cause the existence (in union with the divinity of Christ so as for their personality to be divine) of a human spirit in the human body that was made of the virgin Mary, as well as to cause that body non existent to appear in union with divinity, independent of the ordinary laws of nature? Is anything too hard for God? Is not the violated law in Christ's case as a mortal man as well as a human body? Could any [illegible] satisfying in Christ, short of the sufferings of a fallen and holy God? Did not the law say the soul that sins, it shall die? Then the soul of a human being as well as his body, is immortal, and must of course be immortal? Did not Christ suffer death as well as in nature? Did his death [illegible] his human soul could atone to knowledge in the court? Did he not say our soul is exceeding troubled, &c. J. H. D.

☞ A lady, who is competent to instruct in English, French, Drawing and Embroidery, desires a situation in a Seminary. Satisfactory references given.

Address Miss Mary Spear, (stating terms), Danville, Botetourt county, Virginia.

VOL. XIII.

THE TENNESSEE BAPTIST.

NO. 49.

THE TENNESSEE BAPTIST

TRUTH AGAINST THE WORLD

Editorial [illegible]

HICKMAN, KY.—It was a long way to get to Hickman, Ky.—to travel more than one hundred miles directly from it to Stevenson, thence to Memphis, nearly two hundred miles more, without gaining any important advantage, save a boat going in the direction of Hickman; still having executed [illegible] with the brethren of H. on the occasion of opening their new house of worship, and having [illegible] until Thursday for a boat going down the Cumberland, the only alternative left was to disappoint the engagement or make the effort to reach Hickman via Stevenson and Memphis, leaving Nashville, Thursday night. Twenty-seven hours took us to Memphis, where we waited until twelve o'clock Saturday for a boat up—"The Falls City," and a moving palace she is indeed. We were told that she would land at H. by six or seven o'clock Sabbath morning, but it was one o'clock before this terraced hill of the young city appeared in view. We yielded to the request of the officers and passengers, and preached to a large congregation on the boat at eleven o'clock, from these words: "Search the Scriptures;" Subject—The Individualism of Christianity.

This one effort, owing to the heat of the day and the pent up Cabin, exhausted us more than the nightly efforts of a week's preaching should do. We [illegible] from it during our stay in Hickman.

We were pleasantly disappointed in our visit to H. [illegible] very many times larger than we [illegible] it to be, having only seen it from the river. It is the contemplated terminus of the North Western Railroad—the point at which Nashville is connected with the Mississippi River. If Weakley county votes the tax, the road will be built, and Hickman has a future. It will be another Cleveland (O.) in situation. The second bank of the river rises from 150 to 200 feet from the river, and commands a magnificent view of the river scenery. This hill will be terraced, and the whole slope filled with cottages, and the entire summit crowned with dwellings for a [illegible]. It will be one of the most romantic places on the Mississippi river.

A heavy business is already done there, and the citizens are enterprising and liberal. A few Baptists, with the assistance of their friends in Hickman, without one dollar of foreign assistance, have built them a large and commodious meeting house, and furnished it with a Meneely Bell and fine chandeliers. This house reflects great credit upon the brethren, and stands the monument of their liberality. They are few and weak, and tradesmen who needed every dollar they could command for their business, and yet they contributed from three to six and eight hundred dollars towards this house. They felt they must have a house in which to worship God.

Brother White has been serving them twice each month acceptably; but they feel the importance of having a pastor settled among them—it is a fine opening, and we commend it to any energetic minister who may be desirous of a promising location in the West.

THE NORTHERNER AND ELDER S. S. LATTIMORE, OF MISS.—We made it our business when in Hickman to see the Captain of the Northerner, the boat from which Elder S. S. Lattimore, one of the delegates from the late Southern Baptist Convention, was rudely put [illegible] sam, and an attempt to [illegible] a state room occupied by two ladies.

We went on board the Northerner to obtain from Capt. Smith the facts upon which he based his conduct towards Elder L. They were briefly these:

He was called to the Cabin by the uproar made by the ladies occupying the state room whose door had been handled by some one on the outside. Marks of vomiting were upon the outside guards, and pointing to the room occupied by Elder L. The Captain entered his State room from the outside door—the inside door being fastened, and he found Elder L. upon his birth in a state of exhaustion, stupor or drunkenness. He examined under the lower birth, and at the foot of it found a junk bottle, which he uncorked, and it smelled of whisky. This circumstance, with the signs of vomiting on the guards, convinced them that Elder L. was enjoying a drunken debauche—and in his solitary midnight revel, had attempted to force an entrance into the ladie's state room. And upon these slight grounds of suspicion he ordered him to leave the boat the next morning—and birth was given to a publication that has travelled throughout the Union, ruinous to the christian character of Elder L. and dishonoring to the whole Baptist ministry.

This is the worst side of the story. Now let us look at the other side, which it became Capt. Smith to have looked at before he took action in the case. The passenger against whom he was about to proceed was a gentleman, above the suspicion of drunkenness or immorality—a minister of the Gospel, and pastor of one of the most prominent churches in Mississippi. This the Captain could have learned from passengers on board the boat.

Eld. L. had drunk no liquor that afternoon, nor that night, up to the hour of ten o'clock—and this he could have learned from Prof. Fish, of Louisville, and from Dr. Brewer, who were with him.

He could have learned that Elder L. was suffering, and had for days, as many of the delegates to the Convention, suffered from a severe attack of flux—which had quite prostrated him. That upon retiring he had taken a dose of laudanum and brandy, the usual remedies resorted to by travelers to check this disease.

That during the night he had occasion to go out, and that in returning to his room missed his door, and unfortunately mistook the door of those ladies' state room for his own. If he was found upon his berth quite powerless and insensible, it was from extreme physical exhaustion, and the influence of laudanum, and not whisky. That the circumstance of finding an exhausted junk bottle that smelled of whisky under his berth was no proof that it belonged to the then occupant of the room.

[illegible]

[illegible] justice, [illegible] the treatment of the officers of the Northerner at the time, as well as subsequently in a publication or publications, as only deserving the universal reprobation of all men.

Unless Capt. Smith, convinced of his rashness, is willing to repair to the extent of his ability the injury he has inflicted upon an innocent minister and family, and denomination, [illegible] the injured party, appeal to the laws of the land to stamp the act with the emphatic condemnation it so justly deserves.

Until Capt. Smith does this we should advise all ministers to avoid the Northerner, or any boat he may command, as they would a contagion. Ministerial character certainly cannot be considered safe on a boat under his command.

BIG HATCHIE ASSOCIATION.—We reached Mason's Depot, an hour or two by sun, in company with several other delegates bound for Covington. There was neither stage nor hack to convey us, and [illegible] in which we could tarry for the night. At our suggestion a two horse wagon was chartered by [illegible] of the company, and a driver secured. The team, when driven up to receive us, consisted of one very large raw boned white horse, more or less [illegible], and one very small mule. Upon chairs and trunks we took seats, and put off twelve miles over a rough road, the best of it, and the rest was corderoy Crockett railroad, and one may imagine the peculiarity of the motion under the circumstances, when they remember our wagon had no springs. We made slow time, except on down grades, and then the movements of all concerned were of the most lively character—big white in a stiff trot, little mule in full gallop, and the load in full play—and the space between the passengers and their seats constantly varying from one to twelve inches, according to the shape of the road.

A dark night closed in upon us long before we had passed through the last bottom, and we grouped on our way the last five miles more silently, the tones of the delegation somewhat subdued, and the hemming and coughing told that the damp night air and heavy dew was doing its work upon the lungs of more than one of us. It was about ten when we reached the Hotel on the corner of Court Square. We were cordially received by the gentlemanly and hospitable host and the best remaining accommodations were afforded us. We found ourselves the next morning a thoroughly stiffened and bruised community, and decided that in future all Associations ought to be upon some line of Railroad.

About nine o'clock every road and lane leading to the town was thronging with horses and carriages, and by the hour of preaching the large new house of worship was crowded full with delegates and spectators, warm greetings and congratulations were passed, and Associational feelings were warmed apparently as every heart and looked from every eye.

Brother Keep, late pastor of the Beale Street Church in Memphis, preached the sermon introductory to the Anniversary. We feel that we cannot pass that discourse without a remark. We were disappointed in brother K., pleasantly so. We had, to be sure, but an Associational acquaintance with him, and regarded him as a brother of fair pulpit talents. We had never heard him waked up and called out. The sermon before the Association was one that gave evidence of a superior order of talent, as did his extemporaneous speeches before the body. It was original, comprehensive, and evinced a powerful grasp of thought. But the best of all, it was a sound Baptist sermon—every sentence ringing clear as a Meneely bell. His voice is of unusual richness and power, and under fine control. Long before the close of the sermon, the thumps and bruises of the previous night's ride were forgotten, and we [illegible] were many times rewarded, and it mattered but little where the Association should hereafter be held, if such repasts were afforded. The Association called for the publication of the discourse in this paper, and we hope what we have said may cause it to be looked for, and secure for it an attentive perusal.

The Association, when organized, showed a large delegation present, which expressed its affectionate regard and confidence in brother Nolen, by placing him in the Chair, and its old Clerk—the best of all Associational Clerks in Tennessee—brother Jos. H. Borum, at the table.

The usual business of the body was transacted with the utmost harmony and unanimity of feeling. Not a jarring chord was struck during the whole session.

THE FEMALE INSTITUTE AT BROWNSVILLE.—The condition of this school, that has arisen under the patronage of the West Tennessee Convention, was placed before the Association by Eld. G. W. Young, its agent, and Prof. Shelton, its present President. It was represented as in an increasingly flourishing condition. Nearly one hundred different scholars were in attendance during the year just closed. A large amount of local opposition overcome, and a more liberal denominational patronage flowing to it. This is as it should be. There is patronage enough in the bounds of the Big Hatchie Association alone to support a school at Brownsville of three hundred students, and this patronage will be secured just in proportion as Big Hatchie Baptists are assured that the influences of the school are Baptistic—not that their distinctive sentiments should be taught in catechisms or the text books of the classes—but their principles should be honored and enforced in the religious into which they are brought in contact. Schools of no Baptistic and of Anti-Baptistic influence are flourishing in almost every little town and thickly settled neighborhood, convenient to every Baptist family, affording in most instances equal literary advantages to our own schools—and if no superior religious advantages can be enjoyed, what motive have Baptists in contributing large sums of money to build up schools, bearing their name, just for the name's sake, and to send their daughters far from home, to board. The giving of money under such circumstances, cannot be urged as a religious or even a patriotic duty.

We have not made these remarks with any more special reference to the school at Brownsville, than to every school whose buildings and endowments has been, or may be, raised by direct appeals to denominational sentiment. We have a right to expect and claim a denominational advantage from large and exhaustive denominational expenditures.

CHINA MISSION FUND.—There is a marked loss of interest in the China Mission, if the yearly amount sent up is a safe criterion. The amount grows sadly less each year, and the deficit this year reached, if we heard rightly, above $200. Next year, unless a powerful reaction takes place, not one half enough to support brother Crawford and his family will be contributed, since the ten years of many of the churches—the period for which the pledges were taken—expired with this year, and unless they are visited and repledged, they will not contribute next year.

The complaint is they hear little or nothing from brother Crawford—they know not what has become of him, and some are under the vague impression that he has joined the Episcopal mission! The Association, at its last session or the session previous, by a resolution, requested brother Crawford to make through the Tennessee Baptist, a semi-annual or annual report to the body, to resuscitate, if possible, the waning interest of the churches in the mission; but no communication up to this time has been received, and for years past, no intelligence has been communicated by him to them. If this should fail to reach his eye, would it not be well for the Foreign Board to advise him, touching this matter? It would feel the loss of the support of this body.

THE AMERICAN TRACT SOCIETY.—The Association [illegible] the recent action of the American Tract Society, and recommended the Churches to withhold all patronage from the Society and to discountenance the efforts of agents in the raising of funds, or its colporteurs in the sale of its wares, until the Society shall rescind its recent action and go back to its original position. It also appealed to all sister Associations throughout the South, to unite with them in this line of action. Its resolutions were ordered to be published in this paper.

BIBLE AND COLPORTAGE SOCIETY.—The Association, acting upon the recommendation of the Bible Board, appointed a Board to superintend a system of Bible and Colporteur operations in the bounds of the Association. The object of which is to canvass, by an efficient Colporteur-Missionary or Missionaries, every church, and so far as possible, every family in the Association. 1. To raise funds for the circulation of the Word of God, at home and abroad. 2. Supply destitute families with copies of the Bible or New Testament. 3. Scatter religious and denominational books. Such a Colporteur or Colporteurs, of the right sort of men, will prove the most efficient Missionaries. The plan is working efficiently and accomplishing the most satisfactory results in Alabama and Virginia—wherever it is fully taken hold of. The Board is located in Memphis, and brother Hendrickson, Owen, Isbell, and other brethren, constitute the Board. Will not the Convention cooperate with this Board and enlarge the field of operations?

MISSIONARY MASS MEETING.—The pulsations of a warmer Home Missionary feeling throbbed in the speeches, as the business of the Association looked to a close; and to give this full vent, at the suggestion of brother Hendrickson, a Mass Meeting was held on Monday night, after a sermon by brother Neal.

This meeting was addressed by brothers Hendrickson, Keep, Day, Beaver, Conner, Owens, and others. Memphis and its suburbs were shown to be a most inviting missionary field, demanding cultivation, and several towns in the bounds of the Association were reported as imperiously needing assistance, otherwise the churches would die out, not being able in themselves to sustain pastors, as Lagrange, Sommerville and Jackson, which has recently called a pastor. It was confessed that little—very little—almost nothing had been done for home missions for several years past, and the Convention was almost a failure; that the interest and attention of the churches had become too absorbed in the educational enterprise—not that any of the money contributed for the Convention had been applied to schools—but the brethren who were accustomed to give the most freely for Conventional Missionary purposes, had been exhausted by contributions to school buildings and endowments. It was urged that the preaching of the gospel was comparatively powerless, and that the same zeal and self sacrifice did not characterize the ministry now as in other years, and the brief history of the labors and privations of some ministers were recounted, and hearts melted and tears flowed, and resolutions were formed and expressed. The ministers present resolved to appeal to their churches to send up a large delegation to the Convention in September next, and to see that the Convention was thus made able to do something that could be felt, and its attention is directed to this work. We are confident that something will be done by the next Convention worthy of the body, or there will be a motion to abandon it altogether, and the Big Hatchie will take its Missionary operations under its own supervision. We hope to be pardoned here for a suggestion. Take hold of the destitute towns, brethren; say to the churches in Sommerville and LaGrange, call at once pastors, and we will aid you, in paying one fourth, one third, or one half of the salary given. The Jackson Church, which, only a few months ago, was in a [illegible] tion, has called a pastor, and it has raised his entire salary within itself—lacking one hundred dollars. She will ask you for this small amount for one or two years, until God blesses her with sufficient strength to need no outside assistance, when she will pay back all she has received with interest. Make a beginning at home, brethren; take hold of the hand of the Jackson Church, and lead her a little ways just now, and she will, with God's blessing, become one of your most efficient churches. Succor the churches in Sommerville and LaGrange, by aiding the two to obtain the services of one preacher, if they can do no better. This will be a good beginning, and by another year the Missionary funds of the Convention will be doubled, and you can send a strong man to North Memphis.

The Association closed on Monday night—one whole day too soon. The closing scene was affecting. Hands were joined that doubtless will never be joined in an earthly association again. Separation and death are rapidly thinning out the ranks of the body, and new faces are seen and voices heard in the room of those who have passed away, and locks are whitening which were raven, and cheeks thinning and wrinkling which were full when we first visited the body. Such occasions serve as mile-stones along the road of life, and remind us forcibly of the distance we have traveled, as well as our nearness to the journey's end.

We were struck with the marked improvement in the preaching at the Association. It is certainly better each year. We can say truly that abler and better preaching, taken together, were never heard before any Association or Convention. The sermon of Elder A. Jones, Jr., on Sabbath night, is deserving of mention with that of brother Keep. It was a gem of a discourse. It won for its author a deservedly high position as a thinker, and a preacher. Much had been expected as brother J. is a new comer, but the most sanguine were happily disappointed. His settling in the bounds of the Association was with one voice hailed as a large accession to her ministerial strength. We have persuaded brother Jones to prepare an article for the Southern Baptist Review, upon ECCLESIASTICAL UNITY, embracing the thought of his discourse. It will appear in the fourth coming number, and we earnestly commend the attention of all our readers to the article. We wish to make the Southern Baptist Review a theological store-house, and treasury of good things that no student can well do without. Brother Hendrickson's missionary sermon was excellent, excellent. Though premillenial in its theory, and therefore distasteful to the advocates of the spiritualistic theory of interpretation, yet his argument was incontrovertible, and conclusions irresistible, and his theory, in our opinion, the only one supported by the teachings of the Word. We hope to secure this also for publication. Brother Day's sermon, at night, on the Lord's prayer, recognized the same theory. But our ink drops are multiplying too fast. It was a great meeting, a feast of fat things, of wine on the lees well refined. Ministers and members rose up to return home, like men who rose up from one [illegible] of meat, and prepared like strong men to run a race. May all the subsequent meetings of the Big Hatchie Association be equal to this.

COVINGTON is a small, but growing town, twelve miles from Mason's Depot, situated in the midst of a fine section of land. Brother McFadden, formerly deacon of the church at Antioch, eight miles from Nashville, a dear brother, whose face was once so familiar to us, delegate to the Concord and General Association, is the acceptable pastor of this church. It would have been gratifying to us to have remained with brother McF. and the brethren a few days and preached, but it was a physical impossibility. We have been under medical treatment since we left the Association, and this [illegible] is the first day we have been [illegible] well. The carriage that takes us to Spring Creek [illegible] to the door. [illegible]

[illegible]—The readers of the Baptist will see that the editor is from home, and there are several things in the paper that must be overlooked until he returns. In letters to Mr. Bice of August [illegible] first the article on versions was not printed [illegible] the [illegible] meaning of any terms was [illegible]. These shall be rectified in our return.

SUNDAY SCHOOL CONVENTION.—We see that brother Dayton agrees with us in the necessity of taking action to secure at as early a day as possible, a large Baptist Sunday School Library, with a complete series of question books for our Southern Churches. So that they may not be under the necessity of importing another book from the American Tract Society or Sabbath School Union.

We propose that a Convention be called to meet in connection with the General Association of Middle Tenn., and North Alabama in the city of Nashville. Its first session to be held on Friday before the fourth Sabbath in October. This of course, will be a voluntary assemblage of the friends of Sabbath Schools, and of the publication of Baptist Sabbath School Libraries for Southern Churches. Will not all those favorable to the movement meet in the Convention by persons or epistle, that the sentiment and wish of all such be known, and a Committee appointed to prepare and put to press such Libraries and Sunday School books as are needed?

J. B. Tustin and Ourself.

THE personal controversy now on our hands is we are aware, deeply regretted, but by no one more than ourself. It has not been of our seeking or provoking as all who read this paper know.—We have not, as yet, made one solitary charge against the [illegible] of the Secretary of the Publication Society in Charleston. We have thus far stood upon the defensive, although brother T., to shield himself from merited censure, denominates our articles an attack upon himself. But we have been careful to put our readers in possession of all the documents, and they cannot be deceived.—They know that brother T., without cause or provocation on our part, provoked this personal controversy—and they know also, that brother T. has aimed all his shafts at our vitals—sought the utter ruin of, not only our Christian character, but of our honor and truth, as a man. We leave all to decide if he has not manifested the bitterness and malignity of malice without taking into consideration that private letter, which is a gross libel and slander, a libel so great that any court in South Carolina would give judgment against him. Did we seek his ruin, it is in our power to effect it as easily as we write this paragraph.

One thing is certain, since brother T. has commenced this sort of prosecution, we shall follow it to the end. There is no alternative left us. We say to him again that he shall prove his published charges or retract them, or suffer the consequences. He must learn before this affair ends, that personal character is too sacred a thing for him to disport with thus at his pleasure, and to stab through in the dark—to assassinate by private letters, and it will avail him little whether he did it as Corresponding Secretary of the Southern Publication Society, or as the Editor of the Southern Baptist, or as simple J. B. Tustin. We care not how many Corresponding Secretaries, singly or allied, pursue this course against us or against any other brother, they will be taught by the voice of an indignant people that they were not called to this work. It is not for them to whisper the character and influence of a brother into shreds.

Since brother T. informs us that he will be absent for some weeks, we shall delay our reply to his last until his return. Since our friends are anxious to understand the nature of brother T's. last article, we simply state:

1. That, to our demand upon him to prove his iterated and re-iterated charge against us of [illegible] by us toward him and his paper, he answers not one word—is silent as convicted guilt. He cannot prove his charge, for it is groundless. If he had one proof he would not be slow to present it.

2. He refuses to answer more than two of our ten questions, which he encouraged us to ask by a promise to consider them. 1st. And let all mark it. ☞ He denies circulating a rumor in N. Y., or the South, the purport of which was, that the South Western Publishing House was rotten or insolvent, and would soon break down, &c.

Brother T. will have one or more Baptists to convict of falsehood or misrepresentation. 2d. He denies that he ever admitted his preference for the Presbyterian form of Church government over the Baptist, and also, if he knew of an open Communion Baptist church that was respectable he would "hook on to it." We will confront brother T. with our witnesses upon his return. We have twice propounded the question in various forms, and elicited an unequivocal denial.

Brother T. takes occasion to slur us thus. ["The editor's elegant language!—would hook on to it."] Now brother T. knew when he wrote this sentence that the expression was not ours but some one's else, for he saw it under quotation marks in our article! A man who could do this could write that private letter which we dragged into the light of day. What will the reader think should we in our next article, show him that the expression is brother [illegible] own chaste child!!

The attempt to escape from his position in charging us with fabricating the charge that some Baptist minister in Charleston, being a pastor of a Pedobaptist church, and that he, Mr. T., had admitted it, when he had admitted no such thing, by charging the falsehood to his own badly constructed sentence, the change of tense in his grammar! of which he affirms that he is commonly as careful of as of his facts, and of this we have no doubt, and we are bound to believe, even where so. We now understand him to admit that when he wrote the above denial, that a Baptist preacher, alias J. B. Tustin, the Corresponding Secretary of the Southern Baptist Publication Society, was serving a Pedobaptist Society, but not as pastor, he now says but only as preacher by the month, and not by the year. We have no comment to make upon this dodge, after, for weeks, denying that there was any such thing as was involved in our question, existing in Charleston. What difference, that can concern this discussion, is there between a Baptist member serving a country church once per month for one year, under the name of pastor, and J. B. Tustin serving a Pedobaptist Society four or eight times per month under the name of preacher? Who can tell the difference, except the pastor gets $100 per year, and J. B. Tustin, the preacher, gets $100 per month! in addition to as much more from the Publication Society!

Brother T. indeed publishes his private letter as he promised, if we could find such an one, a letter which upon its face, convicts him of the grossest calumny and slander, and as an article, is as rank a libel as ever christian man was indicted for, and yet, though we demanded his proof, he does not attempt to give proof, or to hide that he [illegible]. His letter implicates J. B. Taylor and B. Manly, and others unnamed, and yet brother T. offers no explanation—the private letter, foul blotched, and floating with calumny, disseminated privately, stands upon his columns. It remains to be seen whether brother Taylor regards his brother Secretary justifiable in this use of his name and influence, to injure us. The accusation is false, whoever wrote it. The papers mentioned, only suffered from the gross injustice they sought to inflict upon us. We can quite as justly be complained of to the man in the moon by brother Manly and Taylor, and other godly men, with injustice towards brother T. in attempting to relieve ourself of his false charges and calumnies, publicly printed and privately written. The editor and his paper cannot long be injured by false charges, but [illegible] what J. B. Tustin is now madly doing, irrevocably [illegible]. We leave the matter here until we review him upon his return.

For the Tennessee Baptist.

A Little About a Great Deal.

IS it not possible to preach and write too much on the subject of baptism? The writer has been led to ask this question, in consequence of the immense amount of matter which he has seen on this subject in some of our religious periodicals. Week after week, we find column after column filled with "baptizo" and "baptism," "pedobaptism" and "rantism." The eye grows weary, and the question comes up, may there not be too much said about it? With some writers and preachers it seems to be regarded as the most important point in theology. It is the sun of their theological sky, before whose refulgence every other light must pale.

Paul, who is esteemed a wise master builder, gave baptism an humble place in the Christian temple. Mark his emphatic language: "Christ sent me not to baptise, but to preach the gospel." To some, in these days, baptism swells out into the proportions of a mountain. To Paul, it looked like a mole hill. "Christ sent me not to baptize, but to preach the gospel."

Now, if they, who write and preach so much on this subject, believe in baptismal regeneration, or baptismal remission, they can, very properly, give the utmost prominence to the ordinance of baptism. But, if they do not believe that it washes away sin, or that it is a prerequisite to forgiveness, it is difficult to understand the motive for laying so much stress upon it. The great Robert Hall says: "Our sentiments upon the baptismal rite exempt us from any temptation to lay undue stress upon it. We consider it merely as the symbol of a christian profession," &c. Baptists, so far as I am informed, teach that baptism should follow, not precede, the forgiveness of sin. If this position is tenable, it follows, that baptism has no essential connection with repentance or pardon. This position assumes that we become children of God without baptism, and irrespective of it. All Baptists admit this. None are baptised by them, or received into their churches, without a credible profession of faith. If then, according to Baptist doctrine, it does nothing relative to the procuring of pardon, why should any be induced to lay so much stress upon it?

Another point! All, so far as I know, among us, who write and talk so incessantly on baptism, believe in the "Final Perseverance of the Saints," that is, they believe that, no one whose sins have been forgiven, can possibly fail of reaching heaven. They believe that he may fall into errors respecting the teachings of the Bible, may believe that sprinkling or pouring is baptism—but that he cannot fail of reaching heaven. Now, is it not passing strange, that those who hold this doctrine, and believe that sin is forgiven prior to baptism, and without any respect to baptism, should be so much disposed to make this symbol the Alpha and Omega of the gospel? If, as Baptists teach, baptism is not essential in securing the salvation of the soul, why, in the name of consistency, such an expenditure of labor upon a point confessedly non-essential! Is it said, "It is an ordinance of Christ, and it should not be treated with contempt." Granted heartily. But let it have its proper place. Let it not, like Pharaoh's lean kine, devour all the rest. If it is admitted to be a non-essential, as a non-essential let it be treated.

To show more fully, if need be, the unprofitableness of so much controversy on this subject, I will lay before the reader a conversation which occured between a Methodist and a Calvinistic Baptist.

Baptist.—I am sorry, Mr. A., that you Methodists are so strongly opposed to baptism.

Methodist.—Really, sir, I did not know that we are opposed to baptism.

B.—Oh! you understand me, you know I mean immersion.

M.—Well, some of us prefer that mode to any other.

B.—True, but your preachers and books do not teach that immersion is essential to baptism; or rather that immersion and nothing but immersion is baptism.

M.—Well suppose we are in error on that point, do you not think we may be honest in our views?

B.—Certainly I do otherwise. I could not admit that you are christians at all.

M.—Then you do not hold that immersion is essential to salvation?

B.—By no means: multiplied thousands have gone to heaven, who were not immersed.

M.—You believe that all, whose sins have been forgiven, will be saved?

B.—I do, this is a favorite doctrine with us. We hold that none who have been pardoned can possibly be lost.

M.—Regarding me as a pardoned man, you admit that immersion would add nothing to the certainty of my salvation?

B.—I admit that it would not.

M.—If then, I am a pardoned man, I am as certain to be saved without immersion as you are with it.

B.—Yes I admit that.

M.—If then, baptism is a non-essential, why such efforts to proselyte others to your views?

B.—We believe that immersion is baptism, and that baptism is the answer of a good conscience.

M.—Well, I have that.

B.—What, without baptism?

M.—I believe I have been baptized, and as faith governs the conscience, I have in this matter the answer of a good one.

Now, who does not see that, if baptism does nothing towards securing our pardon, and adds nothing to the certainty of our salvation, that it is clearly a non-essential. And if it is a non-essential, are we justified in giving it a more prominent position in our theology, than we assign to the essential doctrines of the gospel?

W. B. WALKER.

Certainly not my brother, and now let me ask you a few questions.

B.—Does the fact that Baptists talk a great deal about the act and the subject of baptism, [illegible] true order and polity of a christian church, really set these things in their theology above the place occupied by penitence and faith, love and obedience [illegible] word!

M.—It seems so to me. Our papers always talk most about the things we deem of most importance.

B.—Then I should be inclined to think that you regarded it as essential to salvation to believe in apostasy, to hate immersion and abhor the [illegible]. But really, I do not see more in your papers than in ours, about the necessity of absolute and entire trust in Christ as our only Savior, [illegible] Savior, yet this is essential to salvation. I do not see any more in your papers than in ours about the necessity of desire for, strict and entire obedience to, the Word of God in all the affairs of life, yet this is essential to salvation. In [illegible] I have been led to suppose that from the greater frequency of your allusion [illegible], and your more [illegible] cacy of its teachings, that you were [illegible] about obedience to the Bible than we [illegible]. Yet I do not suppose you hold faith in the [illegible] and obedience to all the requirements both great and small [illegible] essential to salvation!

M.—What then do you think of us?

B.—I think that Methodists and Baptists and Presbyterians, and all other denominations, are very naturally and very properly led in their public papers to give prominence to those topics concerning which they think differently from others to whom they are opposed. It is not worth while to waste their logic in trying to prove what every body admits. They take it for granted that those of them whom they expect to influence, believe [illegible] already. Hence you [illegible] articles to prove that there is a God or that [illegible]. They recognize these as fundamental truths, the belief of which is "essential to salvation," yet they seldom make an argument concerning them, for the simple reason that they do not think it necessary.

Now, just on this ground, the Baptists feel called upon to give great prominence to baptism in its act and subjects, and to the polity of christian churches, because these are the points in which our opponents need to be corrected, and not because we think them "essential to salvation." We take it for granted that others hold as we do to the importance of faith and penitence, love and obedience, but we see that in *some few particulars*, THEY DO NOT OBEY. We suppose it must be because they do not *understand* Christ's laws in regard to these things, and hence our pertinacity in trying to draw attention to them and urging upon their conscience the true teachings of the Word of God concerning them. We have no sympathy with that christianity, and no fellowship for that professed christian, who does not *desire* or who does not *intend* to obey his Savior, any farther than is sufficient to secure his own salvation. We do not believe he has the love or the obedience of the gospel. We *do* not believe that he who is willing to obey Christ no farther than he conceives it essential to his own soul's salvation, has ever truly and in his heart obeyed Him at all, or without a better obedience will ever be saved at all. We hold that a true christian desires to know and do *all* his Master's will, to know and and obey *all* His commands, and cannot understand how he should get angry and reproach us when we are continuous and importunate, taking no denial or rebuff in our effort to make him acquainted not with what he knows, and admits already, but with those requirements of Christ of which his conduct shows that he is yet in ignorance.

A. C. DAYTON.

W. C. Crane, of Centre Hill, Miss.

I THINK it due myself, brother Crane, and the readers of the Tennessee Baptist, to give the reasons that influenced me to communicate the fact to the public, and the grounds upon which I predicated the truthfulness of the statement, that brother Crane did say, in the Centre Hill Church, that before he would deny pulpit communion to Pedobaptists, he would tear every Baptist sentiment from him and dash it behind him.

1. It was not to injure brother Crane. I have no personal ill feeling towards brother C., and, as a Baptist minister, I feel anxious for his welfare, and truly regret the occurrence of anything that would injure his influence. Though we differ on the "old landmark question," that would not influence me even to desire to injure brother C., for I am opposed to that being a test, either of church or christian fellowship; as it differs, not from the ancient, but from what has been the practice of Baptists for a number of years, I think we should, as brethren, professing to love the great principles and truths of the gospel, prayerfully investigate, and in love, and in the spirit of Christ, reason one with another, endeavoring if possible, to arrive at a unity in the faith, and consistency in practice.

2. My object was to correct an erroneous impression which I feared would be made in the minds of the delegates of the Cold Water Association.

It is known to the readers of this paper that brother Canada introduced the charge against brother C. in a communication relative to the Cold Water Association, and you inferred and referred to it as having been said in the Cold Water Association.

Knowing that there are some who would turn everything to your disadvantage and to the injury of the Tennessee Baptist, and seeing there was room for injury to be done with the delegates who knew brother Crane did not say it in the Association [illegible] brother Crane *did use such language in the Centre Hill Church*, I thought it right and just for the fact to be made known, that would correct all errors on the subject.

Will brother Crane say that I was wrong, provided my informants were reliable men? He cannot.

I will give brother C. my authorities, and all concerned may judge whether or not I was justifiable in believing that brother Crane used the language.

Here are two intelligent brethren of unquestionable veracity, who were present and heard the sentiment from brother C.'s own lips, and they heard it under circumstances that forbids the idea that they could have mistaken him. They visited brother C. with the design of inviting him to visit the Germantown Church, that the church should engage his services as pastor. One of these brethren had heard brother C., and was warmly in favor of him.

I submit their testimony.

"Now about brother Crane's case. I think it was sometime in April that we were at Centre Hill Church, and I heard brother Crane say, 'before he would deny pulpit communion with other denominations, he would tear every Baptist sentiment from him and dash them behind him.' We went home and took dinner with brother Harroway. I told brother Harroway that I wished brother Crane had not said it. We talked about it, and brother Harroway could help remembering it, and young brother Bell also. Brother Harroway said he had rather he had not said it himself."

THOS. RUTHERFORD.

The above is a true copy taken from a letter which I received from brother Rutherford. The letter can be seen at any time by those who wish to see it.

A. J. KELLY.

GERMANTOWN, Shelby County, Tenn.

I certify, that I was at Centre Hill, in company with brother Thomas Rutherford, some time in April, 1855, and that I heard brother Crane, at the close of a sermon delivered by him, after commenting on the old landmark doctrine, say, "that before he would deny pulpit communion to other denominations, he would tear every Baptist sentiment from him and dash them behind him."

A. J. KELLY.

BAPTIST CHURCH OF CHRIST AT GERMANTOWN.

WHEREAS, The statement of brother J. L. Cross relative to brother Crane's saying in the Centre Hill Church, "that before he would deny pulpit communion to other denominations, he would tear every Baptist sentiment from him and dash them behind him," published in the Tennessee Baptist was based on the statement of brother Thomas Rutherford, who has been an acting deacon in this Church for years, up to the time of his removing to Arkansas last fall, and brother A. J. Kelly, one of our present deacons, therefore,

Resolved, That we, as a Church, have the utmost confidence in the integrity and veracity of said brethren.

Resolved, That the Clerk be instructed to send a copy of the above proceedings to the Tennessee Baptist for publication.

Done and approved by the Church in Conference, Saturday before the 2nd Sabbath in July.

J. L. CROSS, Moderator.

A. J. KELLY, Church Clerk.

Now I ask brother C., would you not believe two of the deacons of your church, in whose veracity the church has the utmost confidence? [illegible] believe such testimony, and some how or other I can't help believing that you said it; though I trust if you did, it was in the heat of excitement, and you have forgotten it. Men very often say things in the heat of excitement, and especially when advocating a bad cause, and [illegible] of facts and arguments, of which they are afterwards ashamed, and such that they doubtless forget. I have [illegible] to make, as doubtless it gives greater quietude of mind [illegible].

But you say you [illegible] set forth by me in your Centre Hill Congregation, and requested [illegible] who recollected hearing you use such language to rise, and "neither man, woman, nor child arose."

From the acquaintance I formed with the members of the Centre Hill Church during my visit to the Cold Water Association, I believe them to be a noble band of brethren, and if one of them was to tell me they recollected hearing you say so and so, I should believe them. But when they say they don't recollect hearing you say a thing, and others of undoubted veracity say they do recollect it, why of course I must believe you said it, and it has slipped their memory. Now you might have made the statement charged against you and it [illegible] impression upon your members, who were [illegible] with your anti-landmark sentiments.

But here were two visiting brethren, who dearly loved the sentiments of Baptists and were thorough landmark in principle. Such an expression made a lasting impression on their minds.

But again, many of your congregation might have recollected it, (I don't say they did), and preferred not rising, and thereby condemning their pastor and teacher in their school, in which doubtless they feel a great interest; especially when the worst construction that could be placed upon their sitting still, would be that they refused to give their testimony.

Brother Crane, I learn you have been privately boasting that your church has proved the statement false. I am astonished that a man of your intelligence should manifest such weakness. Now, sir, your boasted testimony is worthless—it is actually no testimony at all. It would not be taken either in Church or State. Suppose you were on trial for killing your neighbor B., in justification of yourself you introduce two men of undoubted veracity, who testify that they heard B. say the day before, that he would take your life on sight. Now, if a thousand witnesses were to testify that they did not recollect hearing B. say it, what weight would it have?

Or, if you were arraigned before the church for using profane language, and two were to testify they heard you, what weight would one hundred have, who testify that they don't recollect hearing you use it? Apply this to your testimony.

Brother Crane, suffer a word of advice. I think I would just state, were I in your place, to the public, that if I said it, I did not recollect it, if such is the fact, and that if I did say it, I most bitterly regret it; I am ashamed of it, and such a monstrous sentiment shall never, by God's grace, fall from my lips again. I pray that the Lord may help you, and direct you in the right path, with respect to this and every other question.

J. L. CROSS.

Southern Baptist Sunday School Convention.

The Concord Association by a resolution presented by Elder R. B. C. Howell, as chairman of the Sunday School Committee, in view of the great necessity for systematic and harmonious co-operation of Southern Baptists in the work of establishing and sustaining Sunday Schools in our churches, instructed the Moderator and clerk to give notice of a Convention for this purpose, to assemble at Nashville in connection with the meeting of the General Association of Tennessee and North Alabama, on [illegible] the fourth Sabbath in October next.

The notice will doubtless be given by them, and the Convention will be called. My purpose in this communication is to call attention to the importance of the objects to be accomplished.

1. *It is essential* to secure unanimity of action among Southern Baptists in all that relates to Sabbath Schools. [illegible] united. Without concert of action, we can perhaps do something, we may do much, but we shall not do all that we ought to do, nor any thing in comparison with what we [illegible] in unison. This is too self evident to need an argument. [illegible]

2. There ought to be some one man of talents and energy, whose occupation it shall be to collect and disseminate information among our churches upon this subject, and by the tongue and the pen, to excite in our brethren at the churches a suitable interest in Sabbath School instruction. This interest is really second to none in the influence it is destined to exert upon the prosperity of the cause of truth, and some one should be sustained to travel over the Southern States, collect funds for the establishment of Sabbath Schools, and otherwise promote the cause.

3. This Convention should take some measures to secure for Southern Baptist Sunday Schools a supply of suitable books for instruction, and for libraries. Books that will not ignore our institutions or our principles. Books that will not conceal the fact that our institutions and our doctrines are founded on the teachings of God's word. This is a point of most exceeding interest. [illegible] was when Baptists held their peculiar doctrines and practices so dear, that they were ready to die for them, and if they are really the doctrines and practices enjoined by our Savior, we [illegible] not fail to teach them to our children. The religious instruction of our children is now in a great degree intrusted to the Sabbath School. In these Sabbath Schools, for the most part the books of instruction, (I mean the catechisms, [illegible] books, and the reading books of the libraries) are furnished to us by Northern Pedobaptists. They are books which either [illegible] practices contrary to and utterly subversive of our distinguishing sentiments, or pass by them in silence as though they were of too little importance to deserve the slightest notice. Baptists ought not thus to compromise the truth. If they can be brought to understand what they are doing, they will not continue to do so. They will have Baptist Sunday Schools, and these will be furnished with Baptist books. But here we are met with what is thought to be an insuperable difficulty. We are told there are no Baptist books suitable for Sunday Schools, or at least not enough to supply our wants. There is [illegible] book upon the [illegible] fact that Jesus was baptized in Jordan, [illegible] that calls attention to the fact that the church of Christ did not begin with Abraham [illegible] is not the [illegible] there be, our brethren have never [illegible] not know where to get it.

There are library books furnished by the American Sunday School Union [illegible] Pedobaptist supervision [illegible] a word that favors Baptist sentiments [illegible] little while one will be found among them [illegible] Pedobaptism views distinctly [illegible] cation.

There are also Sunday School library [illegible] abundance furnished by Northern [illegible] Some of these are Pedobaptist [illegible] ma books. It may be also that [illegible] we would wish [illegible] children.

There are also some books that have been published by the American Baptist Publication Society [illegible] which we may take [illegible] able to us as Baptists [illegible] Publication Society [illegible]

[illegible] by Northern [illegible]

A. C. D.

TENNESSEE BAPTIST.

[illegible]RDAY, AUGUST 15, 1857.

Special Contributors.

[illegible], Columbus, Mississippi.
[illegible], Union University, Tenn.
[illegible]
[illegible], North Carolina.
[illegible], Kentucky.
[illegible], Louisiana.
[illegible]
[illegible] Africa.

BROTHER J. L. CROSS AND W. C. CRANE'S [illegible].—In another column of this paper will be found a documentary article from the pen of that [illegible] Baptist, Elder J. L. Cross, pastor of the Germantown Church, Tenn. Brother C. explains his connection with the affair in hand. We had informed [illegible], that Elder [illegible] had made the statement in question in the [illegible] Water Association—and brother C. had the positive proof that he did utter the sentiment, and that he did utter it in the Centre Hill Church, and, in justice to all parties, he volunteered a correction, for which we thank him. His statement being denied by Elder Crane, and the negative vote of his church brought in for proof, Elder Cross has no alternative left but to retract or prove his statement. He does the latter beyond a question.

We cannot [illegible] remark upon the peculiar position in which the proof places Elder Crane, but one thing more should be stated in order to relieve the present attitude of the Church and congregation at Centre Hill; i. e. the peculiar manner in which the question was put to them by Elder Crane, for we are satisfied that there must have been some indirection in it. The deacons of the Germantown Church who visited Centre Hill for the purpose of [illegible] the pastoral services of Eld. Crane, could not have been the only persons in the church and congregation, who heard the sentiment in question. That Elder Carey Crane should entertain and give utterance to such a sentiment does not surprise us, [illegible] denial does.

Justice to Mr. McFerrin.

The following letter I very cheerfully publish. My absence from home prevented its coming into my hands for more than two weeks after its date. It refers to a comparatively small matter. But I will not do Mr. McF. injustice in the smallest matter. The "Methodist Preacher," my "informant" was certainly under the impression that Mr. Morris did not lack much of receiving the appointment to the editorship of the Advocate. And it appears from the letter of [illegible] that twenty-[illegible] would have elected him.

Let Mr. McF. have the benefit of the explanation following. I know that many will remember the gross injustice Mr. McF. allowed his correspondent [illegible] to do me in months past. They will please remember that christianity does not permit us to return evil for evil.

J. M. P.

NASHVILLE, July 13, 1857.

REV. J. M. PENDLETON—Dear Sir:—I suppose as a public journalist, you do not desire to publish any statements contrary to facts, especially when those facts are matters of record.

From the Tennessee Baptist of the 11th inst., I perceive you have been imposed upon, and hence have made statements contrary to history. I wish to give you the means of putting yourself right before the public.

You say:—"It is well for the interest of Methodism [illegible] of Kentucky, was not [illegible] Dr. McFerrin's place at the last General Conference. Mr. —— did not lack much of receiving the appointment. [illegible] is a Methodist [illegible] has informed me correctly."

Mr. —— of Kentucky, is Rev. E. A. Morris. A [illegible] of fine acquirements, and [illegible] reputation. Neither he nor Dr. McFerrin was present when the vote for the editorship of the Nashville Christian Advocate came off. Neither Dr. McF. nor Mr. M., so far as I have ever heard, ever signified any desire to receive the appointment. The friends of each nominated their friend, and upon the first ballot Dr. McFerrin received [illegible] of the entire vote of the Conference [illegible] votes, and Mr. Morris 20.

I beg leave to refer you to the minutes of the last General Conference, and leave you with the [illegible] correct the blunder of your informant and do yourself justice.

Yours very respectfully,
[illegible]

"What does Woman owe to the Bible?"

WE commend to the attention of the readers of the Baptist this beautiful Essay, to be found on our first page. It may look long before they begin to read it, but it will not seem so when they have finished. It is at once poetical as a dream, and practical as the [illegible] of life. It is [illegible] instance as the accomplished authoress to say [illegible] for publication, and has [illegible] of this paper, only at my earnest [illegible]. Great pains are taken at [illegible] College to inspire the young ladies with the [illegible] affection for the Word of God. Every morning they repeat [illegible] memory, some portion of it in their [illegible] school, and these texts [illegible] the basis of remarks concerning the pro[illegible] in other posi[illegible]. The [illegible] of God is thus recognized and daily [illegible] of the College. To this standard they are daily taught to bring their [illegible] for approval or condemnation. [illegible] Bible Society they were all urged to labor for it, and deny themselves that they might build it up, [illegible] they would learn to love the Bible more, and naturally value it more highly, since it is a principle in [illegible] that we love and value that for which [illegible] some [illegible]. But in order to accomplish this purpose more [illegible], it was suggested that there should be [illegible] meeting of the Society in every [illegible] or more of the members should read original Essays on the Bible, or some [illegible] connected with [illegible]. There have [illegible] of these meetings, and can testify [illegible] excellence of the Essays [illegible] with which they were [illegible]. At the last of these [illegible] the President of the Society, to [illegible] of the Essays, I was so much impressed with the originality of its conception, and the beauty of its style, that I could not help thinking [illegible] Baptist [illegible] the reading of it as I had the pleasure, and I, therefore, begged the privilege of laying it before them.

If any woman, after its careful perusal, shall feel that she is under [illegible] obligations to labor and pray, and deny herself that a Book for the sake of [illegible] in the [illegible] of darkness what the Bible has given to her, I can only say that her heart is [illegible].

[illegible] C. DAYTON, Cor. Sec'y of B. B.

☞ The friends of education will bear in mind that [illegible] in August, a meeting will be [illegible] with the Harmony Church, Hopkins County, Kentucky, to take into consideration the [illegible] of establishing a Female High School in the bounds of Little Bethel [illegible] Association, [illegible] all, [illegible]

[illegible]. H[illegible]

Union University.

THE [illegible] Annual Catalogue of this Institution has just made its appearance from which it will be seen that during the last Collegiate year there were two hundred and twenty-two students, from eleven of the States of the Union. It is encouraging to know that there were twenty-two Theological students.—It is proper to state that the printer has accidently left out of the Catalogue the names of about thirty students—all the names beginning with the letters E. F. G. and H.

This seems to be a proper time for saying something in regard to certain "Rules and Regulations," adopted by the Trustees at their late meeting. Among these "Rules" may be found the following:

"Should a student drink any species of intoxicating drink, the Faculty are required to [illegible] or suspend him, immediately.

The use of profane or obscene language will subject the student to a reprimand, and if he persists, to suspension or expulsion, as the Faculty may decide.

Students are not allowed to attend public balls, or dancing parties, a circus or theatre, or dancing school, or engage in card playing, under pain of suspension or expulsion, as the Faculty may determine.

No student, under pain of immediate expulsion from the University, shall carry deadly weapons of any discription."

These are some of the "Rules" to which the attention of the public is called. Heretofore there has been a rule for the expulsion of a student for intoxication. But it has been a rare thing for students to [illegible] even when their guilt has been proved to the entire satisfaction of disinterested persons. The question would come up, what is intoxication? and many answers would be given. A drunken student, like a drunken church member, scarcely ever admits that he is drunk so long as he can walk or stand.

The "Rule" the Trustees have now put in force is the correct one. Intoxicating drinks are not to be used at all. The duty of the Faculty will in future be very plain. The question will not be—Has a student been drunk? but, has he indulged at all in the use of intoxicating drinks? Some may think the Trustees have adopted too rigid a rule. There may be some fathers who wish to educate their sons, and these fathers may be what the world terms moderate drinkers. They may not approve the rule. Let such fathers remember it is almost impossible to make a scholar of a student who drinks any thing that can intoxicate.—In nine cases out of ten, such a student becomes dissipated, and dissipation is utterly ruinous to the habits of study requisite to thorough scholarship. The Faculty and Trustees of Union University are so deeply impressed with the correctness of these views that they are determined no young man shall enter the Institution, who does not make a solemn pledge to abstain from all intoxicating drinks.

The Faculty of the University make no boastful professions. They profess to be able to make scholars of sober, diligent students, but they frankly admit it is beyond their power to educate the drunken and the idle. Nor do they intend to attempt the impossibility.

The "Rule" in reference to "profane or obscene language," commends itself to every person of refined sensibilities. Profanity is the most gratuitous of sins. The drunkard gratifies his appetite in quaffing the liquid fire—the thief gains something by stealing—the liar expects to make something by his violations of truth—but he who takes the name of God in vain sins just because he can sin. He is like the Gentile who was so fond of swine's flesh and so wicked also, that he expressed his regret he was not a Jew, so that he could eat bacon and commit sin at the same time. Profanity is wanton wickedness—is in miserable bad taste [illegible] and Colleges in the land. And then obscenity is incompatible with the refinements of elevated scholarship. Nor has a student of coarse, vulgar imagination, the right to contaminate other students. If he cannot [illegible] it is better for him to leave the Halls of learning.

As to balls, dancing-parties, circuses, theatres, &c., it is needless to say much. Every man of reflection knows that an inclination to attend these places implies a state of mind unsuitable to the prosecution of literary pursuits. The College student who attends one dancing party per month, will fall back greatly in his studies. Indeed there is something in dancing so light, so [illegible], so childish, so unintellectual, so nonsensical, that those who fancy the amusement are totally unprepared to climb the [illegible] of the Hill of Science. It is certain that no one dances up those steeps. It has been intimated that some parents may wish their sons to be educated at this University, and wish them in the meantime to acquire that gracefulness of manner which dancing is falsely said to give. It will be better for such parents to send their sons elsewhere. Dancing young men cannot become scholars at Union University. The Faculty desire no such students.

Carrying deadly weapons, has led in many instances to manslaughter and murder. The practice is productive of much evil. The man who has the instrument of death about his person is much more apt to indulge his wicked passions. He is much more likely to offer insults to others, because he knows if those insults are resented, he is prepared for his adversary. And such a man is much more likely to be morbidly sensitive to insults, for he remembers full well that he has in his possession the means of avenging himself. Many a man is now in the Penitentiary, because he adopted the foolish practice of carrying deadly weapons, and many others would be there if justice had not been obstructed in its operations.

All right minded persons will say that the Rule of the Trustees in regard to "deadly weapons" is as it ought to be.

The Faculty and Trustees of Union University are profoundly interested in the cause of education. They wish to build up an Institution of the first order. They are satisfied that [illegible] this object, they must enforce a strict, firm, salutary discipline. That this shall be done, they pledge to the public their "sacred honor," and in proof of their inflexible purpose they refer to the disciplinary action of the latter part of the last session.

J. M. P.

The Bible Society of Concord Association.

THE Concord Association met this year at Murfreesboro. So far as the unaffected kindness and generous hospitality of the citizens of that delightful town could make it so, it was a delightful meeting. But yet to me it seemed a gloomy and discouraging one. The fault may have been in my own mind rather than in the Association, but it certainly seemed to me that there was less than the usual interest manifested in many of the objects of christian benevolence to which the attention of the body was directed.

The churches for the most part, reported that they were at peace, but cold and dead. The aggregate increase of membership must be very small, if there is any at all.

There were scarcely any, except Nashville and Murfreesboro, that have Sabbath Schools. And there would seem to have been very little attention given to the instruction of the colored population. No contributions were sent up by the churches for Missions or the Bible cause, and less than usual for the Beneficiary fund [illegible] for [illegible] [illegible] the importance of doing so. Yet Concord Association [illegible] an example of systematic liberality and [illegible] working to all the Baptists of the South.

The Bible Society's meeting was appointed at 3 o'clock on Sabbath afternoon. But the heavy rain prevented the people from assembling until somewhat later, and there were comparatively few who came at all.

Brother Wolfolk's sermon was listened to with great interest. His subject was: The Connection of Civilization with the Bible. His argument was very ingenious and exhibited evidence of a very careful preparation. I wish he would write it out in a condensed form for the Southern Baptist Review. It renders it exceedingly probable, if not absolutely certain, that there has been no nation or people, more than half civilized, which did not derive the elements of its civilization, directly or indirectly, from the institutions of God's word.

The contribution to the Society, considering the smallness of the congregation, was a generous one, amounting in cash and pledges, to near a hundred dollars. More than half of this, however, was given by one brother, whose habits of enlarged benevolence I hope will furnish an example and a stimulus to us all. With the exception of some individual contributions, which the donors desired should go to some foreign field, the whole sum was appropriated to furnish Bibles and books, to be sold under the direction of the Bible Society of Union University, by the young ministers or others who may find opportunity to engage in the Colporteur work. The [illegible] will be reinvested as soon as the books first purchased have been sold, and used again and again. We trust enough will soon be added to it to furnish the young brethren with a respectable depository, from which all the region round about may be supplied with a sound Baptist literature.

In this connection I will notice what was probably the most important act of the Association; viz, the appointment of a Sunday School and Colporteur Missionary to visit all the churches, carrying with him our denominational books and organizing Sunday Schools. If I were not otherwise engaged, I would be proud of such an appointment. It opens a field of usefulness larger and more important than that of any pastor in the Association. The man who can succeed in establishing and keeping alive a flourishing Sabbath School in every church, and leaving in every neighborhood a few copies of our standard Baptist books, will have done more for the permanent prosperity of our Zion, than any pastor is likely to do within the bounds of any one church, or any four churches. We hope the brethren charged with the selection of this Missionary will find one of talents and energy, and one whose heart is with the children. May the Lord guide them in their choice, and bless him in his work.

For the [illegible] such an appointment the Association [illegible] as for several other valuable ones to our beloved brother Howell. I could not but thank God for sending him back to us. And pray that the influence which his wisdom and acquaintance so happily qualify him to exert, may be blessed to the general upbuilding of all our churches, as well as that of which he is the pastor.

A. C. DAYTON.

(Correspondence of the Tennessee Baptist.)

Atlanta Market.

ATLANTA, GA., Aug. 6, 1857.

Editor of the Tennessee Baptist:

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

BACON.—Hog round,	[illegible]	GRAIN.—Corn, sack,	[illegible]
Clear Sides,	[illegible]	Wheat, white,	[illegible]
Ribbed Sides,	[illegible]	Red,	[illegible]
Hams,	[illegible]	Rye,	[illegible]
Shoulders,	[illegible]	Oats,	[illegible]
FAMILY [illegible]	[illegible]	FEATHERS.—[illegible]	[illegible]
In Kegs,	[illegible]	Fruit.—Dr'd Peaches	[illegible]
In tierces,	[illegible]	Dried Apples,	[illegible]
BUTTER.—Choice,	[illegible]	Green Apples	[illegible]
Common,	[illegible]	[illegible]	[illegible]
Tobacco,	[illegible]	[illegible]	[illegible]
FLOUR.—[illegible]	[illegible]	[illegible]—Seeds Yarns	[illegible]
Good Superfine,	[illegible]	[illegible]	[illegible]
Extra Family,	[illegible]	[illegible]	$2 00
[illegible]	[illegible]		

[illegible] AMMONS & Co.
Wholesale Commission Merchants.

ACKNOWLEDGEMENT OF PAYMENTS.

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

W Gresham, H J Faulkner, Geo Dorlphan, 2 copies, Elder D Powell, L B Davidson, J L Eason, W Clayton, Eli W Prince, [illegible] McNabb to Sept 12, Mrs H Currier to Sept 2, K H Semi, [illegible] to Oct 2; Thos Lockett to Aug 6; B Adams, E Jones, in full; W B Shemwell [illegible]; [illegible] to July 25; [illegible] to Jan 12; C Gullett to Nov 25; W H B Smith to July 15; J W Dorris [illegible]; [illegible] Waldrop to Dec 17; J W Thompson to Dec 1; E G D Bryan to Nov 15; J T Pitts to Oct 25; N McKeban, in full; L P Lowry to Nov 15; Elder W Thomas to Nov 14; J W Stevens to Oct 3; D Clark to Dec 1; J H Crouch to Oct 4; Elder T Pruitt to Oct 1

The following subscribers have paid to the dates annexed to their names [illegible]

[illegible] J W Sandlin; Ewing Kelly, W H McClelland, [illegible] E A Walker, P Brant, J S Key, Thos W Brewington, T [illegible], W Lewis, J Kelly, [illegible], Wm Jones, [illegible] Butler, J J Haynes to Aug 1; Thos Bay, Jr, J Glass, R Hays, J F Ricketts, R M Pye, [illegible], J W Everett, [illegible], G Reid to Aug 15; [illegible] to May 10; Jesse Humphries to Oct 1; J Chatum to March 25, [illegible] to July 1; [illegible] to Nov 1; W A Pollard, J J Morley [illegible], D H Witt to Aug 1; N Moses to June 13; Thos A Sullivan to April 29; Wm Kellett to May 9; J E Waugh to May 16; J Gardner to March 15; Mrs S Kendar to May 15; Thos T Adams to June 27; Mrs E R Morton to March 27; Dr P P Parham to June 12; J W Terrill to March 22; D O Grigg to Oct 15; Wm Covington to Sept 2; M Hinsley to Feb 1; W Kistler, [illegible] to July 25; J R Searle to July 25; J T Hunter to June 17; M S Freeman to Jan 24; Ed W Grayston to April 11; T Vass to May 16; T Fowler to July 15; H J Tullis to June 27; M Johnson to Jan 1; [illegible]; J S Lester to Aug 13; S Darling to Nov 25; [illegible] to [illegible]; H Adams to Feb 26; Wm Cowart to Jan 26; B Worthington to Oct 3; G S Thompson to Jan 1; John West, Edward Hackney, P Booker, W Briant, J Pipes, G W Hunt, S Anderson, J McCarty to June 16, J W Vass to Nov 2; H Stone to March 25; John Dawson, T Evell, S Saford, Jas Towns, H Joiner to Feb 5, [illegible], Freeman to Feb 13; S M Harrison to May 25; L T Turner April 3; J Smith to Apr 21; P Baker to Aug 15; J Denson to May 19; Washington to Oct 20; H Jones to March 1; A S Freeman to June 13, J [illegible] to Jan 1; [illegible] to April 15; A T Probst to May 15; J Ferris to March 25; G W Hertie to July 2; S D Cox to June 6; J N Barnard to May 1; S S Riddle to Dec 12; W P Rountree to Jan 27; Thos Hom to Feb 15; J M Leath to August 15; G W and G C Donegan to Aug 30; W S Palmer to April 4; Jas F Tucker to Aug 15.

The following subscribers have paid to the dates annexed to their [illegible]:

J H Borum to Jan 10; Wm Watson to June 25; Eld J Terrill to Jan 1; H P Davis to Feb 15, [illegible] W Hatchett to June 16, 1858; Dr W W Wise to Jan 1, 1858.

Payments for the Southern Baptist Review.

The following subscribers have paid for the Volume annexed to their names:

[illegible] W Pendleton, Elder J F Austin, S S Riddle for 3rd vol, [illegible] Lyon for 2nd vol.

Acknowledgements for the Children's Book.

The following subscribers have paid for the Volume annexed to their names:

Miss S Latimer, P Davis, P M Porter, Mrs E Newton, Jno W Davis, Mrs A McAdams, Jas F Quinn, [illegible], Mrs C Hargrove, Miss Bettie Roberts, Miss Bettie Hatchett, William Hatchett, 4 copies, S S Riddle, L W Stevens, G W Donegan for vol. 3rd; J W [illegible] for 2nd vol.

UNION UNIVERSITY,
Murfreesboro, Tenn.

Next Session begins on First of September.

Faculty.

Rev. JOSEPH H. EATON, LL. D.—President and Professor of Moral Philosophy and Belles Lettres.
Rev. JAMES M. PENDLETON, A. M.—Professor of Theology.
[illegible], A. M.—Professor of Mathematics and Natural Philosophy.
[illegible]—Professor of Latin and [illegible]
Rev. AUGUSTUS S. WORRELL, A. M.—Professor of Greek and [illegible]
[illegible]—Principal of Preparatory Department.

Murfreesboro is remarkable for [illegible] of its moral [illegible] of [illegible]. Additions have recently been made to the Library, Cabinet and Apparatus, increasing the facilities for the acquisition of knowledge.

The course of Study is thorough and rigid. [illegible] of Natural Science, [illegible] and Civil Engineering, are taught practically, [illegible]

The Faculty and Trustees are [illegible] to cultivate the moral and [illegible] all the students [illegible]

For further particulars address the President. [illegible]
Aug 15, 1857.

SPECIAL ARTICLES.

MARY SHARP COLLEGE will commence its next session the first day of September. It is hoped that all pupils who expect to attend will be present at the opening exercises.

Lest some alarm might prevail in regard to the measles, we state that no such disease is among us. More than eighty pupils had them last autumn and during the winter, but not a case has occurred since February. A report has been circulated to some extent that the number of pupils will be limited. It will not be so, all can be accommodated.

Z. C. GRAVES, President.

Poetry for the Million!

There was a man in Yankee land,
As poor as Job's own turkey;
Yet, when he'd anything on hand,
He was a real worky.
One lucky day, he came athwart
H. Dayton's Advertisement;
And quick as wink our Yankee thought—
For this I'll be the wiser.

He gave his carpet-bag a jerk—
What [illegible]
Then took the steamer for New York,
And called on HIRAM DAYTON.

Six months he traveled in the West,
H. Dayton's books a selling;
And everyday he took, he guessed
He saw his profits swelling.

For Dayton's books are all the go,
[illegible]
The truth of this, if you would know,
You've only just to try 'em.

There's not Professor Ingraham writ
"Prince of the House of David;"
The man that don't speak well of it,
Must be past hope, depraved.

[illegible] is thrilling—
A tale intensely thrilling—
The tale is constant, and so great,
The [illegible]

Another—the religious [illegible] is
[illegible] Heavenly Token"—
A rich, rare treasure-book,
Of which all good is spoken.

And "Mary's Book of Beauty"—all
If you should only try it,
You would not wonder that [illegible]
Is coaxed and teased to buy it.

And, truth to say, the older folks
Are with it greatly taken,
And [illegible]
Are wonderfully shaken.

Our Yankee friend, in selling books,
Another season tarried,
And then, his pockets full of rocks,
Came home, and then—got married.

He bought a farm—the work he [illegible],
And got it fairly started,
And then, to make another pile,
On another tramp departed.

[illegible] he [illegible],
He safely cast anchor,
[illegible], a [illegible]
[illegible]

And hundreds more may do the same;
Come, what's the use of waitin'?
The field is large, and full of game—
For chances—CALL ON DAYTON!

I have over 200 men engaged in selling books for me, and some of them are making from Ten to Fifteen Hundred Dollars per year. There is room for at least 500 more to do as well. For a catalogue, with full particulars, address

H. DAYTON, Publisher,
No. 29, Ann Street, New York.
Aug 8-3t

MODERN ATHEISM,

Under its Forms of Pantheism, Materialism, Secularism, Development, and Natural Laws. By [illegible]
$1 25.

The author of this work [illegible] successor of Dr. Chalmers in the Chair of Divinity in the new College, Edinburgh, and the intellectual leader of the Scottish Free Church.

From Hugh Miller, author of "Old Red Sandstone," &c.—[illegible]

From the "News of the Churches."—It is a work of which nothing less can be said, than that [illegible] irreversibly the name of [illegible] among the [illegible] in the Christian literature of Britain.

From Howard Malcom, D. D. President of Lewisburg University.—No work has come into my hands for a long time, so helpful to me as a teacher of metaphysical [illegible]. I know of nothing which will answer for a substitute. The [illegible] need such a book at this time, when the covert atheism of Fichte, Wolfe, Hegel, Kant, Schelling, [illegible], Comte, [illegible] and [illegible], is [illegible] earnestness, supported by [illegible] both by church influence and university honors. I cannot but hope that a work so timely, scholarly, and complete, will do much good.

The style is easy, [illegible] and the reasoning clear and [illegible]. The leading theories are fairly stated and combated with [illegible] skill. Even where the argument falls within the range of science, it is so handily stated that any intelligent reader can fail to understand it [illegible] present time.—Boston Journal.

It is justly accorded as the great argument [illegible] against the various [illegible] of atheism. It reduces the numerous features of the different schools of modern atheism, gives a fair statement of their theories, answers and refutes them, never evading, but meeting and crushing their arguments.—Christian Observer.

Dr Buchanan is candid and impartial, [illegible] His treatise is [illegible], but [illegible] pretty sure to [illegible].—Presbyterian Register.

We hail this production of a master mind in [illegible] discrimination, and calm [illegible] of the various false philosophies [illegible] in modern times to allure [illegible] youth to their destruction. Dr. Buchanan has [illegible] exposed their falsity and emptiness. His refutation is [illegible]

We recommend "Modern Atheism" as a book for the times [illegible] students.—[illegible] Quarterly.

It is remarkable for the clearness with which it comprehends and the fairness with which it states, not less than for the ability with which it refutes, the schemes of unbelief in its various modern forms. [illegible] The book [illegible] our Faith, by the help of God [illegible] breath of [illegible] been breathed forth against it.—Congregationalist.

Published by
GOULD & LINCOLN,
59 Washington St., Boston.
Aug 8-3t

Bethel Female College,
Hopkinsville, Ky.

THE Collegiate [illegible] and Spring Sessions, [illegible] February. The [illegible] will commence on MONDAY, the 31st of AUGUST. [illegible] vacation [illegible]

[illegible]

J. W. RUST,
[illegible]
Aug 8-3t

TENNESSEE
Farmer and Mechanic.

L. P. WILLIAMS, [illegible] Editors.

VOL. II. NASHVILLE, AUGUST, 1857. NO. 8.

ALL LETTERS TO BE ADDRESSED TO L. P. WILLIAMS.

THE SUMMER HAS COME, and FALL work must be done upon the FARM and PLANTATION, and in the GARDEN, and to make the work [illegible] to be well done, The TENNESSEE FARMER AND MECHANIC, is filled every month with just such plain, practical and reliable information as will materially [illegible] this end. It will be found worth ten times the subscription money to every person engaged in these occupations.

Every Farmer in the South-West would find it a benefit to his out-door labors as the articles are prepared with direct reference to this latitude and its products, giving the most successful methods of cultivation, harvesting and preparation for market.

This Journal is a large octavo, containing 48 pages of READING MATTER every month besides advertisements. It contains annually more than six hundred instructive articles, each and every one of which, are valuable and interesting to the farmer, or the mechanic. It is hardly possible that any one, whether FARMER, PLANTER, GARDENER, FRUIT-GROWER, STOCK-RAISER, or the CULTIVATOR of only a [illegible] should read a Journal of this character without obtaining information that would render his labor more profitable.

Farmers often expend from $250 to $2000 a year, in plowing, sowing, cultivating and harvesting, and then attempt to save two dollars by omitting to supply themselves with a Journal devoted to their own interests and informing them of the [illegible] methods of carrying on similar operations, pursued by others.

COTTON PLANTERS, will find treatises upon the cultivation of Cotton, embracing the whole subject, and treating it in the most thorough manner, these articles cannot fail to be worth more than the subscription price, to every person connected with cotton growing. Try it one year, and see if we are mistaken.

TOBACCO PLANTERS, will also remember, the articles that have appeared in the FARMER AND MECHANIC upon this subject, have been of the most practical and satisfactory character, and we shall give hundreds more of the same sort. Try it and see if you are not benefited more than two dollars [illegible]

STOCK RAISERS will find this Journal a valuable auxiliary to their operations, as the whole subject is thoroughly discussed in its pages, giving full and explicit directions in regard to breeding, raising and care of all kinds of domestic animals.

THE "TENNESSEE STOCK REGISTER" is a new feature and has already added much popularity to this Journal. The pedigrees of all the most valuable animals in the state will appear in this department of the FARMER AND MECHANIC.

MECHANICS' interests, are especially attended to, and all the improvements of the day, fully noted.

Each number is beautifully illustrated with ENGRAVINGS of animals, fruit, machinery, cottages, &c.

We have engaged the assistance of highly competent and practical ASSOCIATE EDITORS, in both East and West Tennessee, who will furnish articles adapted to those Districts. Other Correspondents in all parts of the state and the south-west, will furnish [illegible] valuable and instructive articles.

To get the Farmer and Mechanic for a year, it is only necessary to send two dollars with your name, Post Office and State, and it will come by return mail.

Direct to L. P. WILLIAMS,
Nashville, Tenn.

CLUB TERMS. Six copies $10; Ten copies $15, always in advance. All subscriptions close with the time for which they are paid.

The last number of the FARMER AND MECHANIC, is a fair specimen of each number of the Volume. It is beautifully illustrated with engravings, and contains the best Essay ever written upon the Culture of Blue Grass; also, a [illegible] the construction of Hill-Side Ditches. In this number will be found also, a great many other articles upon the operations of the Plantation and Shop, each one of which is worth the subscription price for a year. Subscriptions can commence with the July number, at $2 a year or $1 for [illegible]

SPECIMEN numbers sent GRATIS upon application. Back numbers furnished from January.

Bethel College, Russellville, Ky.

THE full Collegiate Course embraces four years. Tuition per year $50: Incidental expenses $3.

Students may also select their studies and enter on a partial course in any of the regular classes for which they are qualified.

The Professors are all men of high attainments and of [illegible]. Especial attention will be given to Civil Engineering, Land Surveying and to the Modern Languages.

The Preparatory Department is a well organized School of the highest grade, in which students may advantageously prepare for College, take a limited course of study in preparation for teaching or [illegible] especial training for that important vocation. The Principal of this Department has the very highest qualifications for his position.—Tuition in this Department from $20 to $40 per year; incidental expenses $3 per year; required in advance. No Student will be enrolled who has not the Treasurer's receipt.

Board in the best families for $2 75 per week, all expenses [illegible]

The College year begins on the first Thursday in September and closes on the [illegible] of January, with the Junior Exhibition. The second session commences on the 1st Monday in February and closes with the [illegible] Commencement on the [illegible] Thursday in June.

For further information consult E. T. SLEWETT, A. M., President, or S. H. CALDWELL, Secretary of the Board of Trustees. Aug 1, [illegible]

Baptist Female Institute,
Murfreesboro', Tenn.

FACULTY.

Prof. F. W. DOBSON, A. M.
Miss LOUISA BOULTON,
Miss CLARA [illegible]
Miss NANCY L. [illegible]
[illegible]

INSTRUCTION will be given in the different English branches, Natural Sciences, Mathematics, the Latin, [illegible] French [illegible] and [illegible] with the full course prescribed for young ladies in Union [illegible]

The [illegible] under the direction of so able a corps of Teachers as can be found in any Institution in the United States, who will use every exertion to make the course of instruction as thorough, solid and progressive as that of any other school. The location is eminently healthy and accessible [illegible] society [illegible]

[illegible] of the Boarding Department, we feel confident that [illegible] will receive every [illegible] attention.

OUR MUSIC DEPARTMENT.

The Trustees are gratified to be able to announce to the public that they have succeeded in securing the services of Prof. Palmer, as Principal in the Musical Department of the [illegible] Institute. [illegible] of Prof. S both as Teacher and Performer is well known [illegible]

[illegible] Pianos, [illegible] has no equal in any Female Institution.

RATES OF TUITION.

[illegible]	[illegible]

For further information address the Faculty.
JOSEPH H. EATON, Pres. Board Trus.
Aug 1-3m

A New Question Book.

HARMONY QUESTIONS ON THE FOUR GOSPELS. [illegible] by Rev. [illegible]

[illegible]

GOULD & LINCOLN, 59 Washington St., Boston.
Aug 1-3t

NOTICE.

THE partnership heretofore existing between the undersigned was this day dissolved by mutual consent.

JAMES KEENAN,
[illegible] RAINS.

THE undersigned having retired from the Drug business, [illegible] of Nashville, and the public generally, for the very liberal support bestowed upon the late firm of Keenan & Rains, and cheerfully recommend [illegible] the new firm [illegible]

JAMES KEENAN.

Botanico-Medical College.

THE Twelfth Annual Course of Lectures [illegible] the first MONDAY of November [illegible] weeks. Ample [illegible] Clinical [illegible] [illegible] Course of Professors, [illegible] Medical education.

FACULTY.

G. W. [illegible]
I. [illegible]
A. P. [illegible]
[illegible]
W. [illegible]
T. C. [illegible]

[illegible]
T. C. GATES, [illegible]

TRACT SOCIETY.
[illegible]
Voluntary Self-Supporting Colporteurs [illegible]

THE following denominational and religious Tracts are [illegible] large number of them [illegible] printed on fine and improved paper. They will be found to be printed [illegible] Baptist [illegible] Tracts for [illegible] brother or sister who will sell or give [illegible] a Tract [illegible]

To encourage the effort, we offer the following premiums for such effort:

The brother or sister [illegible] distributing the largest amount of Tracts for distribution, by sale or otherwise, between the first of June and the first of January, [illegible] with a statement of the number of pages of Tract matter [illegible]

To the one distributing the second largest amount, Benedict's General History of the Baptists, a beautiful and most valuable book, two volumes, in beautiful gilt, [illegible] pages, [illegible]

The brother or sister distributing the third largest sum in [illegible] Tracts, [illegible] Bible Class and Sunday School Teacher—a valuable work of 400 pages, with [illegible]

The brother or sister distributing the 4th largest amount, [illegible] three volumes, beautifully bound in gilt, with [illegible]

The minister, [illegible] of America, who distributes the largest amount of Tracts, [illegible] Commentary on the [illegible]

[illegible] by [illegible] value.

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Marriage—Are they Scriptural?

NUMBER IV.

MR. EDITOR.—I remarked in my last letter, that our Lord abolished polygamy. Let us inquire into this point more carefully. The prevailing opinion with all christians is, that He *expressly* forbade polygamy, in his remarkable reply to the Pharisees, who came unto Him, tempting Him, and saying: "Is it lawful for a man to put away his wife for every cause?" And He answered, and said unto them: "Have ye not read, that He which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother and shall cleave unto his wife, and they twain shall be one flesh?" "Wherefore (because God had so decreed it at the first) they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." They say unto Him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." "And I say unto you (and here the law is specifically announced) that no man has the shadow of an excuse for mistaking the will of God) whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery," &c. The question is unanswerably was the lawfulness or unlawfulness of divorce for every cause. The propriety or impropriety of polygamy was not the subject of conversation; nor does our Lord, if I understand Him, allude to it; nor did the Pharisees who interrogated Him, understand Him as referring to polygamy. It is not insinuated, that because of the hardness of their hearts, Moses allowed a man to have more wives than one, as this would have been no evidence of these hard hearts—and. It was the matter of putting away their wives for every cause, which was pursued on this account. The lesson which our Lord designed to teach, was, that marriage being an institution ordained of God in the beginning, who has sacred a relation, when properly formed, to be annulled by any legal enactment: that the parties themselves could not separate and marry again, without being guilty of adultery, unless a man or the other had committed fornication. In that case a man or a woman might get a divorce from the husband or wife and marry another without sinning.

It is written, "He made of twain, one flesh." Are we to understand from these words, that God prohibited a man from having more than one wife? Is not the law equally true, where a man married two or more wives? Are they not made one flesh with the man, in precisely the same sense, and as truly one in that relation, as when the man married one wife? Had our Lord regarded polygamy as a transgression or an against *that law* (as He knew that many of the Jews, and perhaps some of his hearers, were practical polygamists, and all saw regard the custom as unlawful or forbidden by the law of Moses) would He have hesitated to denounce it, as He did all manner of sin? And would Paul have neglected to record his protest against the custom, had he understood the Savior as pronouncing it? As to the injunction of the Apostle, that a pastor and deacon should be the husband of one wife, and the prohibition proceed on the ground of the darkness of polygamy, or as a matter of expediency and convenience to their efficiency in their respective offices? If the Apostles, who for a time at least, performed the duties of pastors or overseers to the Church at Jerusalem had no time to serve tables, and ministers generally were required to give themselves wholly to their work, prayer and the ministry of the Word, would it not be quite as unreasonable that they would be able to devote themselves to their proper duties in the church, burdened with the cares and responsibilities of a plurality of wives with their offspring? In not this the chief reason for the injunction in regard to bishops and deacons? The inference is plain, that polygamy was common in the churches of that day, from the very fact of the prohibition of more than one wife to these two classes of officers, for if there were none in the churches who had more than one wife, wherein the necessity of requiring a bishop or deacon to have but one wife? And then, if polygamy had been regarded by the Apostles as unlawful or sinful, why did he not enlighten his brethren in these polygamic churches as to the morality or immorality of the custom, and forbid it amongst christians generally? Or did the Apostle regard marriage as a purely civil transaction—and as polygamy was recognized by the laws of the State, leave the question of polygamy or monogamy to be decided by civil authority, without requiring the churches to make it a question of fellowship any more than slaveholding?

Paul said, he had no good a right to marry a sister wife (adelphen gunaiki) and have her to accompany him in his travels, as the brethren of the Lord and Cephas had; but he chose not to do so, lest he might be burdensome to the brethren, and it might interfere at some measure with the speedy fulfillment of his great mission. If the positions I have assumed interpretations be correct, is it not a greater sin in the sight of God, for a christian to marry one unbelieving wife, than two christian women, (Solomon's sin was, not that he had married many wives, but that he had "many strange wives") and if the laws of the State did not forbid polygamy, would more church have less occasion to censure or withdraw fellowship a brother for having two Christian wives, than if he had married one unbelieving woman? And further: Would that brother's polygamy exert as unhappy an influence upon the cause of religion in that particular community or upon the prosperity of the churches generally (supposing that law and public sentiment sanctioned the custom, as was the custom in ancient times) as the example of that brother who had set at naught and violated an express statute of God, and yoked himself with an unbelieving wife?

This much, however, by way of digression. I will conclude my letter with a few extracts from the excellent little work of Elder Malcom, bearing more directly on the subject under consideration.

"Persons of opposite inclinations and habits can live pleasantly together, only by keeping out of the way those points wherein the difference consists. The Christian's mouth must therefore be closed on the most important of subjects, and the department most communicable, where there is the least need to be so. Prior, at least, to mere a peace, and dearly does the carnalism vanquish us, by the sacrifice of allegiance to God, and surgery of conscience."

"But it will not be possible for a true saint of God to keep dark and silent on the subject which most engrosses the heart; not to avoid conduct which will show the results of holy principle. By necessary consequence, collisions must occur. Do we believe the Scripture? Let us then hear it: 'Abel, just man, is an abomination to the just, and he that is upright in the way, is abomination to the wicked.'—Prov. 29: 27. Our Savior expressly predicts (in the context) discord, as one of the great traits which would come on the conversion of a part of a household. 'Think not that I am come to send peace on the earth; I am not come to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household.'

"This disagreement in sentiment and practice, will not appear favorable during an acquaintance and courtship. In many cases the husband may have adopted at that time, a mode of department and conversation so exceptionary, as to inspire the most sanguine hope that he was a sincere inquirer after God, and would one long be a decided Christian. But a few months only of married life elapse, before he ceases waiting on his wife to the evening meeting, and perhaps to the house of God. * * * After marriage they associate in the daily business of life, when each acts according to regular character and established habits. It is not possible for a christian or and a sinner thus to associate without the disclosure of dissimilarities. These dissimilarities must be peculiarly irksome, because they relate to fundamental principles; their exhibition is continual and unavoidable; and the conduct of one party cannot be traveled to secure that of the other. How is it possible in such cases to maintain the harmony, which in the very essence of domestic felicity? In proportion as spirituality abounds on one side, sourness must be felt on the other. If the display of religion be merely an occasional, the reproof it conveys is keen and constant. If the torment of exhortation and entreaty be added, what but personal alienation is likely to be the consequence? 'Who that is trying to sleep loves a noisy? Who that wishes to remain in darkness is fond of light—especially placed so near?'"

"But allowing the worst we may in relation to harmony, there cannot be happiness, at least on the side of the christian, (that is, supposing that the professing party is a truly regenerate soul) There is a bosom friend, but no sympathy, toleration but no assistance, conversation but no communion. Their highest motives and aims are as opposite and distinct as heaven and earth, and though united in a legal yoke, they neither love, hate, desire, nor do the same things. The more natural affection is displayed on one side, the more spiritual distress will be felt on the other. And then the prospect of a speedy and eternal separation! What bitter tears are daily shed on this account! How many affirm this simple fact to be their greatest earthly trouble! This distress is severe when conversion has succeeded the marriage contract, for even a conscience void of offence in this matter, is but a partial support. But when there is a smarting consciousness that the counsel of friends, and the word of God, had been set at naught in forming the disastrous union, and that now their own imperfections and sins tend to keep a beloved companion out of the ark of safety, how much deeper is the grief! Continually will that passage be likely to recur to their remembrances, "If thy children forsake my laws, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes."

"The unhappiness in relation to the children of such marriages is too serious to be forgotten. The christian mother is compelled to see her children caught what she dreads they should learn, indulged in what she knows should be prohibited, and furnished daily with an example, which if they imitate will be their undoing. If she urge her child to read the Bible, he may ask why he is required to do what his father does not deem necessary. If she object to the dancing school, or the theatre, or gay apparel, he records her as standing in the way of his happiness. If she take him to the house of God, he seldom finds his father there. Where the father is the christian, the case is no better. His little ones are either untaught in religious truth, or learn heartless forms. The golden years of early childhood are lost or worse than lost, in regard to religious training; and when he comes to direct their alienable attention, he finds the garden grown up with rankling weeds. In the whole course of education, one parent takes the will of God for a rule, the other the will of man; constant jealousy is maintained on each side, lest the other acquire a predominant influence; and for life the house is divided against itself."

"These considerations derive still greater force from the fact that such children are likely to grow up a reproach to their parents, and unhappy themselves. They will soon discover the want of unity, and unless nature is changed by grace, will cleave to the side of error. Ridiculed in their religious worship by idolaters, and other open despisers of Him, and that of believers with those who are evidently strangers to true godliness, is prohibited, at least, in all ordinary cases; and the infringement of the prohibition has, in all ages been extremely injurious to the cause of religion. I am able to add the strong testimony of Doddridge, as quoted by JAY, who says: "I never knew a believer espousing an unconverted person, known to be such, where that person was afterwards converted."

"Here then is a plain and positive rule. What shall be done with it? The will of Heaven is distinctly revealed. Shall it be obeyed or disobeyed? Will we submit to the New Testament, or hide our face from its import? Let every one give a this passage, the reflection that it deserves. It needs no comment, and scarcely admits any. The Lord preserve us from willfully shutting our eyes and drawing upon ourselves judicial blindness!"

OLD FASHION BAPTIST.

OBITUARIES.

R. J. Williams.

Died at his residence in Robertson county, Tenn., on the 10th of September, 1856, after a painful illness of flux, R. J. Williams, in the fortieth year of his age.

He was the youngest son of Isham and Rebecca Williams; was born in Chatham county, North Carolina, and emigrated to this country with his father about the year 1832. A short time before his death, he requested his friends to sing some of the songs of Zion; it being complied with, he imparted suitable religious instruction to his family, requesting them all to meet him in heaven, where parting will be no more. He left an affectionate wife and children, with many church members and friends to mourn their loss. But they mourn not as those who have no hope. His end was peace

W. S. B.

Margaret Jones.

Died, at the residence of her son, E. H. Jones, of Rutherford county, Tenn., on the 22nd day of May, 1857, Margaret Jones, consort of Deacon Eara Jones, deceased, in the eighty-fourth year of her age.

This venerable mother in Israel was born in North Carolina, and lived there until after her marriage to the late Deacon Eara Jones. She then, with her husband, emigrated to Davidson county, Tenn., at a very early period in the settlement of that portion of the State.

Sister Jones died in the triumphs of a living faith, in fellowship with the Bradley's Creek Church, of which she was a member for many years. She had been a Baptist between fifty-five and sixty years.

"Blessed are the dead which die in the Lord from henceforth; Yes, saith the Spirit, that they may rest from their labors, and their works do follow them."

Mrs. Forshee Batchelor.

Departed this life on the 14th day of April, 1857, sister Forshee Batchelor, in the seventy-fifth year of her age

I have been intimately acquainted with her for about seven years as her pastor, and would here state, that I recognized her to be a thorough Baptist, an exemplary and practical christian, a faithful and affectionate wife, and a tender and kind mistress. Brother Batchelor's loss is irreparable, the church's loss is great.

May the Lord sustain us, and enable us to say with our blessed Redeemer, "Thy will, Oh, Lord, be done, not mine." And may we all take warning, and be prepared, "for in such an hour as we think not the Son of man cometh."

Sister Batchelor expired at the house of her brother-in-law, John Ocelle, Madison county, Tennessee.

GEO. E. THOMAS.

Elijah Willis.

Departed this life, January 10th, 1857, Elijah Willis, in the sixty-ninth year of his age.

The deceased was a native of North Carolina, born and raised in Chatham county, and moved to Robertson county, Tenn., about the year 1820, where he lived until the day of his death.

The death of our brother was sudden. He had been hampered perhaps for a week, but not so as to attend to business. Saturday evening, the weather being cold, he had fed his stock, prepared his wood, shaved himself, and changed his clothing as usual—preparing for a sabbath of rest and worship; but ere the Sabbath came, he was taken to that rest that remaineth for the people of God.

W. S. B.

Elder Benjamin Rafferty.

WHEREAS, It has pleased Almighty God in His all-wise providence to remove from our midst the beloved brother and esteemed preacher, Elder Benjamin Rafferty, therefore

Resolved, That we humbly bow to the hand of divine providence in this afflictive dispensation; we do deeply regret the untimely death of our beloved brother which has removed him from amongst us in the midst of his usefulness.

Resolved, That with his family in this, their sad bereavement, we do deeply and sincerely sympathize.

Resolved, That this Church is deeply sensible of the heavy affliction visited upon it by this stroke of Divine power, in depriving it of an honorable member and useful minister worthy of our love and veneration, who, being dead, yet speaketh through the force of an example left as his brightest legacy.

Resolved, That a copy of those resolutions be transmitted to the afflicted family of the deceased.

Resolved, That the foregoing resolutions be forwarded to the Western Recorder and Tennessee Baptist for publication, and also recorded in the church book.

Elizabeth Woollard.

Departed this life, on the 11th of March, 1857, sister Elizabeth Woollard, daughter of Rev. S. W. and Jedah Woollard, of Okitibeha county, Miss.

I never saw one more universally beloved. Long will she live in the hearts of her friends. Such was the temper of her mind that every one was made to feel agreeable in her presence. Whether in the family circle, in the school room or church, oft have I seen her get happy, shout the praises of God and set the congregation in a blaze. When that awful prelude to death, consumption, laid hold of her and said she must die, she did not falter, but was always cheerful and pleasant. At several times I visited her, and on one occasion I found her happy. She related a dream that she had a few day before. In her vision, she was preaching; the hymn sung was, "As on the cross the Savior hung," &c.; the text was Isa. 40: 31, "They that wait upon the Lord" &c. While relating her vision, the divinity seemed to sit on her dying brow. Shortly after death came, the power of the grave was there, and fearless did our sister in Christ, pass the vale of death, and no doubt entered into that rest that remains for the people of God.

ISAAC KASTKALT.

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April 10, 1857 tf

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Granada July 25 1856 3m

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THIS BALSAM will be found on trial to be a most delightful and valuable Dressing for the Hair, and as bad possesses article for the Toilet. It is easily applied, and will not stain the finest lace.

It not only cleanses the Hair and Skin, but causes the Hair to curl, and disposes it, however harsh and coarse, to remain in any desired position or form. By its use the hair becomes soft and silky, and obtains that glossy and natural appearance so much desired

It will remove and prevent Scurf, Dandruff and all unnatural Eruptions of the Head, and by its invigorating action on the Skin and the roots of the Hair, will prevent the Hair from falling out, and in short time, when used with the Eradicator, when the Baldness is not hereditary, restore the Hair

☞ Price 50 cents a bottle

Mrs. S. A. Allen's World's Hair Restorer,

Is so well known that we need only refer to back numbers of this paper in regard to it. $1 50 per bottle

Sold by J. G. BROWN and BERMAN & BAINS, Nashville, and by all the principal wholesale merchants in the United States, Cuba, or Canada.

Depot, 355 Broome-Street, New-York.

☞ Some dealers try to sell articles instead of this, on which they make more profit. Write to Depot for circular

PLATFORM BEEHIVE.

SYLVESTER DAVIS, Patented July 26, 1853.

THIS Hive has taken the first premiums at the State and County Fairs in Vermont New Hampshire, Massachusetts and Ohio in the fall of 1854

With this Hive any one may keep bees with perfect safety and success since all difficulty and uncertainty are entirely removed.

The Bees may be made to swarm from one or more hives, or may be conducted into any number of hives without swarming, and still have a *full supply of Queens*

The Bees are entirely protected from the Bee-Moth and other insects which annoy and ruin the bees. This we warrant, if managed according to the directions given in the book

The Bees have an opportunity to exercise in the Spring and clear the filth from their hives, without flying out to die on the snow

The filth can at any time be removed from the hives without disturbing the Bees.

The Bees can be transferred as often as necessary, to give them new comb, and without killing them

It prevents all possibility of robbing, while feeding

It is thoroughly ventilated throughout food-drawers, hives, honey-boxes, and c'ambers

The well and progress of the Bees may be seen in the hives, honey-boxes and food drawers

District and County Rights for sale in the State in Tennessee, with Books, Bill of Fees, etc., giving full directions for making the Hive and managing the Bees. All letters and communications to be addressed to

D. C. KITTL, Nashville, Tenn.

CITY HOTEL,
JOAN W. THOMAS, PROPRIETOR,
South-West Corner, Public Square,
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Book Agents! Book Agents!!

☞ Please read this. Agents wanted Extra inducements

☞ All persons in want of employment, will at once receive our Catalogue of Books, prepared, by forwarding us their address. Particular attention is requested to the liberal offers we have to all active agents in the sale of our large type

QUARTO PICTORIAL FAMILY BIBLE,

With about ONE THOUSAND ENGRAVINGS. Our Bibles are sold only by Canvassers, and are known to be the most saleable Bibles extant. ROBERT BEARD,
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BOOKSELLER AND STATIONER.
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(SUCCESSOR TO T. MALVAINE,)
INVITES the attention of his friends and the public to his stock of
THEOLOGICAL, LITERARY AND MISCELLANEOUS BOOKS,
He will endeavor to supply the wants of Churches, Sabbath School and Blank Books, together with those of the Religious and Literary Public in general.
SCHOOL BOOKS, BLANK BOOKS,
LADY'S BOOKS and LETTER PAPER
ENVELOPES COURTING-HOUSE PAPER,
PENS, PENCILS, &c., will be sold on the most reasonable terms.
☞ The Books of the Mobile Bible Society will continue here and be sold at cost.
☞ Orders from the Country will be promptly filled, and foreign publications not on hand be obtained.
Mobile, February 26th, 1857.

☞ Having sold my interest in the Bookstore, No 37 Dauphin Street, to KEDAR K. HAWTHORN, of this city, I hereby recommend him to my customers, and the friends of my Orients and the public. T. MALVAINE.
April 11, 1857—tf

SLEEPER & LINDLY,
Will continue the business of
Setting and Growing Hedge Fences.
We will give the attention personally, to be carefully executed and improved in the best manner.
Nashville, June 1st, 1857

Having well matured our plans and set apparatus, we without our participation shall be [illegible] and [illegible] and [illegible] responsible and obliging. Our terms shall be reasonable and uniform.

Pianos write to Sir Chambers

☞ Particular attention given to the regulation and [illegible] of Pianos, and warranted for one year. Good Instruments for Pianos, good and fresh, always on hand in prepaid and [illegible] instructions, accompany them, when desired.

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SOUTHERN COMMERCIAL COLLEGE,
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AFFORDS facilities for a thorough Commercial education to young men, which are not surpassed by any institution in the country.

The course of training is such as will enable the student upon graduating from the School to enter the Counting house, and assume at once the responsible duties of the profession.

Book-Keeping, Commercial Law, Commercial Arithmetic, and Penmanship, are the branches taught.

Each [illegible] the superintendence of a gentleman whose attainments allow him the patronage of a generous share of success.

For Circulars and Catalogues, containing Testimonials, address WM. FERRIEL & CO., Nashville, Tenn.

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DEALERS IN
Pianos, Melodeons, Window Shades, Artists' *Materials, Cabinet-Makers' Materials,*
OIL, TIRES, and
Engravings, French Window Glass, &c.
MANUFACTURERS OF
GILT MANTLE AND PIER LOOKING-GLASSES,
Portrait and Picture Frames, Inside Window Blinds, &c.
No. 14, College Street, Nashville, Tenn
Feb 18, 1857

E. C. SHACKELFORD,
ATTORNEY AT LAW,
Lexington, Oglethorpe Co., Ga.
WILL practice in the Counties of Oglethorpe, Elbert, Wilkes, Green, Clarke, Jackson, and Madison.
APPOINTED
Lewis F. Dougree, Esq., Gen. F. Field, Esq.—Lexington, Ga
Hon. A. H. Stephens—Crawfordville, Ga.
Keese Pigot & Brother, and Rand, Williams & Co.—Augusta, Georgia March 28, '57

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 purchased every week from their manufacturer in Philadelphia, which is under the immediate supervision of the firm of Clifton, Abbott & Co., Philadelphia, who are the importers of the finest fabrics, and pay strict attention to the latest fashions, and therefore can always offer
Persons not judge of Goods can depend on being supplied with articles of manufacture or fashion of any kind, as [illegible] are warranted to give satisfaction, and can have articles which they strongly advise purchasers to buy, and will be made to whom a liberal discount will be made.
☞ All persons are respectfully invited to call at our palace. Where we [illegible] to be [illegible]
April 10, 1856—tf

West Troy Bell Foun

BELLS The subscribers have constantly on hand a BELLS assortment of Church, Factory, BELLS Academy, Plantation, School-House and other Bells, BELLS mounted in the most approved and durable manner BELLS For full particulars as to many recent improvements, BELLS correct dimensions of Bells, apparatus adapted to Tow BELLS ns, rates of transportation, etc., send for a circular BELLS Bells for the South at cost in New York
BELLS Address A. MENEELY'S SONS
may 16, 57—tf WEST TROY, N. Y.

WM. J. SYKES NASH. R. BURT.
SYKES & BURT,
Attorneys and Counsellors at Law,
COLUMBIA, TENN
☞ Will practice in the several counties of Maury and at Pulaski monthly.
March 7 W. W. STEWART.

STEWART & OWEN
MANUFACTURERS OF
COPPER, TIN, AND SHEET IRON WARE,
No. 2, Cedar Street,
NASHVILLE, TENNESSEE.
HAVING returned to our old stand, from which we were driven by fire, we are now prepared to attend to all our old customers and as many new ones as may favor us with a call. Our house has been rebuilt upon an improved plan, affording us extended facilities for
WORK SHOP
in our cellarage and extensive, and adequate to every emergency. Our
STORE ROOMS
Are large, and especially adapted to our purpose. We keep in store, and are constantly receiving, ample supplies of
STOVES, RANGES, AND GRATES.
Plain and Enameled Marbleized Iron Mantles and Garden Stoves, and in short, everything usually kept in similar establishments.
Our assortment of Stoves cannot be surpassed, 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 every 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 10, 1856—tf No. 14, Market St.

☞ Encourage Southern Manufacture ☜
MACKENZIE & WILSON,
COLLEGE STREET, NASHVILLE, TENN.,
MANUFACTURE FOR SALE OF THE
TENNESSEAN,
A Wrought Iron Cooking Stove:
One of the best and heaviest Tennessee Iron, and admirably adapted for the use of Hotels, Steamboats, Families and Plantations.
The Stove embraces the following points viz: Thorough draft, becomes heated in a very few minutes, and by a smaller quantity of wood, and consumes greater portion than any other Stove. 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.
The Stoves are made at the following prices
No. 1—To cook for 10 to 20 persons, - $60.00
" 2 " " 20 to 40 " - 70.00
" 3 " " 40 to 100 " - 80.00
" 4 Plantation Stove, to cook for 200 persons, - 100.00
MACKENZIE & WILSON.
April 4, 1857—tf

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 in saying 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 the city.
March 14—ly EVANS & CO.

HUGHES BROTHERS.
AMBROTYPE. PHOTOGRAPHIC,
And Daguerrean Artists
No. 98, Union Street, Nashville.
A AMBROTYPE, PHOTOGRAPH, either plain or colored, and warranted as durable as any other style of Painting Engraving, Stereotype, Crayon or Vignette, and every other style of pictures taken at this establishment, in the highest perfection of the art, and warranted to please or no sale
Ambrotypes.
Although these beautiful pictures are not from one, yet they have not recently introduced by the subscribers, but they have become so popular that we have, at a great expense, secured the services of a competent artist from New York, to attend to this branch of the business exclusively.
Bring Along the Juveniles.
Children can be this process have their likeness taken in a few seconds of time, and warranted to please, at the price of a dollar. Being short-lived and have been taken from living subscribers
Feb 7, 1857

SEAGO, ABBOTT & CO.,
WHOLESALE COMMISSION MERCHANTS,
CORNER OF POINSETT AND ROSEBUD, COMMERCE
Atlanta, Georgia
Feb 14, 1857

PHŒNIX BEDSTEAD FACTORY.
W. R. Cornelius, Agent,
THANKFUL for past favors and liberal patronage, would announce that we have taken up our stands, and will keep on hand a full supply of Bedsteads, Cribs, Cradles, Washstands, Tables, Bureaus, Wardrobes, etc., and will also keep on hand and make to order every description of Mahogany, Walnut, Poplar, Cherry, Maple, Ash, and Gum Furniture, Parlors, Chamber and Dining Rooms, Wardrobes, etc., and will also keep on hand and make to order every description of Mahogany, etc. Persons coming from a distance may rely on being dealt with on the square principle.
Nashville, Tenn. W. R. CORNELIUS, Agent.
SHAFFER & CO., Proprietors.
May 17, 1856—tf

"BOERHAAVE'S"
HOLLAND BITTERS
THE CELEBRATED HOLLAND TONIC
SUPERSEDES
DISEASES OF THE LIVER
WEAKNESS OF THE
FEVER AND AGUE
And the various affections of the Liver, Stomach, Bowels, Kidneys, Nervous System, Loss of Appetite, Dyspepsia, Costiveness, Jaundice, Nervous Affections, Pains in the Side, Back and Limbs, Female Complaints, Gravel, Dropsy, Gout, Rheumatism, Fever and Ague, Intermittent Fever, Chills and Fever, Bilious Fever, Yellow Fever, Typhus Fever, Scarlet Fever