NASHVILLE TENNESSEE, SATURDAY, DECEMBER 12, 1857.

NO. 15.

# The Bulpit.

Work for Christ a Privilege.

BT THE REV. J. T. WHINES.

Attention has been directed in previou sermous to "The Service of God a Feast," and "The Church of Christ a Home."-We design this paper to carry out and com plete the series, and to it we invite the praverful consideration of our readers. If wrong views have been held on the subject of the former papers, and the "Service of God" had been thought gloomy and oppressive, or the "Church of Christ" a prison, we trust those views have been corrected. If the first and second propositions on which we have written be true, no less true is the third, that "Work for Christ is a Privilege," and equally likely is it that wrong opinions may have been held here as in the former cases. Earnestly do we desire if such should be the fact, so thoroughly to set you right, that surveying the vast field of labor, at home and abroad, thinking of the untold numbers who are ruining their own souls, and by their sins dishenouring you Lord: in the spirit of intense love to Christ and compassion for your fellow-men, you will

my, "Lord, what wilt thou have me to do :

ENPLOYMENT. Work,—employment of

certain kind,-work for Christ;-this is one first thought. God has some work for all his children to do. "Son, go work to-day in my vineyard." In the plan of salvation by Christ God employs redeemed men to make known the message of mercy, to declare the glad won ders of a Savior's love, to proclaim Christ as the only ground of a sinner's hope, the only refuge from the wrath to come. For different departments of christian labor he provide and fits the men. When he ascended on high "he gave some apostles, and some prophets, and some evangelistis, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." However diverse the spheres and the kind of labor, and however different the qualifications and the circumstances of his children, the principle remains the same, and the law is of universal obligation. no circumstances can justify any child of God in saving, "I pray thee have me excused."-Nat poverty, for the pour can work in their sphere, and by example show how true religion cheers, and comforts, and dignifies the poor .-Not wealth, for the annual subscription, and the princely denation, can be no substitute for the powerful influence of a holy life, or the moral force of a personal appeal. Not sickwess, for the affliction can pray for the advancement of his kingdom in the earth, and exemplified in cheerful resignation the sustaining power of true godliness. To each, to all the command comes-Wark. On each and all the obligation rests. Your conversion is at once the ground of your obligation, and the hasis of your fitness for the work; whilst it should cause deep concern that no heavier woes are uttered than that one denounced against those who loiter and do not labor .-"Curse ye Meroz, said the angel of the Lord curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord. to the help of the Lord against the mighty."

general; specially is it so in the service of Christ, and this on many grounds. Employment is natural to corn, so catural, that without employment man is mea-v, wretched. He who has nothing to do, feels time hang heavy on his hands,—the day is too long, and so also is the night.—lassitude and exertion are alike fatiguing; and the mind aceds employment too, or it soon sickens and wearies. ... mind quite vacant, is a mind distressed." Our divine Creator know this, and has therefore ordained his intelligent creatures some employ ment. "The holy ones rest not day nor night crying. Holy, holy, holy, is the Lord God Almighty." Angels not only hymn the praise of Deity, but become ministering spirits to the heirs of ealvation: while in Eden, ere yet sin had entered or man fallen. "the Lord God took the man and put him in the garden to dress it and to keep it." True, there is much of labor which is sorrow, of work which is overstrained toil; there is the over anxious mind, and the over-wrought brain, and the over-taxed physical system, but these are the effects of man's capacity, cupidity, of strife in trade, and imworthy competition, and they in no way detract from our statement, that employment is natural to man, -much more is spiritual employment natural to the renewed man.

EMPLOYMENT A PRIVILEGE: it is so in the

Employment is privilege when it accords with our tastes and habits. How pleascontrasted with the irksomeness we feel in work opposed to our tastes and feelings. If we are Christ's and the "spirit of Christ dwells in us," then work in his name and for his kingdom exactly accords with our most correet view, our holiest desires, our best feelings. No them so precious as to dwell on his love: no message so joyous as to tell of his grace; no invitations so sweet as the welcome of his mercy to every penitent; all our spiritual tastes, all the habits and affectious of the "new creature in Christ Jesus" must be in fullest sympathy with work like this. He who loves Christ truly, and has been called to this work, will prefer it to any employment below the sties,—all compared with it will be accounted mean, and paltry. and poor. Our language will be, "Uato me, who am less than the least

to the work and the Master prompts to world as if it were never to have an end, and the performance. How cheerfully we labor we neglect the next, as if it were never to have for those we love,-how the thought of a beginning. multiplying their comfort sweetens our employ. The tender mother, what a privilege to her to provide for the wants of her firstborn, cometh." Matt. xxv. 44. These words are to prepare its food, to arrange its attire, to guard its frail infancy, to nurture its feeble life; to her fatigue is not, and labor is pleasure. for-the secret is-she loves her child .-And when love to Christ fills the heart and fires the soul, then work in his vineyard is a of life? it is because we love it passionately. pleasure and a joy; love gives wings to our feet, inspiration to our souls, energy to our actions, life to our words: "whether we be beside | we do not love the kingdom of God, and the ourselves, it is to God; or whether we be so- grandeurs of the world to come. O gross and ber, it for your cause, for the love of Christ stupid mortals, who cannot raise themselves constraineth us." Employment is thus a priv- above this earth, wherein, even by their own ilege when it is not the constrained labor of the hireling, but the hearty service of the loving child, then in all truthfulness we sing .-Thy various service we esteem.

Our sweet employ, our blissfull theme. Employment is a privilege when success crowns our efforts. The racer, in the Olympic games, forgot his fatigue, when, amidst the crowd of spectators, he reached goal and the victorious crown was placed upon his head. The mariner forgets the terrors of the voyage past when he has safely reached his port. The husandman thinks no more of the long anxiety which he endured 'mid the dreariness of win ter, now that the grain ripens for the sickle, or the reapers shout the harvest-home, and the wheat is gathered into the garner and even thus it is in spiritual things; the first apostles felt it so, when returning from their first missionary journey elate with joy they told their Lord, "Lord, even the devils are subjecunto us through thy name." The Pentecostal period was marked by immense success, but equal gladness, and when after Christ's ascen

sion to glory his disciples met to review their labors, their song was, "Thanks be to God who always causeth us to triumph in Christ." and Divine success attends the faithful laborer our. "He that goeth forth and weepeth, bear ng his sheaves with him."

Employment is a privilege when it i rouned with a glorious reward. And the Scriptures teach us that a reward, a glori ous reward, a reward in every way worth; of the Savior who bestows it, will be the portion and the joy of all Christ's faithful we ourselves are but weak instruments in advancing his kingdom; yet in accordance with the economy of grace, no service done for Christ will be unrewarded in the life to come. His own words will welcome the laborer to his throne, with "Well done, good and faithful servant, enter into the joy of thy Lord." It that day he will recognize acts of kindness done to his disciples as done to himself "In asmuch as ye did it to one of the least of these E DID IT TO ME." And only the cup of cold water given in the name of a disciple shall not use its reward. We can form but a faint conreption, imperfect and indistince, of the bliss of the emancipated spirit when, leaving earth for ever, it enters heavenly glory, yet a higher bliss awaits him when the day of the public glorification of the saints shall arrive, and the Savior shall both welcome and crown the faith ful laborer; but higher joy is yet in store colier enjoyment of bliss is yet to be experi enced when the laborer shall present the fruits of his toil in numerous converts, and bowing before the throne shall say. "Here am I, Lord, and the children thou has given me." That will be the crown of triumph, the height of bliss' Even here, distant from it, and amidst the mists of earth, the thought of it almost overwhelms us; the lustre is too bright for mortal eye to gaze upon,-the glory too vast for the mind's powers to comprehend! This we know, that "they who turn many to righteousness, shall shine as the stars for ever and ever." Truly, when we consider it, work for Christ is a privilege, - a privilege of the highest order, and the most blessed results.

If these views be correct, and we commend them to the serious regard of all the readers of this paper, then how such a fact as they declare rebukes the indolence of the slothful. Are there not many, very many, who professing to be redeemed by the precious blood of Christ, are yet doing nothing for the honor of his name? Are you amongst this number. dear reader ! If so, think of what thy Lord has done for thee! His incarnation, his life. his ministry, his baptism of blood, his death. his present intercession; call to remembrance thy rows when a stricken penitent, and they joy in new-felt pardon, and by all the remembrance of thy guilt and his mercy thy. former ruin and his vast redemption, enter with hallowed zeal into his vineyard, and labor with fidelity and earnestness. Thrit Thot ART CALL-ED HOME,—the thoughts of such a home, and the perfect vision of such a Saviour, and the eternal enjoyment of His love, will quicken urable the work in which we delight, when thee, when apt to loiter, sustain thee when fainting, and cause thee all through thy labor in the Master's field to prove the proposition which is at the head of our paper. "Work for Christ is a privilege." Earth for toil !-

#### SERMON DO. ELII. SHORT SERMONS.

Heaven for rest!

OF PERPARING POB DEATH. I. "Thou feel, this night thy soul shall be required of thee : then whose shall those things be which thou hast provided?" Luke xii. 20. Deplorable is the blindness of men, who will not think of death, but divert their minds continually from a thing that is inevitable, and which they might render happy by thinking of is a privilege when love the one for the other. We don't upon this

tennessee

II. "Therefare be ye also ready; for in such an hour as ye think not, the Son of Man addressed to every one of us in particular .-Yet all men (for few even among persons of piety are to be excepted) reckon upon a long life, and form projects accordingly. And what is the reason of such an obstinate hone And whence is it that we affect to remove death at such a distence from us? it is because confession, they are miserable! The true manner of preparing for the last moment is to spend all the others well, and ever to expect

# SEAMOS DO. 11 HL

Fear then not, for I am with ther be not dismared for I as by God . I will strengthen thre was I will bely thee yes will uphold thee with the right hand of me righteruser as las

1. Fear suppressed. 2. Hope encouraged.

Fear not, I am with thee. O be not dismayed For I am thy God, and will still give thee aid I'll strengthen thee help thre, and cause thee

Upheld by my righteous omnipotent hand

Show this, or send it to your sceptical or infidel friends

Paine's Regret for "the Age of Reason." The substance of the statement certified to n the following communication, was given in our paper some months ago, as taken from one

of our exchanges. The authority for it was afterwards inquired for, but could not be as certained. The same inquiry has lately been started by a Correspondent of the New York Observer, and the following response obtained

THOMAS PAINE - In answer to the inquiry of "I T.," in the Observer of the 7th inst. send you the following communication from correspondent at College Point, L. I., who writing to me under date of January 12th 1856, says that Mr. Warner, whose statement he transmits is a school teacher in Stratter Yours truly, n p.

CERTIFICATE. STRATTENPORT, L. I. January 12, 1856 I bereby certify, that I was some twelve ears ago, spending a few days with Mr. James Kellogg, of Cleveland, Ohio, and that our conversation related to the operations of certain infidels of that city, who had formed a club for the purpose of propagating their sentiments: and that they had published in the newsparer the declaration, that no infidel had ever been known to renounce his own sentiments. In order to counteract this, Mr K said, he made his affidavit before a magistrate to the follow ing facts -"When I was a young man, about wenty-one years of age, I was, with my fath er's team, returning home from a neighboring place, and was accosted by an ared man, and olicited by the same to take him into my wag on, and carry him on his way to the next town; that he asked him his name, and he replied, that his name was Thomas Paine, and recollecting that he had seen a book, entitled the sine of Reason, he asked him if he was the man who wrote that book; and that the he said he asked him further, if he (Paine) be lieved the Bitle to which Paine said, with strong and emphatic language, that he did believe the Rible; and that, as to his Age of Reason, he would have given worlds had be never published that Book" Mr K said that this reply from Paine made a strong impression upon his own mind, being already in fluenced by the pernicious tendencies of that book. Further, he stated to me, that he saw the same unhappy man under the influence of ardent spirits, the same day at evening, at the place where they stopped.

N. B. Mr. K. said the above affidavits were both made before a magistrate, and published in the new-paper, to counteract the false statement of this Infidel Club in Cleaveland, Ohio. J W WARNER.

COMMUNION WITH CHRIST - Without Chris tian principles to guide a man, without communion with Jesus to cheer, life itself is all a hopeless mystery-a labyrinth in which the traveler is continually losing his way, or ever vainly coming round, again and again, without progress, to the same point. Without this grace, a man stands at the close of existence, no nearer its true goal than at the beginning. Life is but a circle, and death "a leap in the dark."

We need ever to feel that communion with Christ is the first and chief thing in christianvital force, the great moving power of all tru-

ly religious action. Much more evidently is it thus in a Church The more earnest and powerful the communion with Christ, the more easily will all other duties be performed. If we wish to make all the machinery of a large factory perform with most perfect regularity and case, and if there are a hundred complicated wheels and joints. all rusty and stiff, how shall we hope to effect the Puritans, and broke up their Conventicles our purpose? By turning around each little in England, the two constables apprehended wheel by hand, retailing thus our strength in the two ministers, Clark and Holmes, with it. Nothing is so dreadful as death to those driblets? No, but by concentrating force in their brother Crandall, and led them away, who are fond of life. It is strange, that the the engine, by kindling a flame, and piling up There being no jail or other place of confineof all mints, is this grace given, that I should experience of so many ages should not make fuel, and generating the steam, and when the ment in Lynn, the three prisoners were taken to seem to encourage them so much as to attend up-

### TRIALS AND SUFFERINGS

Oldest Baptist Church in America, not the Providence Church. J. R. Graves, Editor. 40 cents. (When this History was undertaken, the Editor did not sup-

pose that it would make a Tract of over seventy, or at most, one fifteen cents, but it has sireely green into a volume of 149 pages, and the first part only is finished. The second part entains a discussion of the most important period of America Baptist History, the planting of the first Baptist Church or these shores, and by facts and figures, dates and documents, that cannot be controverted, it is shown that the Church Newport, Rhode faland, and not the Providence Church, la the first and oldest Baştist Church in America, and more, that no Saptist Church or miniater, living or dead, ever had any eccle siastical connection with Roger Williams. We putlish a few chapters of the first part, that our rea

may see its character. It is not Setion, but anthentic history with narrative only supplied to tie it tagether. It makes a work of between two and three hundred pages. It is nicely bound and sold for forty cents, and is now ready for mailing

CHAPTER XIII

RESULTS OF A MEETING.

THE next day being the Sabbath, and the meeting house being at so great a distance, i was proposed that they should have worship where they were, and that Mr. Clark should preach Father Witter would thus have an opportunity of listening to his own pastor, whon he had not been priviledged to hear for a long Accordingly, in that rough-built, solitary

private house, social religious services were ob served. After the offering of praise and prayer. Mr Clark announced his text. Believing from his own experience, and from the indica tions of the times, that a period of unusual temptation and trial was about to befall the people of God, he had selected, as an appropriate passage from which to discourse. Reve lation, third chapter and tenth verse-Be cause thou hast kept the word of my patience also will keep thee from the hour of tempta tion, which shall come upon all the world, t try them that dwell upon the earth " During the delivery of his introduction, four or five strangers unexpectedly came in, and quietly took seats with the little domestic congrega tion Having finished his introduction. Mi Clark said "In opening this interesting pas sage of holy writ for your serious meditation I shall in the first place show what is meant by the hour of temptation-secondly, what we ar to understand by the word of his patience with the character of those who keep it-and thirdly, the soul-cheering encouragement which is furnished by the promise that those who keep this word shall themselves be kept in th heur of temptation and trial

He proceeded in his discourse with increas ing earnestness, the little audience, in the mean while, giving the closest attention Father Witter, sitting in an old, high-backed arm chair, in one corner of the room, was listening with tearful eves and even mouth, as though he had not heard the true doctrine for many months. It was to him a great luxury to hear his own paster in his own house, treat so ar propriate and conforting a subject as the or he had announced Alas' the sweetness of the occasion was soon converted into gall -These unknown harmles strangers, observir Sabbath worship in a remote part of the town for the especial comfort of one of their aged brethren, had (as we have intimated) attracted the attention of the magistrates, and were detined to furnish in their painful experience an illustration of the truth of the text Du ring the progress of the discourse, two consta bles entered the room

"What does this mean?" said the first -Why hold this unlawful assembly? Is not th meeting-house good enough, nor the doctrines preached there pure enough for ye, that ve old man replied, he was the writer of it; and must hold a gathering of your own, to the scan dal and injury of the place ?"

Mr Clark paused in his discourse. The lit tle audience turned their eves with surpris and grief upon the disturber. "Ye have no business here," said the second

Ye must disperse or take the consequences and they'll not be pleasant. I tell ye. "We do not intend, friends," said Mr Clark,

calmily, "to break any good and wholesome law-"No parleying," replied the first. "Come shut up your book, and go with us, we have

come to apprehend you. "Apprehend us." replied Clark, with aston ishment, "we wish to know by whose author ity. We should like to see your warrant."

"We come with authority from the magis trates; and as to our warrant I will read it He then drew forth a document, and read a

"By virtue hereof, you are required to go t the house of William Witter, and so to search from house to house for certain erroneous per sons, being strangers, and them to apprehend and in safe custedy to keep, to-morrow more ing, by eight o'clock, to bring before me.

ROBERT BRIDGES During the reading of this precious paper the hand of the constable trembled, as though he were conscious he was engaged in a bad

cause. After he had finised, Mr. Clark said,-"It is not our intention to resist the authority. It gives life to all the rest. Let it be lity by which you have come to apprehend us, there, and every Christian grace and virtue but yet I perceive you are not so strictly tied will regularly and naturally follow. It is the but if you please you may suffer us to make an end of what we have begun; so may you be witnesses either to or against the faith or order which we hold."

"We can do no such thing." "You may," repeated Clark, "in spite of the

warrant, or anything therein contained." After as much uncivil disturbance and clamor as the pursuivants of the English bishops under Land, inculged in when they arrested he unsearchable us judge more solidly of the present, and of the future, so as to take proper measures in the future, so as to take future, so as to take proper measures in the future, so as to take future, so as to take proper measures in the future, so as to take future,

house, prisoners, for no other offence than wor. Lynn was not constituted according For Religious Liberty in New England. A Tale of the first Baptist blood shed in America. The own consciences. A recollection of the fact that they had visited him, (and had thus been caught in the snare.) by his own invitation. added to his sorrow. As the three prisoners left the house, the pastor said to the venerable

> "The hour of temptation and trial has come but let us keep the word of his patience, and He will sustain us in the time of trouble." At the tavern, whilst at dinner, one of the onstables said .-

"Gentlemen, if you be free, I will take you o the meeting." To which they replied,-"Friend, had we been free thereunto we had prevented all this. Nevertheless, we are in thy hand, and if thou wilt cary us to meeting, thither will we go."

"Then I will carry you to the meeting." To which the prisoners repled .--

"If thou forcest us into your assembly, then that we cannot hold communion with them. "That is nothing," said the constable,

you come there, or to be silent. Seeing the determination of the officers to

take them to the meeting of those whose prinriples and practices they disapproved, Mr lark repeated the course of conduct which they should feel themselves compelled to pur-

"Since we have heard the word of salvation A Jesus Christ, we have been taught, as these that first trusted in Christ, to be obedient unto him, both by word and deed; wherefore, if we be forced to your meeting, we shall declare our discent from you, both by word and ges-

From this frank disclosure, the magistrates knew what to expect They saw that if they ook these strangers to meeting, it must be b ompulsion The prisoners would not go will ingly to a meeting of those from whose princi oles of state-and church government they s widely differed, they saw, moreover, that they compelled them to go, a disturbance would be the consequence. The prisoners for warned them that they should feel constrained from a sense of duty, to express publicly their dissent and the constables knew that this would at once kindle a conflagration For a moment they hesitated, but after consultation with the tavern keeper they decided to take

The three men, whose own worsip had been broken up, were now taken, without their con ent, to the accetting of the standing orner The congregation were at prayers when the arrived. As they stepped over the threshhold her raised their hats, and civily saluted them. A seat was then assigned them, which they occupied. After they had taken their seat they put on their hats. Mr. Clark opened hi mik and commenced reading to himself. Mr Bridges, who had made out the warrant fo their apprehension seeing them sitting with their heads covered, became excited, and or dered the constable to remove their hats from their heads, who at once obeyed, but not in the most amiable manaer After the prayers, singing, and preaching

were over to which the prisoners listened without offering the least interruption. Mr t'lark rose and in a respectful manner said "I desire as a stranger, to propose a few thing to this congregation, hoping, in the pro-

posal thereof. I shall commend myself to your consciences, to be guided by that wisdom that s from above, which, being pure, is also peace able, gentle, and easy to be entreated." He paused, expecting as he subsequently saidthat if the Prince of Peace had been among them, he would have received from a peace able answer But the pastor, probably fear ing that some difficult questions might be ask d, and a troublesome theological controversy ensue, replied,-

"We will have no objections agreed the

I am not about to present objections to the ermon." answered Mr Clark, "but as, by my esture at my coming into your assemby. I delared my dissent from you, so lest that should prove offensive unto some whom I would not flead . I would now by word of mouth, de clare the grounds, which are these Firstrom the consideration we are strangers, each to other, and so strangers, to each other's inward standing with respect to God, and so cannot conjoin, and act in faith, and what is not of faith is sin; and in the second place, I could not judge that you are gathered together and walk according to the visible order of our

"Have done " cried Mr. Bridges, with the authority of a magistrate. "You have speken that for which you must answer. I command

Alter the meeting, the trio of prisoners were taken back to the tavern, where they were as rigilantly watched during the night as though they had been guilty of robbery. The next morning they were taken by the

onstables before Mr. Bridges, who made out

their mittimus, and sent them to the prison at Boston, there to remain until the next County This mittimus charged them with "being at a private meeting in Lynn on the Lord.s day. exercising among themselves offensively disturbing the peace of the congregation at the

time of their coming into the public meeting

in the time of prayer in the afternoon, with saving and manifesting that the church in everywhere shows, that Baptists, so far from affilia-ting with Pedobaptists, uniting with them in holding meetings, and inviting their ministers into their pulpits to take part in the services or to preach for

to the order of our Lord, with suspicies of having their hands in rebaptizing one or are, among them, and with refusing to put in afficient security to appear at the County (" " In addition to these charges, as alleged

against Mr. Clark, that he met a said the next day after his contempt, as they sailed it, of their public worship, at the hous of Witter and in contempt of authority, bear then is the custody of the law, did there dminister the sacrament of the Lord's Super to one excommunicated person, to another under admonition, and to a third that was au inhabit ant of Lynn, and not in fellowshia with any Church; and yet, upon answer in spen court did affirm that he never re-baptize any.

They were all three found a lity. Clark, the pastor, was fined two ty pounds equivalent to about eighty dollar, or to be well whipped. He desired to knill by wha law of God or man he was cond and The shall we be constrained to declare ourselves governer, who did not deem it ber th his dig nity to be present on this importation occasion stepped up, and, with much earned ess said to have not power to command you to speak when Mr. Clark, "You have denied infall baptism You deserve death. I will not have such trash brought into my jurisdiction. Young up and down and secretly insinuate unto shose that are weak but you cannot maintail it before then." To this violent harangue I the chief long time to put fetters upon the human spirit, manded the jailor to take the pristers away They were accordingly all three manded to prison

> Was not this an exemplification the spir it of Pedobaptism-which is for Bed upon force, and impels to persecution?

> > For the Tem The Conference.

Religious assemblies are regarde with mark ed interest to all, if the people are presented If however, the preacher does way thing then these great gatherings lose my of their interest. Attending a Conference lately, a speaker spent some time attempting exhibit the freedom of the Methodist membership The people now generally read "the Great Iron Wheel," and works showing the the mem bership are but ciphers Though a rge space was in each sermon, almost, during the Conference, given to the Iron Wheel a Baptists The people saw what has been accomplished in showing the anti Republican eleman Metho

neuts made in regard to the Methat Trace work. It was stated that since that America Tract Society ceased to hold the place in the South, the people won have only the Methodist Tract Society. The caker was well posted as to the religious issues the South and knows that in his city almost a any book are sold by the South Western Dublishing House, as I his own, and that the are other religious establishments in the Soul

But the most objectionable act, Ling this onference, was the way of raising las. Thos who attend places of amusement, h specimen of mirth as is exhibited ; and among the actors, is an editor of one of Advo-cates —the principal person. He just think the people are easily swared.

One speaker asks for a bale of atton, and hen makes it known that that cottal bale will take an entire family to heaven, and hat when he leaves this world he will be me the por tals of glory by this family, and the they will give him the information. The band cotton accomplished wonders.

This way of raising funds must ! ed by all sensible persons. Men uld give liberally, but certainly from pr hought these speakers should read During these meetings for money san bor ery far the chief accors used pub applause When will christians observe apost ic example, as recorded in 1 Cor. 16: 2. There is the religion of principle, all else is ery dangerous, and there are those who giv rom prin riple Only such comprehend th words in

If the instruction of 1 Cor. 16: served, we would never witness and tion for money; and in five years anti-Mission would be almost oblitaour ministers would be Pastorsfor moneyed Agents, and 20 per ce not consumed in getting funds to sustain de, Mis sion and Tract Boards.

Holmsvillo Baptist Chi The following preamble and reso offered and adopted, to wit :

WHERE'S our esteemed broth John G Taylor, who has been pastor of the hurch for the last two years, zealously and all laboring for the doctrines once delivered to reseints in the Apostolic age, is about severing the relation which he has so long maintain towards us in the bonds of christian fell ship and unity, terefore,

Resolved. That we part with broker Taylor with regret, and that wherever he ray go, and wherever his lot may be cast, he cases with or four millions; Roman Catholics, seven mil-him our prayers, and good wishes his use lions; Mohamedans, two and a half millions; fulness and prosperity in this life and is etern- rews, perhaps two millions; and about half a al hapiness in the world to come.

Resolved. That we recommend by ther Tayor to the confidence and kindness all the faithful of our order, as sound in the loctrines once delivered to the Church whick loctrines constitute our peculiar characterist as Bap- connected with the North Western Baptist

Resolved, That the foregoing proble and these resolutions be spread upon the minister Catholics in the United States, and 160,000,of this church, and a copy be given brother 000 in the world! There are 88,300,000 nom-Taylor; and also we request that the bove be inal Protestants. But, bless God, anti-Christ

JESSE THOMAS, Moderator. W. A. Young, Clerk protem.

#### A Life-Portrait of Jesuitiam. BY VICTOR HEGO.

We do not know when we nave read a strain of more indignant eloquence than the following extract from a speceh on public education, recently made in the French Assembly, by Victor Huge, a well-known French scholar and author. It is no wonder that the Jesuits were enraged at such a direct and fearless exposure

of their past history and pretensions. "Every step which the mind of Europe has taken, has been taken in spite of you. The history of Jesuitism is written in the history of human progress, but it is written on the back. It is opposed to everything. It is that which caused Princili to be beaten with rods for having said that the stars would not fall. It is that which persecuted Harvey for having proved that the blood circulates. In the name of Jesus it shut up Galileo, and in the name of St. Paul it imprisoned Columbus. To discover the laws of nature is impiety with the Jesuits. To find a world is heresy. It is Jesuitism which anathematized Pascal in the name of religion. Montaigne in the name of morality, and Moliere in the name of both -Oh, yes, certainly, whoever you may be, call vourself Catholic, or what you please, we know von. Do von not see that the human conscience revolts against you? And yet you ask What our ministers. You may try and spute with do you want? You have endeavored for a magistrate of the colony. Mr. (ark would and you want to be the masters of instruction; have replied at length, but the governor com- and there is not a poet, or an author, or a phiand there is not a poet, or an author, or a philosopher, or a thinker whom you would accept.

Finally, there is a book-a book which is rom one end to the other of superior emanation—a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India-a book which contains all human wisdom enlightened by divine wisdom-a book which the veneration of the people has called the book, the Bible Ah, well; tour censure has mounted up even to that. An unheardof thing the popes have proscribed the Bible ' What astonishment for wise minds, what terror to simple hearts, to see the finger of Rome put upon the book of God "

#### Ways of Shortening Life.

Wearing of thin shoes and cotton stockings on damp nights, and in cool, rainy weather. Wearing insufficient clothing, and especially oon the limbs and extremities

Sleeping on feather beds in seven-by-nine ooms, without ventilation at the top of the windows, and especially with two or more persons in the same unventilated bed-room. Suferting on hot and very stimplating am-

ners. Eating in a burry, without half masticating your food, and eating heartily before going to bed every night, and when the mind and body are exhausted by the toils of the day, and the excitement of the evening.

Marrying in haste, and getting an uncon cenial companion, and living the remainder of life in mental disaffection. Cultivating jealousies and domestic broils, and being always in a mental ferment.

Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made at it.

Contriving to keep in a continual hurry about something or nothing Giving way to fits of

Being irregular in all our habits of sleeping and cating going to bed at midnight, and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

The Inform of Atheism .- What can be nore foolish than to think that all this rare fabric of heaven and earth could come together by chance, when all the skill of art is not able to make an oyster. To see rare effects and no eause, and motion without a mover, a circle without a centre, and time without eternity, a second without a first, are things so against philosophy and natural reason, that he must needs be a weakling in understanding who does not assent to them. The thing formed says that nothing formed it; that that which is made is, and that which made it is not. This felly is infinite."

JEREYT TATLOR

MADNESS OF WORLDLY MAN .- If there be world to come, and such a way to it, so safe and good, and if God is there to be enjayed by them that come to him by Christ : then this shows the great madness of the most of men. A madman sets more by the straws and cock's feathers by which he decks himself. than he does by all the pearls and jewels in the world. And they that come not to God by Christ, set more by the vanishing bubbles of this life, than they do by that glory that the wise man shall inherit.

BUNTAN.

Religion in Russia.—The largest national church in the world, is the "Greek Church" in Russia. It embraces from forty to forty-five millions of people. Besides these, Russia contains Lutheran and other Protestants, three lions: Mohamedans, two and a half millions: million Pagans!

BAPTIST SCHOOLS IN JANAICA -A letter from Jamaica, dated April 29, 1850, in the British Banner, states, that "in the day schools Union alone, there are nearly 2,000 scholars" There are now about 3,000,000 Roman literal appearance of our Lord Jesus Christ.

Censure is the tax men pay for being en

NASHVILLE, DECEMBER 12, 1857.



Ink Drops in South Carolina. BLACKVILLE, S. C.

We left Nashville by the Wednesday evening train, and reached this place by 11 o'clock on Friday, where a company of brethren awaited our arrival and gave us a fraternal greeting. We accepted the hospitalities of brother Holman, and were soon rolling through the two miles of pine forest that intervened between his plantation and Blackville .- a delightful with the foliage of the long leaf pine.

At 7 o'clock we returned to the village and found a large congregation assembled in the neat and commodious Baptist Church. (meeting house,) and here, for the first time, we preached in South Carolina. We advocated the individualism of Christianity, the supremhow these great principles of religion were deniad by all Protestant Pedobaptists. We baptize. afterwards learned that the discourse was not without its fruits. The church had recently enjoyed a precious revival, and a large increase of members and strength, and is now. by far, the strongest denomination in the place. We learned a fact that deserves to be recorded. since it shows how much Pedobaptists make of baptism, and especially infant baptism.-The infant child of brother and sister Stell was lying at the point of death. The Methodist preacher in charge, a Mr. Minardie, came in to visit the family. When the babe was sinking in death, the afflicted parents withdrew into another room, leaving the child in the arms of a neighbor. Mr. Minardie, taking advantage of their absence, procured a pitcher of water, and in the name of the Father, Son. and Holy Ghost sprinkled water into the face of that gasping infant!! This daring act of Rome-like blasphemy justly shocked that family and community, and this disguised Romish Priest has since been transferred to anothor circuit, a very convenient and often a saving feature in the economy of Methodism. Wo feel it our duty to warn the community to which he has gone against him. If any attested statements of the facts in the case are wantad, we refer the inquirers to Elder Norris, or

Mr. Holman, or Doylston of Blackville Must we not, in view, of this, and similar cases where Methodist ministers make haste to -neinble sick and dring children halings that they, in their hearts, believe the teachings the father and founder of their religion. viz "If infants are guilty of original sin, then they and proper subjects of baptism, seeing in the ordi-DAIT WAY THAT CANNOT BE SAVED UNLESS THIS DE WASHED AWAY BY BAPTISM." . But the behelf of this fChrists ugain; is to be received through the means which he hath appointed—through baptism

iu partienlar. Mr. Wesley says that the whole office for baptism is eased upon this doctrine. "I do not now speak with regard to infants. It is certain our Church supposes that all who are haptized in minney are at the -ame born again, and it is allowed that the whole office for baptism proceeds upon this supposition By bankram, we who were by acture the children of crain, are unde the children of tied.

Indeed, infant baptism is without significan ey, separated from this idea of baptismal em cacy. The pages of history fully attest th fact that the doctrine of baptismal regeneration gave birth to the practice of infant bap tism. J. W. Smith in his Reply to Albert Barnes thus truly remarks of the Infant Rite

"Linked thus inseparably in its origin to the dog tua of Baptismal regeneration, and accustomed s long to its companionship, can you wonder that grieves for it now, and like Rachel, weeping for her children refuses to be comforted? It is cruel to part them. The recent decline of the one is owing in no small degree to its partial separation from the other. Born at one birth, were these two children of superstition, one was the older by so little that the other grasped his need the elder should have had pre-eminence but the younger stale his hirth-right yet ever as he speaks, one thinks with the grand old | ble fact, is fatal to the affirmative | Will any patriarch, that "the voice is the voice of Jacob but the hand is the hand of Esan

BARNWELL C. H .- Early Saturday morning the carriage of our brother, Elder H. Duncan. of Barnwell was in waiting to carry us len miles thence to Baruwell. Brother D. claimed us for a guest during the session of the As sociation. We found him quite unwell of the prevailing influensa. Brother D. is one of the oldest ministers in the Savannah River Association; a minister of uncomon ability, of large influence, and respected and loved by all the brotherhood. He has been the Moderator for nearly a score of years. He is a firm advocate of the Old Landmarks by which our fathers lived and suffered.

The introductory serman was delivered b Brother Furse, a young minister. It was fine discourse-arrangement excellent-words well chosen, and sentences forcible, and truly devotional. The Association was organized by the election of brother J. M. C. Breaker, of Beaufort, S. C., Moderator, and Dr. Lawton Clerk. The delegation was ordinarily full, and embodied a large amount of intelligence and talents.

The election of brother Breaker to fill the place of brother H. Duncan, (who was too unwell to attend.) was certainly indicative of the high position he has already gained in the confidence and regards of the brethren of his Association.

Nothing was done on Saturday, except to organize and appoint Committees.

There were three sermons preached in the Baptist House on Sabbath morning, and only the half of one in the afternoon. The preach er dired in the country, and came in full one hour behind his time, and the dusk of a cloudy night fell upon the congregation before he reached his second division.

Quar. - Did the Grd of nature or of grace ever intend for preachers to preach or men to hour the hour after dianer?

Very little of misrest occured in the As in until just at the close of the session on The day morning, when the Committee on Cor-respondence brough in a report on a query

that involved the validity of the immersions of Pedolaptists. The query, as nearly as we can fore the day of Pentecost! recall its language, asked, If it was according to Bible precept and apostolic usage for unbaptized administrators to paptize, and if the Baptists generally endorsed such baptisms as

1. We find no precept touching the sub-2 We find no example of such baptisms in the apostolic times.

3. The denomination is divided in opinion. This report was doubtless the product of compromise, since many desired that it should pass the House without discussion, fearing the results. It was put and carried, but as the negative utterance was given, brother Brown, with whose church the query originated, rose to protest against such an unsatisfactory treatment of the query. The Church asked for light, and all the light in the body, and this was just giving it ride over a road of hard, white sand, carpeted the go-by. The vote was re-considered, and when about to be taken again without debate, we

questions as follows: "Is this Association aware what it says, when it affirms there is no precept deciding who is authorized to administer christian baptism? believed. The first regular Baptist Church Do you not in common with all Baptists, deacy of the Scriptures; the right of private clare that the Bible is a perfect rule of pracjudgment and religious liberty and showed, tice, as well as faith? But it is not, if there is nothing that explicitly and beyond all doubt openly rejected by the Papists, and practically and cavil determines this question, i.e., who is to

> Allow me to ask if the commission to bap. Dexter were the first Elders. tize was not given, at least to the members of not Christ command haptized men to preach another besides these. and to baptize? No Baptist will deny this. Then Christ positively forbade any other class of persons, as unbaptized men to administer ehristian baptism.

Baptists who can feel the force of their own reasonings, must concede this. We are wont to neet Pedobaptists with a similar argument. e.. Christ commanded his disciples to baptize the believer, and thereby forbade the baptism of the unbeliever, since the specifical diction that the Newport Baptist Church was tion of one thing, person or character, is a pro- planted in 1638—one year before Roger Wil hibition of any and every other person or char-

If we reason correctly with Pedebaptists, then baptized persons are alone the scriptural administrators of baptism - and here then is a positive precept to guide our practice.

Again, are not all the apostolic examples of paptism the examples of baptism by the hands of baptized administrators, and those members of some christian or properly organized Church? Then we have the clear light of apostolic example to guide us, and why not as John's baptism, and that the apostics and dis fearless Baptists decide according to these, and ciples of Christ were baptized by John act in consonance with them

The report on the query was laid upon the table, and a question like the following accepted for discussion in its place

Resolved. That it is not according to Bible trinciples to receive the immersions of unbap- rity sustained him tized persons as valid baptisms.

I pon the reception of this resolution for was stone are money najvurned for dinner

to the resolution upon two positions I That the qualifications of the administrator, did not enter into the essence of christian baptism. - but the good faith of the re-

2. That the affirmative was based upon the ib-urd dogma of apostolic succession, and a ommunicated unction - certainly ministerial

He urged that no one present could crace his baptism back more than three or four derrees, possibly not two, and why should we take such aposition as this, before the world But more, the claim of an unbroken succession of ministerse and Churches is vain-the chain is broken in a hundred places; aye, the very staple of American succession is wanting. The Providence Church is the mother of American churches, and her baptisms according to the advocates of the affirmative are involved coming as they do from Roger Williams, the arst paster of that church. This one underinone presume to deny it? President D. urged this 'falso fact" or conclusion, and seemed to challenge a contradiction of it, when we arose and remarked, that brother D. based his a serion upon the records of the present Provi lence church, which were confessedly and popriously false, and to meet this argument we rould before that body emphatically deny that the present Providence Church was ever founded by Roger Williams, or that its baptisms came from his or the baptisms of any other church in America came from Williams .- that it was a question to be determined by histori-

cal records, and let the appeal be made.

Mr. Tustin, of Charleston, made a speech at length upon the merits of the question. He claimed that he owing to his family connections, was possessed with facts unknown to others—that his statements could be received as authentic and authoritative, since his wife was a remote descendant of Roger Williams or Chad. Brown ! - that an examination of the documents had been made by him in connection with others when a pastor in Rhode Island, and they had come to this conclusion. that lioger Williams was the founder of the Providence Church in Providence; that Chad. Brown succeeded Williams in the pastorship, and this very Chad. Brown was baptized by Williams, and hence the very fountain-head was defiled, and consequently all the streams that have flowed from it; and he claimed that probably more American ministers have had ecclesiastical councetion with the first church iu Providence than with any other church on the Continent, owing to its relation to Brown University. Having thus proved to his own entire satisfaction, that the American churches arose in disorder, and both their baptisms and ordinances are informal. Mr. T. proceeded to meet the argument involved in the questions we propounded in the morning. He boldly took the following strange, and, to our mind.

unbaptistic positions: 1. That John's baptism was not christian

2. That the apostles were a body of unbaptized men-that it could not be proved that

4. That the weight of Baptist authorities support these positions!!!

His conclusions, so far as we could comprehend them, were that both the scriptural valid? The Committee reported three an- precepts and examples, were in favor of baptism by unbaptized men, and of course, by those not connected with a Christian Church, since the apostles were neither baptized persons nor Church members when they were commissioned to baptize!!

Any one can see how thoroughly Mr. T. threw down the fence of all order by which a Christian Church can be preserved from the inroads of innovation, change, and corruption, and legitamated almost any conceivable informality.

We replied to him at some length, affirming against his assertion concerning Roger Will-

1. That Roger Williams never really organized a proper Church, but only "a thing like a Church," by baptizing a company of eleven arose and asked permission to propound a few persons; that four months after this, he exploded the "thing, and wholy repudiated his informal act, and within a very short time "it came to nothing," if Cotton Mather is to be that ever was organized in Providence was probably in the year 1652, and of this Chad. Brown was not the pastor, but Thos. Onley .-That a party seperated from this body, not regular Baptists, but six Principlists, and of this schusm, Chad. Brown and Wickenden, and

But that Roger Williams baptized Chas an organized church? If so, then it forbids Brown, we had seen no authority he was no any but members of the gospel Church to bap- among the eleven, baptized by Williams, and tize. If this is not granted, I again ask, Did there is no proof that Williams ever baptized

> The Church under Olney became extinct in 1715-18, without leaving a lineal offspring Aud that six principle Baptist Society remained nntil 1791 before it would admit any except those who held the six principles, and not until 1808 did it became a regular Baptist Church, and from that time let its ordinances be shown to be invalid. On the other hand the document have been published proving beyond contralians immersed the eleven, and this Church has had continued existence since, and still retains the same faith upon which it was found

We remarked that all the historical deep ments upon which we based our assertions could be found in a work entitled. Trials and Sufferings for Religious Liberty and History of the Newport Carch." &c .

We urged, as we thought, conclusive pron favor of the essential christian character of (These can be found in our Letter to Rice, No " Wa affirmed that such positions as M Tustin had advocated sounded strange in the lips of a Baptist. That it was contrary to our impressions that the weight of Baptist author

(We would like now to ask any man to quote as three standard Baptist authors not once communionists in sentiment or practice who The discussion opened with the afternoon affirm that John's baptism was not christ a ession : President Duncan, of Greenville, led baptism, and that the Aportles were unbapthe opposition. He predicated his opposition | tized men? We will sheerfully publish the opinions, and if it can be shown that the words of baptist authority is against us we will con fess our error otherwise we must affirm that Mr Tustin asserted what he know not to be

We urged in support of a qualified adum. strator. 1st The authority percent by christian Church. All the authority given b Christ to the aparthe was entrusted to the m dividual Churci. The New Testament be infalliable statute book and the H dy Spire her guide. That she was the surce of al ministerial authority - no man was authorized to preach and to administer the sacraments un less empowered by the Church To dear this was to introduce disorder and inextricable con fusion into the churche. Unless this author by adhered to the Church, any man who say fit could preach and baptiz whom he saw fit

We set at naught the order of the Com mission, which is of itself an inviol bic too and repudiate the unanswerable arguments by which we oppose infant baptism and open com munion, when we answer this resolution nega tively. Christ commanded baptized persons to preach. He therefore forbade an unbaptized person to preach. He commanded believer to be builtized. He therefore berhade non believers. He commanded baptized person to baptize. He therefore forbade unbaptized persons to baptize. He commanded thos baptized, whether male or female, to be taught to observe all things, whatsoever he had com manded, and the Supper was one of the things he commanded. He therefore forbade unbap tized persons to be invited or allowed to ob serve the Lord's Supper We affirmed that the argument of Mr. Tustin, would support open communion, as well as open baptism.

In answer to what we maintained constitu ted christian baptism, we affirmed-

1. A Scriptural subject-a professed be iever in Christ.

2 A Scriptural design-a public profession of a gospel faith involving a symbolical burial and resurcction with Christ thus setting forth the Savior's burial and resurrection, and our conformity thereto-as well as the pledge on our part to discharge the duties of the Church of Christ into which we are introduced by the

3. A proper administrator-i. c., he must be a member of a gospel Church, and therefore duly baptized-and he must be the duly authorized officer of some christian Church. and be acting for the Church into which he introduced me by baptism, and the faith of which I publicly professed to the world in the

act. To say that any other society than Scripturally constituted Church had any right to administer Church ordinances was equally monstrous and absurd. Then what do we as Baptist say when we pronounce the baptism of any man valid and scriptural? We say that

a tale of Baptista suffering. Price 40 cruts.

3. That there was no church on earth be- curselves now but inextricably mired in the quags of open communion!

> Receiving the immersions of Pedobaptistswe thereby say that Pedobaptist Societies are Tenn., reports a meeting at Portis Creek Church. 11 Scriptural Churches, and their ministers scripturally baptized-and if their ministerstheir members also-and according to the prevailing doctrine of communion, why should we refuse to eat the Supper with them? If their disorder is so trival as not to invalidate their ordinances, why not allow them to cat the Supper with us? They are as much entitled to it as any Baptist Church, for it is no more than Scriptural-i. e. evangelical.

But we are irresistably forced into open communion by another horn of the inconsistency. No man can deny that the man who is duly authorized to administer baptism is as duly authorized to administer the Lord's Sup-

per. If Pedobaptist preathers may baptize for our churches, they may administer the Lord's Supper to Baptist Churches. But if they are qualified to administer the Supper, they are qualified to partake of it with those to whom they administer it-and there is open communion at the table with unbaptized perons-and if with one why not with all?

To be consistent each Baptist Church should nvite all persons immersed in the name of the "Trinity," to its table, and here would be open communion upon a pretty large scale. The Roman Catholic Church in the Diocese of Milan, Italy, has always immersed-all these would be eligible. All Campbellites immerseand these could come. Universalists immerse and these could come Unitarians immerse, we believe, and the Mormons, and Tunkers, and Winebrennarians and Free Will Baptists, and so on to the end of the chapter!

There is safety to us only when we follow the express teachings of our statute book

Cases of necessity have been urged-as three ersons on a desert island. We affirmed this VHERT BAFTISM CANNOT BE ADMINISTERED ERITERALLY, IT IS NOT REGULED. Oncken remained six years unbaptized rather than to apply to a Evangelical Pedobaptist Church in Germany If we cannot do what Christ re mres, and as he requires, according to the wine pattern-it is not our duty to do some hing else-as near to it as possible. This could be legislating-adding to the statutes. It has been urged that the times have changed. and the Church is differently circumstancedthat we now have around us large and influen tial bodies of christians, which the world regards quite as truly Scriptural and Evangelical as our churches are and it will not do to mistreat them, for God owns them, &c. Those who mae or think this, for et that our Law Giver was Omniscient as well as Allwise. The Atstence of these human Societies was as well known to lam when he gave us commandment. 1- the he was in the flesh with us to day. He very possible circumstance that could effect his Char h but he gave no special statute to

acet these cases granted no exceptions to be observed in this our day, but made his laws when there was no Pedobaptist or Campbellher Pocieties in existence, and just as though there never would be one, and it is left to us te administer the order of Christ's House just as though such Societies did not exist They are human Societies, devised and contrived and set up by men, by Luther. by Calvin and Wesley, and Mr. Campbell, and we have nothing more to do with them than with Masonic and Odd Fellow Lodges. There are converted persons in them, pious christians we grant, but were every Pedohaptist Society on earth composed of angels they still would not be christian churches, and until they conform to the Bible we cannot recognize them A society of christians is not Church It must be a body organized ac-

cording to the divine pattern. Call me bigoted illiberal, wicked, if you will, but I must follow the clear teaching of the Great Master, if I follow alone. Let me error that I love them, by earnestly and faithfully, and persistently, pointing out to them their errors, and exhorting them to forsake men and follow Christ.

The opinions of great men and names have been urged here. I will mention a name of a sound logician, not second to Richard Fullerthat name is Brother Poindexter. of Virginia. who but the other day in my hearing declared that he regarded the position of Brother Fuller upon this question as dangerous, and full o evil, and leading directly and irresistably into pen communion. Let the denomination be warned-before it is too late-beware of slight livergences from the true path.

The discussion was continued during the afternoon and night session. Mr. Tustin made long speech, but against time, avoiding the issues of the question. We remember but one position he took, viz: that he received his commission to preach and to baptize, not from a Church, but from Heaven!

Any intelligent man can see the fountain of error contained in this position. He gave the Pedobaptists great aid and comfort, ecrtainly

The Moderator, brother Breaker, of Beaufort, made the speech of the night, in favor of the affirmative. He took only one position we questioned. The use he made of this maxim. "Necessity knows no law." It can be made to prove too much. His speech, or the substance of it will be printed, unless the editor of the Southern Baptist backs from the proposition he made brother B. to discuss his positions in the paper.

Between ten and eleven the vote was taken, and the Resolution was adopted almost unaniimously—only four voting negatively, and two of those confessed that they thought they were voting upon the other side.

We have written this much, because the uestion is an important one, and because the impression has been made by the Southern Baptist that Old Landmark sentiments had no hold in this State, and claiming to represent the denominational sentiments of South Carolina Baptists, the editor had advocated the recepthe administrator of his baptism was a baptized tion of Pedobaptist immersions. The Savannah man. 2. That he was a member of a christian River Association is the largest Association in Church. 5. A qualified administrator of the the State, having a membership of 10,000, and sence, we recommend him as a faithful minister of Chairmans.—No more useful or bear ordinances of Coal's House-of the Supper as | we see its position. Brother Whilden, in the New Testament, to the Captist of Texas, or elsewell as of Baptism! And where do we find his speech admitted that the majority of the where, where God in his Providence may direct him. Baptists in South Carolina were opposed to such baptisms-though he was willing to recognize them.

TO BE CONTINUED.

NEWS FROM THE FIELD, AND WORDS TO OUR PRINTDS.

- Brother A. G. Parrott, of Hardeman county miles from Bolivar which resulted in nine additions. The labor was principally performed by Eld Dorris, assisted by a lice beared W. R. Howell, a member of that Church. The writer adds: "The name of Brother W. B. Howell will be recognized by Bro. R. B. C. Howell, of vour city, as he is, I learn, his

narked Valley Head, Ala, - reports twenty additions to his two churches, Mill Creek and Mount Bethel, four of whom were converted from following and obeving Wesley

- Brother Atkinson reports to the South Western Baptist, the accession of ten to the Church in Whitesville, Ala.—four of whom had recently been that he is the man that our Church necessary rebuke

owing to ill health, and partly from a sense of the be afraid to avow their doctrines." Stanfast in the higher obligation resting on him to preach. higher obligation resting on him to preach.

- Free Will Emptists in the United States-1170 churches 945 ministers 50 312 members.

- P S.-I open this letter to inquire particu arly whether you are prepared to furnish Baptist Sabbath School books in Libraries of \$10 or \$20 Any Sunday School Mans | size, price, &c. We wish to establish a Baptist Sunday School at every Church unswer through the Tennessee Baptist, that every tists. Church may know whether you can furnish and upon that spoken holdly and tearlessly.

Lagrange Atk. P. S. G. Warson, College should be liberally sustained—it is We say to Brother Watson, that we can furnish of patronage. We know two of the men Lagrange Atk. im with the Libraries of the American Baptist Pubishing Secrety from 86 up to \$10 and \$12. By the first of March we shall have ready the 1st and 2nd olumes of Baptist Question Books on the Gospel- This is an age in which error is popular and Truth and a Bible Class Book if possible. We will be old fashioned Bible Truth is but lightly esteemed. happy to supply a Library to every Church in And sorry am I to know that very much of the latter

ich the Philadelphia Church, Texas, that resulted famous for the truth. But I unst that God has raised the addition of ten-one of whom had been a you up, and endowed you with gift and graces Methodist ten years. The Church was constituted suitable to the age, and that through our instru-in May last upon 21 members and nownumbers 43 mentality a mighty restraining influence as well as

and is in the midst of a Methodist community State Texas Elder Pierce and myself organ red a Baptist Church at the town of Pallas Dalias unity. We organized on time members six males. and three temples and the new church hids fair to do well. This is the tourth church I have constituted to the last year. A great work is doing, and is, ginta, and am pretty, extensively, acvet to be done in this far off Texas and we rejoice o know that you are doing your part to aid us here May the great Head of the Church help us all to do our duty

Tux him harriss - Bee traves - I have read with a great deal of pleasure your letters addressed to N. L. Rice. D. D. and I do think no man has ever been more completely varioushed than has been the Reverend gentleman in question I tamey that I can almost see him as he writhes under the cutting truths shich you have presented to his standed vision. He hist clioit seemed to decay you away from the strong family hold of pospet truth by sheers and redicule but in that he smally taked and I have greatly reported ; saw from the brow of Mount Olivet upon which in your steady nuwavering perseverance in defence his triumphal chariot rested to bear him to of the truth. You my dear brother at least it my articles is the Baptist on the doctrib damental truchs which he so wantonly assailed. My suppose it writing this communication is to request on to publish to book or paraptlet form the whole attenues between vourseit and flex N L Rue is I believe it would be a means of accomplishing a reat amount of good in the world. The successful indication of truth and exposer of error cannot ject. A few articles from your pen s fail to accomplish good Yours in the truth

TIENER GOLDSNITH Carlevelle Ga Nov 7th 1857 We cannot now say that we shall publish the Let ter in look form. We have but just commenced them. When the end will be we know not. We only desire our readers to read them and show them to their Pedo friends.

- Brother J. D. Wilson writes that he has just closed a meeting in Platte County. Mo. which resulted in 20 conversions and 16 additions.

- Brother White, of Miss, reports 1; added evently to the Bethei Church one a Princitive and one who had been a Methodist.

meeting with the Nashville Church in Boon county Mo. Seven were added by experience and baptism, coucht to be issued in tract form, and dely circu-A few weeks since I assisted Brother W E. Wiging- lated. What a charming Sunday S on at Mount Monah Church in this county and would make. during that meeting a member of the Campbelliu Society of six years standing came terward to prayer declaring herself a deceived poor lost sinher and before the meeting closed she found peace be called what I may, I will force all to admit | in believing and rejoiced in hope or giory. This is that I act consistently. I prove to those in but a single case out or many, by this delusive scheme. I think I can fully concur with you when the personal scheme and you declare it but another scheme or intidelity

Yours fraternally Jons M. Robinson - A CERTIFICATE - This is to certify that I was with which I am acquainted, accord a member of the Freedom Association at Sulphur in 1850 that I did not netually vote for the resolution passed by that body, charging Brother S. L. Summar with falsehood, but not having knowledge upon the subject I did not yet in the negative I was there fore, counted as voting in the affirmative 1 do not have now erected a substantial frame wish my name to stand as approving those charges I would further say that having been for the last two years somewhat acquainted with Bro summar deserve praise for the alacrity with which the have never known him to be guilty of either talsehood or dishonesty Exos blancave. | readiness to pay and assist their pasts

Burksville October 12th, 180. of resolutions adopted by the Bartholomew Associa-

ion, which you are requested to publish. dollars to pay for the Tennessee Baptist, and directed

pleased with it.

N. P. Moore, of Macon. Tenn., has paid us a visit, and thinks he will come and live with us. Old Land-

mark takes well here.

Yours in Christian love,

Bashop, La., Nov. 11, 1857. - The Bartholomew Regular Baptist Association it its Session in September, 1857, held with Egypt Church, Ashley county, Arkansas adopted the fol-

lowing resolutions WHEREAS, our Moderator, Elder B. Carroll, whos christian and ministerial character is known and appreciated throughout our bounds, having been with us from the organization of our body, contemplates moving with his family to Texas. Therefore,

Resolved. That while we deplote our loss by his ab-Resolved. That this preamble and resolutions be the Tennessee Baptist for publication, and that the Texas Baptist be requested to copy.

Laws Breez Chek at Association | 4. Life in Judea | delightful books, printed in our minutes, and a copy be forwarded to Texas Baptist be requested to copy.

James Brest, Clerk of Association,

Kind words from South Carolina he following to neutralize the letter that mes from Charleston

"BRO. GRAVES:-I am exceedingic arry that Bro. Kendrick said a word in your and." troversy. It shows conclusively that Transaction was unable to defend himself—and for the go-condrick has done, he had a thousand times because said nothing. If any one had told me that thick and Tustin were men of such bitter and mailers spirits twelve months ago, I would have kocted the characters of their hearts have bee soublished to the world. Now I am forced to believe it. You have friends here, and as long as you act assistently with your motto, "Truth against the wait," you triends will daily increase. Hear what we of my particular friends and an influential not long since . My preindice again fast leaving now and I begin to thing you do. that disposition to curry favor with is shaptists. — President A. S. Hoines, has resigned the which too many of our denomination inces. I Presidency of the Central Institute, Alabama, partly think the time has come when Baptists hould not

> Old Landmark doctrine. I would write for some books, but the are so hard I must defer. May the God of Haven guide you through life is my prayer. JOHN KEELS. Murray's Ferry, S. C., Nov. 14, 1857.

- Brother J. M. Epperson reports glorious servival in which 47 were added to the Nath Tabny n our Association and would be glad if you would Church. Mo, some six of whom had be Pedohap-

\_\_\_ A Well Wisher to the Cherok College. what terms We are becoming tited of the Union, or Cassville Ga, sowed one acre of wheat tass Fall, and any other books but those published by Baptists gives the product to the endowment of the Baptist We want our children to learn the whole truth, and College. The idea is a good one, and would endow the College We commend the plan. That young College should be liberally sustained-in is deserving

- BROTHER GRAVES :- Another object of my writing is to express my hearty and seneric approva of your course as a Baptist Editor and author day errors have crept in amongst us-the sect every - Brother J. N. Joiner reports a meeting held | where spoken against, and who above all others are reformation is to be brought to bear i on Baptist We have had some precious revivals in this | throughout the length and breadth our entire country. Your books and paper are complishing this glorious result in every direction doubtless on this account that Pedoes and timorous Bantists oppose them. They don't li nor the men that advocate it lam Baptist views and feelings in that Stall as well as in many portions of North Carolina bessee and I think I hazard nothing anying that the bone and sinew of the denomination all those sections are with you, and will define cour views. And those milk-and-water Baptist Edkes, who are now engaged in caluminating you an sour course. will domittees yet live to see the - when the entire denomination in this country the adopt other doctrine and policy you advocate, a themselves left to mourn their mistake when it we be too late to reinstate themselves in favor witht true Baptist

spectfully to write as soon as practical a series of have seen discussed by you that I w are right in this. There is in this part a great departure among Baptists, tra what I un derstand to be the doctrine of the Ba as well as the doctrine of the Bantist Church t on this subject would be likely to do as mucicountry as any thing you could write ALLENIS

Kingsport, Tenn., Nov. 20, 1857. Wait until our views on the Ground and Evils o Ametacy appear - Er

THI OPOSIA. - BEO. GEAVES .. ished reading the 2d volume of Tuoria and have this to say. That sermon, which Dr. Think well and his company beard in the ile country Baptist Church, is the best warnspiel sermon have ever read. It is worthy of bein anslated in to every living language—set in letter of gold, and placed in possession of every tamily & a the broad arth - tore, y-Will not the profits of e work jus-I short time since I closed at a torresting judy publishing in tract form a man less, o more for gratuitous distribution. STUBLE

Die GRAVES -While others are w ting and ac mainting you with the state of the C rches in dit ferent portions of our country, perha-count of the Baptist Churches in this kansas may not be altogether uninter had the pastoral care of three Chur es this year easant Hil which is situated in a healthy and panlous neigh we hood, is one of the most flouris. e Churche Two years are I commenced preachi words the Lord abundantly blessed spiritual revival took place, and has buring a protracted meeting held by in October iast there were seven additions to the and comforable dedicated to the The inhabitants of the neighborhoo built and furnished their Church I'so for their

Tis a lamentable fact that the Basist Churche -- 'Mr. Entron - Enclosed please and a copy | have not sustemed the Ministry as 'less should have done many pastors have to labor Jah their own hands for a support when, if they was maintained I wrote to you some time ago and sent you live by the Churches to which they pread much more collars to pay for the Tennessee Baptist, and directed good might be done. They forget the the Minister you to place the balance my credit for books bought must praceh whether he is sustained; not, for our of you. I also stated why I had delayed so long Saviors last command as recorded by Matthew, sending you any money for said looks, i. e., that says. Go ye therefore and teach a cations, bapthey never came to hand until August last, since tizing them in the name of the Fatt- and of the which time I have sold them all except a few copies Son, of the Holy Ghost. Teaching till to observe of the Iron Wheel and they are doing their work all things whatever I have command from and in well. I know of one strong Methodist who was cor-verted from infant baptism by reading Slack's Rea-uorld." There are no conditions at exed to this sons, and several others from reading Theodosia and command, therefore we is me if 1 such not the the Iron Wheel Gospel. I trust the Churches will to this subject There is so much disturbance among the Banks into consideration, and they will see experience at present that I will not send you any money now, the result of a well sustained and entitle that I will not send you any money now. but wait yours orders specifying what kind of money. The Baptist cause is gaining ground in Arkansas, I see that a certain Mr Scott has said that the within the last two years the increas as been rap-Baptists of North Louisiana repudiate the Wheel, id. The Campbellites have recently seen making a I feel instified in contradicting any such statement. stir here, but the people are too interpret to be imfor the Wheel, I find, is a welcome book to nearly posed on by them long, they have no succeeded in every single Baptist that I am acquainted with. I decoying any of our Baptist friends sto their Socihave just read the Little Wheel, and am very much ety, but some of our unwary Pedo fit als have been pleased with it.

Our Church is without a Pastor, though Brother

Campbellites. Their leader is as arguant, presump
N. P. Moore, of Macon, Tenn., has paid us a visit, tuous, and vain as his father. A. Implet. The Iron Wheel and Theodosia are read at it much interest here, but we need more of them. Athing can be more beneficial to a community the good books. Dear brother, our prayers are daily offered up for on we look forward anxiously the the result of your labors, the stand you have take, and so ably defended against error of every king as drawn the sympathies of all true Baptists to end you. may the God of truth for whose care you are battling, he with and sustain you in every loset, is the prayer of Your brother in Josus 1001. RROLD.

Pastor's House Aark Nov. 7th.

Pastor's House, Aark., Nov. 7th, CHEISTHAS AND NEW YEAR'S COLLOOKS FOR

5. Represcutative Women

gift books need be desired than the following send milely and promptly by mail: l. Theodosia vol. 1, Illustrated and " in tine gilt



The following stanzas are an abstract from a recent prize poem of the University of Oxford, by William Alexander:

Ab ' many a time we look on starlight nights Up to the sky as Jacob did of old. Look longing up to the eternal lights, To spell their lines in gold.

But never more, as to the Hebrew boy, Each on his way the angels walk abroad; and never more we hear, with swiul joy, The audible veice of God et, to eyes, the ladder still is set And angel vistants still come and go: Many bright messengers are moving yet From the dark world below.

Thoughts, that are red-crossed Faith's out-spreading

Prayers of the Charchare keeping time and tryst, Heart-wishes, making bee-like murmurings, Their flowers the Eucharist-

Spirits elect, through suffering rendered meet For those high mansions-from the nursery door Bright babes that climb up with their clay-cold teet Unto the golden door.

These are the messengers, forever wending From earth to heaven, that faith alone may scan, These are the angels of our God, asscending

Upon the Son of man. - \ inginia University .- There are upwards of is hundred students matriculated and waiting to

do so at the University -The expence of the War Department last year amounted to \$10,000,00-six millions more than the

abole annual expenditure of J. Q. Adam's adminis--- Many of the Southern papers rejoice over the act that of the long lists of failures lately published weekly in the New York Independent, very few took place at the South-only 36 out of 95, during

the last three months. -A Poor tellow named Prunty was tried in Lee county Va. last week for borse stealing. The jury

convicted him of being a tool -internal Burtish - Servelus denounced infant handisticas on detestable abomination an extinction of the Spirit of God a desolation of the Church, a subversion of the whole profession of Christianity. an abommatich of that regeneration which Christ had instituted and the annihilation of his king? done." Whether this had anything to do with the course of Calvin in consenting unto his death,

who shall say -livaxe.-He who gives to the Church of Christ smale hymn, which shall become a part of the uta rance of all devout hearts is one whom God has raised up tor a noble and heavenly work. Bruskes.

-THE CLEBOYMAN AND THE SELFTIC .- "If we are live after death, why don't we have some certain knowledge of it said a skeptic to a clergy man. Why don't you have some knowledge of the world before you came into it. was the causire reply. -Propers Biern-One that is proud of his birth slike a turn ip there is nothing good of him but

that which is under the ground,--- live ib us. CHRISTMAN PRESENTS Would you present to riend with a beautiful Christmas present, a beautiul offering for the Center Table ? Send for the Iliustrated Edition of Theodocia or gift, 1st and 2d Vols. orne \$5 00. They will be sent promptly and safely through the mail

... Washington Nov 17. Brigham Young has prociaimed martial law throughout the Territory of Utah. He clauses the right to do so by virtue of his authority as Governor and Indian Superintendant, lie expressly tortous the United States Troops entering the territory sutbout his authority and cumplants that the Mormons have not been treated as Amercan catizens—the object of the misrepresentahous, on which the Government has acted being to arrive them from the territory. This language is so hostile that the Government regards it as declara-

tion of mar. (of Johnson wares from the Canon on Swall Water, that it is impossible for him to communicate with Col. Alexander who is one hundred and sixty miles in advance. The road is completely beset

with companies of Mormons. The Secretary of Warthinks it impossible to send jurther men and supplies until the Spring. The general belief here is that the troops are in a

citient condition ... Riches Not Harristes .- The late Mr. Girard, r Philadelphia when surrounded by immense realth and supposing to be taking supreme delight is accommission wrote thus to a friend. "As to my self. I live like a galley slave, constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of stizirs, and worn out with care I do not value for tune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day that when night comes I may be enabled

to sleep soundly . Dernes or Party Live.-Lite's not entirely made up of great culs or heavy trials, but the perpetual recurrence of petry evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us ... with their infirmities their last judgment, then ill-breeding, their perserse tempers-to endure negieci when we feel we deserved attention, and inratitude when we expected thanks- to bear with the company of disagrecable people whom Provi dence has placed in our way, and whom He has provided on purpose for the trial of our viring-these are the best exercises of patience and self-denial and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance-in short, with whatever upposes our will contradicts our humor-this habitual acquiescence appears to be more of the ex-cence of self-demal than any little rigors or athlictions of ear own imposing. These constant, inevitable, but interior evils, properly imword, furnish a good moral discipline, and might, in the days or ignorance, have superseded pilgrim-

age and penance.- Ilannah More. -Maranen-Near Lebanon Tennesser, on the 28th of October last, by her brother, Rev. Wm. Shelton, H. Y. Ruddle, Esq., of Ripsey, Mississippi, w

Miss Mattie G. Shelton. - The Greek Lexicon of Schrevelins, a text book used very generally in our Colleges, over a century, has been altered and mangled without authority or heresty, since 1738. Then, it gave but two defini-

siedneed, contrary to the author, to truth, to etymology and philology."-Sherwood. -New Rouish Version.-The Sec of Rome has approved the decree of the last (Roman Catholic) Synod of Westminister, providing for an amended version of the Scriptures in English. The work or

-INFANT BATTISM .- The Western Watchman says. "No masage in the New Testament would be void of meaning, though intant haptism should crase. Can the same be said of believer's laptism. of the Lerd's Supper the Lord's Day, the existence

of Churches, or any ordinance of God 1 -Midney Smith in preaching a charity sermen re marked trequently during it, that the English were distinguished for generously and here to their age cies. The collection that followed was a small conevidently made a mistake, he ought se diere said. "distinguished for love to their general 1.00 with Americans at this time ?

### THE BAPTIST.

NASHVELLE, DECEMBER 12, 1857.

Notes of the Banks of Tennessee Received by the State, . Union, and Planters'

Banks of Tennessee.

BY THE PLANTERS' BANK. Union Bank. Planters' Bank, Merchania' Bank. Bank of Paris. Farmers' Bank. Rank of Commerce. Bank of the Union.

Bank of Memphis. Northern Bank of Tenn. Bank of America. Citizens' Bank. Bank of Middle Tenn. Bank of Chattanooga. Commercial Bank. Southern Bank.

BY THE BANK OF TENNESSEE AND THE UNION BANK. Bank of Tennessee. Bank of Middle Tenn. Citiaena' Bank. Planters' Bank. City Bank. Union Bank. Farmers' Bank, Bank of America. Bank of Chattanooga. Merchants' Bank. Northern Bank. Bank of Commerce. Southern Bank. Bank of Memphis. Bank of Paris. Traders' Bank. Kentucky Banks. Bank of the Union. Back's Bank. New Orleans Banks.

Exchange Bank, We will receive the notes of any of the abo Banks at this office for papers and books. Notes of the following Banks are purchased Brokers at from 60 to 80 cents on the dollar.

Bank of Claiborne. Bank of Shelbyville Taxwell. Lawrenceburg. Ococe. Knorville Nashville. GRAVES, MARKS & CO.

# KEEP BEFORE THE PEOPLE.

SIE SUBBANESTAL DOCTSINES OF BAPTIST CHUNCHES. I. time Lord, one Faith, one Immersion. Eph. 11:5. That se immersion is the profession of that one faith in the series and resecrections of that one Lard. See Bonn. 6: 4-6; Col. 2 12: 1 Car. 15: 25: 1 Peter 3: 21. . The Grace of God, the only foundation of Hope and Faith

to Christ, the only medium of Justification. 2. The Ward of God and the Smrit of God the agents in the ex-puration of edults.

4. E-b visible unuren of Christ is a company of scripturally mmersed believers only, (not of believers and their auconverted casistres and mediers on probation.) associated by voluntary cure nant, to obey and accepts all the communiments of Christ, having the same organization dustrines officers, and ordinances as the Church at Jerumiem, and independent of all others, ac knewledging no law-giver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. 1; 7; 1 Cer. 1; 2, Eph. 1 - 1 : Col. 1 : 1-4: Acta 2: 4: 42: Matt. 19: 20: 20: 2: 2 Cor 5: 6-12: Ber. 2: 22: Philip 26: 27: 1 Cer. 5: 12-12.

nance to be observed only by a Church of Christ, as such (i.e. in church capacitral mut as a test of christian followskip or persmal feeling of one communicant towards another, as Pedobap vists erronemaly teach, but only to show forth Christ's death till he comes again: and being a Charra act, it becomes, inci dentaily, a symbol of Church relationship : consequently, only three churches can participate in this ordinance that agree in faith and practice. But the members of no one church have a right to came to the table spread in another church, though "o is insested with the authority to discipline those whom she inwites to the secred front. See ! Car. 4: 3-10. 6. Christian Baptism is the immersion of a believer in water.

by a qualified administrator, in the name of the Trinity, in repreof the levelst and recoveration of Christ, and profession a death to sin, union with Christ, and consecration to his serprofession of heutism cannot be made by children, excent "the Address of God by Fuith." Matt. 3: 16: and 23, 16; Mark 16. 2: 12: Gal 3: 34-27. SIE IMPORTANT PACTS.

2. Standard historians uneminimally acres that primitive and

a water, in the name of the Trinity. -Stuart. 2. Nearly all stundard Pelisheptial commentators admit that the Bible does not furnish one plans command for, or arample LCS.

natronisties among them, on THAT GROUNDS, or for WHAT L am standard historians unanimously affirm that the corrament of the apostnile churches was purely democratic. (i. e

Chareh of Christ, or a branch of the Church of Christ. 6. All religious secieties having agrainize powers and derical eristerrations governments. (i. e. in the hands of the ciercy: ar a few, as a mession.) are mali-scriptural and anti-republican treamples which no christian can lawfully countenance, or r unblicum freemen sught to support; consequently, all the acts way, recognized as scriptural churches or their preseners as of-Boist ministers of the energl.

SIX IMPORTANT PRINCIPLES 1. The Bible, and the Bible slone, unallayed with human de-

and PLAIN communits or examples. rach others so. involves one in the guilt of violating all. 4. Every positive law, emilnance or practice, in the church. out expressly communited, or exampled, is positively furbilden.

S. Christ care no men, sometry, or church, the authority to and the Northern Register only 48. radic with the ordinance or openization of his church or kingform, as to make, or change his laws, and substitute one thing or another. To surrenter what HE has established, is racace ERT -to change them. TREASON.

#### 6. PRINCIPLES can neither be concaded our confidence. Baptist Corollaries.

I. There is no church, but a body of immercal believers, who hars been immersed by one who has himself been immersed. offer conversion and a hope of extration. 2. There are no anthorized ministers, but immersed preacher ening under the authority of a regular church—and who have

een ordained by a preabytery of immersed believers. 2. There is no pseudiar sauctity to a neuse of worship precial surreduces to a solpit, nor is one spot of locality, one strum beach, uses or pulpit, more consecrated than another parpose to which devoted, render it sacred.

care effectually by example than by precept—therefore, as long as we appropriate our paints for the afficial receching of the gospel by those whom we consider duly haptised and ordained for me to insite these trackers to occupy them, when we know they are saither builtised nor orisined, and especially since they Lifes to be, and construe the act so our part late a recognition

of their claims, and thus confirm their fallowers in error. Nothing can be more inconstatent than to admit these preach our hearty thanks, wer into any pulpits who hold and teach doctrines, on account of which ar would exclude both from our pulpits and our churches. This, we slaim, is one of the Old Landmarte of the Baptist

& That a body of immersed believers is the highest ecclesiaical authority in the world, and the only tribunal for the trial of cases of discipline; that the sets of a church are of superior bytery—and me association or convention can impose al abligation upon the sometituent parts composing them. appart for any project or scheme which they have originated. mond, adeise, and urge to performance of da-7. That Septists move dissented from any thing but Sin-and re but Protestants, but have been, in all ages, the REPUDIA-

That huptism and an efficial relation to a church are preequisites in a regular geopal ministry—hence all ordinances administred by an unbaptized and unordained, although immersed

sinisiry, are sall and void. BAPTERY POLICY. sees of Christ's truth against every system of error, and those

and send you a persect copy. We wish the case and send you a persect copy. many every village and edity in the world, with a suit-lest, atthful, energetic, and descind minister-ratio a patter for every church, and missionaries of the principle paper is expected droped.

4. B. GEATES EDITOR.

4. B. GEATES EDITOR.

WANTED, WANTED. Something like one one else favor ns with a copy?

Questions to the South Western Baptist. We find this sentence in a late editorisl of the South Western Baptist bearing the name of Brother Shuck and the Tennessee Baptist: \* "but we will barely suggest that editors ought to be a little careful as to how they at-

tack the character of our Missionaries who are laboring thousands of miles from the sources of their support and the scenes of such attacks. 1. We respectfully ask of the South West-

ern Baptist if he intends to convey the impression to the minds of his readers that the Editor of the Tennessee Baptist has at any time attacked the character of Brother J. S. Shuck? 2. Does he not know that we have not

breathed a word against the character of Bro. Shuck nor has our California correspondent? 3. Has one line been published in this paper that Bro. Shuck denies or that is unsupported by the facts and printed minutes of the late San Francisco Association? If so, will the

South Western Baptist point it out. We affectionately request the Editors of the South Western Baptist to set us right before their readers. We protest against the impression made by their article, and believe that we appeal to Christian gentlemen, that wish not to injure without a cause.

HAVE YOU GIVEN YOUR DAUGHTER A COPY OF THEODOSIA! Procure the illustrated edition plain \$1.00, in gilt for the parlor \$1.50. It will be a beautiful Christmas or New Years present.

Southern Baptist Register for 1858. It says: January 1856 to September 1857. "THIS WORK REQUIRED GREAT IN-DUSTRY AND PERSEVEREANCE AND THE EDITOR DESERVES THE HEAR-SOUTH-WESTERN BAPTISTS FOR inational tract they have tried in some time. THE GRATIFYING RESULTS OF HIS ARDUOUS LABORS."

If the work is only duly appreciated by the Baptists of the South, we shall be a thousand \$150, 2 vol. in gilt, \$1.50; sent post paid by mail times repaid for all the toil and anxiety, for toil and anxiety indeed it has cost us. It is our wish for every Baptist to be intelligent, posted fully up with the exact state of his own denomination, its statistics, its increase, its past, its present, its prospects for the future, and his

1000 CHRISTMAS AND NEW YEAR'S GIFT BOOKS Illustrated and cularged edition of Theodosia in gilt. for the parlor, \$1.55-vol 2, \$1.50. A more valuable and beautiful gift book could not be sejected and | Saviour-Spurgeons new and best work. Proceedings pendent republics. (The Baptist Church is the parent of republished book may lead some wanderer to Christ and \$1.00. to his truth, when you have passed away

# ter for 1858.

To complete a Register like the one now of fered for the denomination, every intelligent the paper may be known confident that if win be appreciated. man as well as Editor knows requires a vast and ordinances of each irregalar bedies are means and ought; amount of toil persevering and painstaking. We have accomplished it to the best of our ability | Child's Book a Monthly Magazine 10 pages cach and it is now offered to the public. Every Bap- No beautifully illustrated -only \$1.00 per year tist paper that has noticed it has spoken of it the following beautiful libraries for your child or I. The Hibbe, and the Babe anne, unusuayed with number of Bar with marked approbation save one-the Western children. It will delight and improve them, Watchman. It has a characteristic article but are not left to be infrance. But it a all cases, require sometime on the whole we suppose he could have written Pilgrim's Progress cillustrated nothing that would more warmly commend it Esop's Fable (illustrated to the Baptists of Missouri. We regret that A Tale of the Revolution and non-neutrials, is to decide how far Christ is to be to the Daptists of Missouri. We regret that obeyon, and in what points we may safely discley him. But to referred to the Western Watchman should Persevere and Prosper be so prejudiced against the Baptist sentiments | What to Do and How to Do It contained in the Register that he should make Dick Boldhero. a palpable misstatement. He says: "It (the Right is Might haptism. sprinkling, jenning. den new practiced for religious | Philadelphia Register) is larger than the South | A Home in the Sea rites, for which to series warrant can be found, and ann. ern Register. " The Southern Register has 60 Truth Finder

> The True Union. The Editor has detected one over-sight, Little Pers Book hat committed two himself, in his very kind A Gitt for the Little times act, which shows how easy it is to overlook at Home

when it contains 60!

2. He says Maryland is ignored in the list of Associations. He will find Maryland page 15 cents. 13 of Register and 5291 given for 1856-the year for which the statistics are compiled Is not this right Bro. A ? If not we will correct Old England

We only gave the Antimissionary statistics that were sent to us-very imperfect. We confess to the oversight of placing Columbian College to the North and will correct it when we hear from you. Please correct and accept

Religious Herald. Va. The Editor of the Herald has kindly suggested a possible error in the statistics for Virginia for which he will accept our thanks.

He says: "There are, in the statistical tables, what might reasonably be looked for, The Poor Wood Cutter some errors. In the table of associations in Virginia, omitting minor inaccuracies, there are grave ones seriously affecting the aggregate The Columbia and Salem associations were twelve months ago united and became the Potomac. Their membership, 4017, must be de- The Captive ducted. We have no such association as Mountain District, making a further deduction of 911. This would reduce our aggregate from 110,124 to 105,196, still a considerable

increase ou any previous return." Will the Editor inform us if this change was not effected at, or subsequent to the sessions of those bodies for 1856? If so our statistics are correct, we took them from the published minutes of those bodies for 1856. We will correct our plates so soon as we hear from you, and send you a perfect copy. We wish the ex-

ence. Who else will point out an error worthy to be corrected ?

CHRISTHAS PRESENT. The Saint and his Saviour, by Spurgeon-just-received. Price \$1.00.

THE SOUTHERN BAPTIST REGISTER, 1858 .year ago there appeared a series of articles in At a very beavy expenditure of time, toil, and the Southern Baptist signed "W" the number means, the South Western Publishing House of that paper containing the discussion is has brought out this work in a style worthy of wanted. "Are the Baptisms by unbaptized the denomination. It is, we think, justly de-Evangelists valid?" Will the Editor or any serving a place in every Baptist family in the South. Not less than 25,000 or 30,000 copies should be sold to justify the publication. Will not every Baptist minister aid in its circulation? (See the premium offered in advertisement.) Will not the Clerk of every church in the South order a number sufficient to supply the families of his church and Association?

> "It contains, beside an Almanae with its rarious astronomical calculations, a summary of almost all desirable information in relation o the Baptist denomination in the South .-Such as a list of Associations, Periodicals, Coleges, Theological Schools, &c., with a large amount of statistical information, and closing with a summary of "Facts, Arguments, and Illustrations," in reference to what may be regarded as our denominational peculiarities.

Religious Herald, Hickmond, Va. THE SOUTHERN BAPTIST REGISTER FOR 1858. This Register is published by the Southwestern Publishing House, Nashville, and edited by Elder J. R. Graves. It has been delayed in order to procure the later minutes. which he has been enabled to do, so as to obtain perfect statistics of several States, and to greater extent than heretofore, of others -This work required great industry and perseverance, and he deserves the hearty thanks of all Southern and South western Baptists, for the gratifying results of his arduous labors. In addition to the statistics of the denomination, there is a large amount of reading matter. which is, as might be presumed, thoroughly baptistic The wood-cuts, seven in number all have a bearing on the baptismal question. THANKS TENDERED.—We appreciate the very | One of the articles gives the name and address sind and fraternal compliments of the Reli- of 85 Pedobaptist ministers, who had connectgious Herald and the thanks tendered for the ed themselves with the Baptist Church from

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# Arms Etems.

- BEWARE OF AS IMPOSTER.-Will not every pa per in the South Secular and Religious insert this once, to put all men and women on their guard against this arch villain?

J. B. tiarnett, of Glasgow, Ky., writes under date of the 8th inst., that W. Wentworth, calling himself a preacher and pastor of the Church at Portand, out of money, called on him and borrowed noney. He represented himself as the friend of sundry brethren in this city. W. Wentworth has not know where to send. been in this city, but he is not a member of any o The True Union, Baltimore, thus speaks our churches, much less pastor of the Portland Church. He started a monthly here, issued one number in July, and obtained money in advance. but the Angust number has not yet appeared.-Wes-

-ANOTHER CHAPTER IN THE HISTORY OF A SCOUN-

BREL.-We learn from the Nashville, (Tenn.) papers. that a short time since a man named Wentworth came to that city to reside. He is said to have pas sed himself off for a preacher, but, while in want f P. congregation, he engaged himself as a proofreader in one of the offices of the city. He soon made love to a lady by the name of Stewart, and him promptly. engaged to marry her on Tuesday, the 14th inst.-One love affair was not enough, however, for a man of his capacity, and he made love also to Mrs. Anna Broadbridge wife of William Broadbridge, of that city who was absent on business in another State. He induced Mrs. B. to leave home for the purpose of marrying him, which she did on the evening of the 12th inst., under the name of Mrs. Brown He joined her two days after under the her by this name led to the detection of the plot The day that Wentworth left to min Mrs Broad bridge he was to marry Mrs Stewart Mrs Stewart is the owner of a negro woman, and she made Wentworth her agent to sell the negro, which he did, and socketed the money. The proceeds of the sale served him to carry off Mrs. Broadbridge, instead

one of which an interesting little girl of five years is all that remains. The child is now with her tother in this city. We have seldom had to record their names in 1867; a more outrageous case than this villainy of Wentworth makes out. We hope that he will fall into the hand of justice and he dealt with as all such scoundrels deserve. He has destroyed the peace and respectability of a family into which be entered and respectability of a family into which be entered which is an Cook i Mark to White 2s April The Jores as a friend and where he used the guise of triend. Mark to Johnson 17 hours at 1 Jun 18 of EA Region ship and the livery of heaven to act the field and the had by Lower 4 Jun 1806

s a printer and worked for a time in rips office. some iew years since. He was followed to this erry by a young woman from the North, who had been seduced by him and he trequently made his brags about his achievements in that way life wrote and ! sublished verses and sought the acquaintance of THEODOSIA of he I enlarges and Illustrated is every young giri whose personal appearance pleased H itin. He closed his career here by longing an order tor clothing and marrying a very worthy and handome young lady the daughter of a wigon. A short it. Lousville preacoing the published a paper in one eral ladies, advocating woman's rights, and then is not better those many women the black he arred scenar technid him. Dog. Juan, he masted was lits model of this smooth tongued villain in the pursuit and distruction of the peace and happiness of women -Wentworth, according to his own representation i the son of a New York preacher and was originally driven from his home for endeavoring to rum a oung lady who was his own cousin. He writes ery good stories and quite respectable verses Lexington by Observer Al. papers pubach

DE HUNDRED PERSON- KILLED - A letter from J. C. Ward to the Los Angelos Star dated San Bernay due Oct 4 1857 states that an entire train of Cairforma by way of Great Salt Lake had been massacreed by I of any at the Mountain Meadons and some distance some of the most Southern Mormon settlements. The massacree took place about the 10th or 11th of September Mr. Ward says he ! first obtained his information from the Indians --The account to doubt much exaggerated if not al to ether untrue is as follows

The company consisted of one hundred and thirty or one hundred and thirty five men women and l children and including some forty or forty-five capublic of bearing arms. They were in possession of mules an exer. The encampine I was attacked about daylight in the morning, so say the Indians ' by the established forces of all the various tribes in mediately in the section of country. It appears that the major is of them were slam at the first onset

The remaining force formed themselves into the w s 1 week est position their e complaness would allow, but before they could make the necessary arrangments a proceeding themselves from the arrows there sere but tow left who were able to bear arms After having complied their wagers and dug a ditch for their protection, they continued to his

upon the Indians for one or two days, but the Indians had so secreted themselves that, according to their own statement there was not one or them killd and but tow wounded. They (the emigranes) then sent out a flag of truce. borne by a little girl, and gave themselves up to the mercy of the savages who immediately rushed in and slaughtered all of them with the exception of titteen intant children that have since been purchased, with some difficulby the Mormon interpreters.

The cause which led to the massacre are reported o be that when the train comped at an Indian vit lage near Fillmore city, the emigrants not only cheated the natives badly in trading with them, but they put strychnine in a dead on for the purpose of poisoning the Indians, and also put poison in the water which stands in pools. This occasioned several deaths among the Indians within a few days atter the departure of the train; whereupon the Indians rallied selected a place of attack, and took terrible vengeance. Mr. W. says he obtained the statement of the cause of the massacre from Elders Matthewand Hyde who were in Great Salt Lake City at the time this train was there recruiting their out-fit, and were on their way to San Bernarding when the murders were committed, but several days journey in the country of the emigrants.

correspondent announces the a rrival in that Territoy of divers Mormon deserters who left Salt Lake City in October. They bring two weeks later intelligence, which if true is of high importance. They say that Brigham Young, at the head of a large force, was preparing to loave Salt Loke City to give battle to the United States troops. They allege that the Mountain Pass. at which the Mormons will attempt to check the progsess of the troops, is one that, in a military point of view, will give them overwhelming advantages; that, in their rebellion, they will receive material aid from the Indians; and that their ultimate design is to throw offall allegiance to the Union, and to establish an independent

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Will not every clerk and minister interest the control of the large number is his church and neighborhood. Africa ing a large number is his church and neighborhood. Africa GRAVES, MAKES & OD.

Rachville, Tenn FOR A STORY OF THRILLING IN TREST. THE GRACE TRUMAN.

ormers; "Four Reasona," by Pendleten, or any intre of our fracta.

Will rot every clerk and minister interest himself in circulation of the church and ministerious of the course of the cour

THE SAINT AND HIS SAVIOR -A ferrid devotional sirit, the rishmouse fibril.

We what to send at 1 mail: 2,000 a spinit. He could Graves, Marks &

Feel Washing. ME IS AR COMMENCES OF the Lord? Was

to a purpoinal ordinance in his Church? If it is an ordinance of the gospel, it is sinful to neglect it; if it is not an ordinance of

the gospel, it is sinful to observe it as such.

This has been a mooted question among christians ever since the days of Ambrose of Milan-more than fourteen hundred years ago. lowed svery good work."

was presented to the guests and they washed for these purpores. their own feet; but afterwards as they became more refined and advanced in civilization, it was common for servants to wash the feet of strangers and visitors when they entered the houses of their masters. Shoes were unknown: only sandals or bottoms were bound under the feet. And the usual mode of traveling was on cency that their feet be washed when they stopped to tarry with a friend, or hospitable R. Hawkins, one of its members. stranger for the night. In the time of our Savior, when the Jews had become proud, the ers was regarded as a servile and menial one. especially by the rich. Poor men, however, having no servants, performed this service themselves, as the poor in this age do, for their friends and strangers stopping with them. many things which are done by servants at the houses of the rich, whether it be in our Southern States, or in the Free States, or is still practiced.

Jesus said to Simon: "Seest thou this woman? I entered into thy house and thou gavest me no water for my feet, but she hath has not only blessed us in increasing our numwith the hairs of her head." Simon had not own number to break to us the bread of life. had mingled with the dust upon his feet, and Christ in this community having no towel, wired them as well as she could, with her flowing, disheveled hair.

But all this has been said in substance many times, and the question is not settled. We only propose to make a few deductions from the little we know on the subject, in support of the following proposition :

That it was not intended as a rite, or ordinance to the Church of Christ, for perpetual observance.

I. The very manner of its performance by our Savior seems to support the conclusion "Ye ought to wash one another's feet." It is not a command as in the case of baptism and the eucharist. " Go, teach, baptizing," de .-This do in remembrance of me." It is a very tender and affectionate injunction, but not

2. It is strange if the disciples and first church so understood it, and practiced it as they certainly would, had they so understood it, that no mention is made of it. Baptism, and breaking of bread are often mentioned, but the washing of one another's feet not once that we are sure of.

3. It has not been generally, or even exten the questions which have come before them, of which we have ample record on both sides, this one was never seriously entertained, if at all. so far as we are able to learn.

1. The instruction it was evidently designed to convey, is not of such a nature as to warrant the conclusion that it was instituted as an ardinance for the perpetual observance of the Church. It was intended to teach the disciples their duty to one another-humility and brothorly kindness. I am your Lord and Master; I am your superior; you regard me as such rigidly. I have washed your feet to teach you that you ought to do for each other even such offices as this when they are necessary, and not become proud by the exalted positions you are soon to occupy in the Church.

The Sacraments teach and symbolize important principles or doctrines of the gospel; washing the feet symbolized nothing, and only taught them personal christian obligations.

5. It differs very materially in its administrators. If the advocates of feet washing are right, any churca member may wash his brother's feet-indeed all are administrators, whereas the ordinances of the Church are only to be administered by Elders or Bishops ordained to

the ministerial office. These considerations satisfy us that it was not the purpose of our Savior to institute feetwashing as an ordinance in his Church. If any one can present stronger arguments on the other side, we are willing to publish them, West, would receive a retailer of spirits as a though we look upon the question as one of comparatively little practical importance.-Louisiana Baptist.

For the Tounessee Raptist Mr. Entron -I wish through the Baptist, to present to the Churches of the Judson Association, Miss., a subject in which I feel a deep interest. The Association, together with the community has sustained a great loss by the death of our much beloved Brother, S. Moors, who was an humble, unassuming, fearless minister of the Gospel. We see that the Abardeen Church and Association are making preparations for the support and education of our lamented Brother Lattimore's family; this doubtless, they esteem a privilege and a duty.

ing with poverty, laboring in the field, and preaching to three and four churches all the time, and receiving but little compensation. We are informed that after paying all liabilities, but very little will be left. Five or six children are dependant upon us for support and education. Tis true that God has promised to be a father to the fatherless, but this promise he will fulfill through his people. The Church It has never been a very serious one, a large to which he belonged are willing to do all they majority in all ages, since the early part of can, but their means to do are small—they the 5th century, taking the negative side. We need help in this good work, and we think that do not remember any trace of it in history at such was the hold our Brother Moore had upat earlier period, except the account of its on the confidence and affection of the brethren origin as found in the 13th chapter of John, and sisters of this Association, that the wants There Jesus washed his disciples' feet, and of his orphan children will be amply supplied said: " If I, your Lord and Master, have out of their abundance. Let it never be said washed your feet, ye ought also to wash one that one of his children shall want for friends another's fast." There is no other mention of and aid during minority, while there is a Banit in the New Testament, but in 1 Tim. 5: 9, tist in this country. One dollar from every 10, where Paul, speaking of widows who are Baptist who is altogether able in this Associa worthy the confidence, and probably the aid of tion, will be sufficient to feed, clothe and school the churches. says: "Let not a widow be taken | these children, and neatly enclose the graves into the number under three-score years old, of brother and sister Moore. Shall we not do having been the wife of one man, well reported this, brethren? I suggest that the Deacons of of for good works; if she have brought up the several churches present this subject to the children, if she have washed the saints' feet, if churches, and that we make arrangements at she have relieved the afflicted, if she have fol- our Union Meetings to raise funds to be sent by the messengers to the next Association to In the early history of the Israelites, water | be placed in the hands of the Executive Board

Yours, in brotherly love,
A. L. STOVALL. Harrisburg, Miss., Nov. 23, 1857.

Ordination.

In compliance with a call of the Forest Hill Baptist Church, Louisa County, Va., a presfoot, even persons of the highest dignity, except. bytery, consisting of Elders Henry D. Davis on long journeys. The feet were exposed to and William G. Turner, were convened to condust, and it was essential to comfort and desider the propriety of ordaining to the full work of the Gospel Ministry, Brother Thomas

After the necessary examination, the presbytery proceeded, on the first day of Nov. 1857. other of washing the feet of guests and strang in the following order, to ordain him to the work of the ministry.

> Sermon by Elder Wm. G. Turner, from Rom. 11: 13 .- "I magnify mine office." Ordaining prayer, and presentation of the Bible, by Elder H. E. Davis, and charge by Elder W. G. Turner.

The Presbytery then presented the hand of recognition. After this, the brothren and sisin Europe. But the necessity of washing ters came forward and gave to the candidate the feet whenever a traveler calls, no longer the right hand of fellowship, as a token that exists. The invention of shoes and boots long they desired his prosperity and usefulness as a ago abolished the custom except in some of the minister of the Gospel, and that they would Eastern countries, as Siam, where feet-washing remember him at a throne of Grace. The meeting was one of peculiar solemnity and interest. Benediction by the candidate.

We feel thankful that God in his Providence washed my feet with tears and wiped them bers to 115, but has raised up another of our shown him common civility, but the woman in the absence of our regular Pastor, and to seeing his neglect, when her tears of penitence co-operate with him in advancing the cause of

For the Tennessee Bantist Proceedings of the Baptist Church at Flat

Run, Orange County, Va. At a meeting held on the Saturday before the first Lord's day in November, 1857, the March 1835, into the tellowship of Camaan Baptist following preamble and resolutions were pass-

WHEREAS, we learn that at the last annual meeting of the Goshen Association, two bodies, characterized as the majority and minority parties, presented themselves by representation. each claiming to be the Massassonax Church. and each having excluded the other and that several churches testified, by letters, that they had witnessed their proceedings through delegation for that purpose, and that they had seen nothing in the action of the minority party may we meet in heaver. meriting their exclusion, and, that there was no Church that te-tified as to their guilt or to the innocence of the majority party, and, that the matter was referred to "The Committee of Arrangements." consisting, partly, of persons who had been engaged in their difficulty, and who had taken ground in decided or position to sirely practiced in any subsequent age of the had expressed themselves as being opposed to the minority party, and entirely of persons who their principles: and, that the Association did receive the majority party, in accordance with the recommendation of said committee and thereby recognize the justice of the exclusion of the minority party; and, whereas, we believe that they, possessing the frailty that is common to mankind, were disqualified to offer an impartial recommendation to the Associa-

> Reidred. That with all the respect due the wisdom, the piety, and the sincerity of the brethren composing the Association, we believe they have acted imprudently, and unjustly in the case referred to.

tion. Therefore.

Resolved. That while we hereby declare our fellowship for the minority, we do not withdraw our fellowship from the majority party. or from the Association; and that it is our desire that peace and harmony may be restored between those who are now at variance, upon such terms as the God of peace, the Lord of have mercy on him and forgive. She then turned Glory, will approve.

Resolved. That the foregoing proceedings be recorded upon our Church book, and that copies be sent to the Religious Herald and the Tennessee Baptists for publication.

JAMES L. POWEL, Mod. JNO. C. WILLIS, Clerk.

REMARKS .- The spirit that breathes through this commends it to our columns. We have witnessed with regret the division in the Goshen Association. We would not, nor do we think that an orderly Baptist Church in the member, and yet our Associations would not think of making it a test.

THE CHINESE REBELLION.-A missionary in China, in a lettter to the Attorney General of the United States, expresses great hopes of good from that movement. He says that it is and power, that they cannot do it without a dissolution of the whole. Though many corruptions mingle with their practices, many features of C' sistianity are preserved. Idolatry is put down and denounced.

that of 547,112 inhabitants, 512,381 can neiare's orphans. Five years ago the mother ther read nor write. This island swarms with remains to the people of God. An appropriate dis-

"Bread Cast Upon the Waters."

Mr. Epiton.-Last spring I sent you the mile of two dollars, with the request that you should send to Clarksville, Va., the two volumes of Theodosia, for a certain friend of mine, who had promised me, together with several other friends and acquaintances, that he would without prejudice read both volumes attentively through.

I received a short time afterwards, an epistolary message from him which was replete with gratitude toward me, and was also very expressive of his salutary convictions consequent upon the perusal of the first volume .-This, indeed, was productive of great consolation, and also presented fair prospects for the Bread which had been cast upon the waters to be gathered in after days." As I had fondly hoped, a letter which I received a few days die soon, but she was ready and willing to go. She since brought the "glad tidings" that this friend and four others who had (in compliance with the last request of a departed friend whom perhaps they would never meet again on earth.) read attentively the invincible reasoning of Theodosia, and like her, had acted the part of wisdom in taking a decided stand on "the Lord's side'-united with His Church, and had been immersed in obedience to his Holy

These persons have a great many friends who in turn have many others :-they are beeding the fascinating address, the powerful eloquence, and the invincible Logic of Theodosia. and may God grant that they too, with all who may come under the never ending influence, be brought to a knowledge of the Truth as it is Christ Jesus!

Hickory Flat, (Christian Co...) Ky , Nov. 14

#### For the Tennesses Bartist ORDINATION.

According to a previous resolution of the Beal St. Baptist Church, Memphis. Tenn. The Presbytery consisting of Elders J. L. Cross, and John Bateman, convened the first Lord's day in November, to ordain brother Henry Lowry to the work of the Christian ministry. The sermon was preached by the writer from these words, "Preach the Word" Timothy, 4 2 Examination by brother ross, prayer by the writer, presentation of the Bible and charge by brother Cross ben ediction by the candidate. Brother Lowry is young man of promising usefulness, and excresses himself anxious to devote his time in preaching to churches. I trust among the many churches now without pastors, he will find ample employment.

John Bateman Memphis, Nov. 4th, 1857

# Abituaries.

James Rockett.

Departed this life on 22d Oct 1857 Jas Rockett who was born in Edgefield District South carolina moved to Mecklenburg County, N C and James 24th of February, 1881, he was married to Endocia by Elder Hosed Holcombe, on the 4th Lord's day in

knew him. He was perfectly resigned to death, al-

Le Biblical Recorder N C and Charlottesville

Miss Kate Bradshaw. Died near Kopkinsville, ky., on Wednesda, in ing the 11th of November Miss Kate Braushar

Is she gone '- ye them all this as carthin she gained for perselt a large number of a partition,

circle. Her disease was phemoria though of shore duration yet her sufferings were great. When as leath she gave berself up to find and teared noth ing. She said she had often been warned by a promother and that her pieus instructions had not beand bid them a final farewell. She then litted to her eyes to her mother, and asked. Ma has tool heard my prayer! Her mother told her he had She remarked. Then that is sufficient. Her breath an affectionate farwell, her spirit took its flight to beaven, to live with God who gave it. Mours, not fond mother and relations, our loss has been her gan Let us prepare to meet her as she is-where sickness nor sorrow, pain, nor death, never comes, and where

# Grigsby Appleton,

Died at his residence near Van Buren, Ala., on the 13th of Nov., 1857, in the 62d year of his age. The deceased was born in Newberry District, S. C. Feb 28, 1775. He removed to Abbeville District, and was married to Eliza Waller Sept. 28, 1820. He was baptized into the fellowship of the Baptist Church at Providence, by Elder'N. W. Hodges, the 3rd Sabbath in Nov. 1831, and was ordained a Deacon of the same the following year. He remained a member a member of that Church, and represented her in not true that the insurgents are laying aside to Alabama in 1848. He then attached himself to the Edgefield Association every year till his removal their profession of Christianity, which is so the Pleasant Grove Church, of which he remained a interwoven with the constitution of their party consist member up to the time of his death. His prised of the near approach of death from the first, and reluctantly called in his family physician, more for the gratification of his family than for any probable good that might result from it. He bore his sufferings with fortitude, and breathed his last without groan, or movement of a limb. He has left a INTELLIGENCE IN A PAPAL LAND.—Official widow and five sons to mourn his loss, but while ports from the Island of Sardinia show, they naturally grive, they are consoled with the priests, and has been for ages entirely under

A. B. Smith from Job 14: 14, after which his remains were deposited in the silent grave. mains were deposited in the silent grave.

Mrs. Louis J. V. Driver, Died at her husband's residence in Prarie county, Ala.; on the 23d of October, 1857, after a severe and

most distressing illness of 17 days. Sister Driver was born in Sumner county, Tenn., November 6th, 1833, and was married to Joel Driver, Esq., January 2, 1834. She made a profession of religion and united with the Baptist Church at Liberty, in Smith county, Tenn., under the pastoral care of Elder D. Smith in the year 1835. In 1847 she moved to West Tennessee, and joined, by letter, the Church at Spring Hill, Tipton county, under the pastorial care of Elder W. B. Reeves. In 1852 she moved to Prairie county, Ark., where she became a member of the Baptist Church at Pleasant Hill, Elder John Carroll, Pastor, where she remained a pious and consistent member until her death. She was taken sick at a protracted meeting, held at the Missionary Baptists Church at Pleasant Hill, from whence she was conveyed home. During her illness she sent for the writer to visit her. She was calm, and conversed freely about death. Said that she knew she must requested the writer to sing and pray, after which, she seemed to enjoy a perfect serenity of mind, and selected the writer and Elder G. W. Thempson to preach her funeral. Sister Driver leaves behind her kind husband, and two very interesting children to mourn her loss. O, that they may be enabled to bow with meek submission to the decrees of God who in his wisdom has called away the wife and mother May they remember that afflictions are of ten sent in mercy, and made the means of awakening the living to a sense of their dependence or

Joel B. Clifton.

The following preamble and resolutions were dopted by the Big Beas Creek Association of Baptists convened with Salem Church, Itawamba City, Miss , Friday preceeding the 4th Sabbath in Sepember, 1867 In session appointed John A. Whee lock, Win R Alexander, and C Deavors, a committee o prepare a tribute of respect to the memory of our beloved brother, Rev. Joel B. Clifton,

Brother Chitton was born in Wake county, North arolina February 17, 1813. His parents died while oung and those who knew him best said he was a good and faithful boy. He embraced religion in his 18th year and was haptized into the fellowship of Bethei Church in the county and State above men tioned, by Elder James Dennis, and soon gave evi dence of a call to the ministry but whom he was ordained we cannot tell. In his 21st, year he married and moved his membership to Smithfield Church, Smithfield being the county site . From thence he moved to hawamba Miss, in 1834, and his mem be iship for a while was with the Fulton Church, from theme to Mount Pleasant, from thence he moved to ocuah, Lishon ii 20 county Miss. November 1856. and died the 1st January 1857, aged 45 years, 10 months and 15 days

It seldem tails to the lot of any one to record the leath or a more annable gentieman than brother Joel B Chifton Would the brevity of this notice admit it. The decease needs no panegyric to perpetu are the nemory of his virtues, for the rememberance of them will live green and fresh in the hearts of those whose good fortune it was to know him. As a instand he was affectionate, as a father he was kind as a friend and gentleman he was generous true and courseous as a brother and Pastor kind and

The rare count mation of good quanties that blend ed in his character made him an example for his sex and the of the brighest organients of society. Deepv. and by many has his death been lamented. But y note so sorers as by his motherless children. where the ther duct but a few days before. Could the killed wishes of affectionate friends have prevail-

historical That these proceedings be published i he Tentesse Rappet JOHN A. WHEELOCK, Chairman,

Will give prompt attention to the sale, Storenge and Shinment of COTTON, and other products of the country, sent to their care. And will also attend to the receiving and forwarding of Goods, time with the country and the country and storenge of MILES OWEN, Memphia, Tenn.

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Nov 7-1m

DOETRY FOR THE MILLION.

There was a man, in Tankes land, As poor as Job's grey turkey, Tet, when he'd enything on hand, He was a real workie. One lucky day, he came athwart. H. Dartus's Aoventisma; And quick as wink, our Yankee thought. For this I'll be the wiser.

He gave his carpet-bag a jerk-

Six months he traveled in 'the West.'
H. Daytou's cooks a seiling.
And every step he took he guessed
He saw his profits swelling. For Davton's books are all the go.

And all the people buy them; The truth of this, if you would know, There's one Professor Ingraham writ-

"Mailelon Hawley," is its mate-A tale intensely thrilling—
The sale so constant, and so great,
Tis hard the orders filing. Another, for religious folk,
"Tis called the "Heavenly Token"-

A rich, rare treat—a treasure-book, Of which all good is spoken. And "Merry's Book of Pussles" - ah

Our Yankee friend, in selling books

And, truth to say, the older folks,

Another season tarried, And then, his pockets full of rocks. Came home, and then—got married He bought a farm. He worked awhile, And got it fairly started. And then, to make another pile, Ou another tramp departed.

And then upon his native green And hundreds more may do the same, Come, what's the use of waitin? The field is large, and full of game—

I have over two hundred men engaged in seiling backs for me and some of them are making from Fen to Fifteen Hundred Doliars per rear. There is room for at least five hundred more to do as well. For a catalogue, with full particulars, a bidress H. DAYTOV, Publisher No. 29, Aun Street, New York.

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SPENDIFIED. MY

BROTHER ATER: I will choorfully certify up the less remedy diseases of chi/stren. we of y the South appreciate your skill, and commend or medicine to our people.

AMOS LEE Em. Montreev. In. wites, 3d. 1856. I had a tedious influenza, which confined ms in doors to washe took many medicines without relief finally tried you the savice of our clearwing. The first does religious without sellent may threat and larger less than one half the pile mids me completely wall. best we can buy, and we esteem you. Doctor, a as the sor man's friend."

ASTHWA OR PHTHISIC, AND BROM

SIR: YOUR CHERRY PEUTORAL is pergon ares in this section. It has relieved sever. A. A. RAMSEY, M. D. Althon, Monroe Com-sept. 6, 1856: "During my practice of man-nothing equal to your Cherry Pectocal, for givin to consemptive patients, or carring such as are We might add volumes of evidence, but the proof of the virtues of this remedy is found in circle. proof of the virtues of this remeily is found it offects upon the virtues of this remeily is found it offects upon the control of the virtues of this remeily is found it offects upon the control of the virtues of the virtues. Philadelphia Leiger.

Perform Assa Lowell:—I feel if a duty and form you what your Cherry Pectoral has done in virtues. The virtues of the configuration of the virtues of the virtues.

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I send no medicines out of my office, nor she me in future except those who put themselves un monal treatment, and consent to remain with me or detected of discharged by me. REFERENCES. Dr. Boyd, M. P., McLomoreville, Teco. Dr. Dillsed, D. D., Lexington Ky. Warner Scientle, Fredericksburz, Va. Edder W. C. Buck, Columbus, miss. Han, Joel Berry, Missistent.

Marireesboro, Tenn., Sept. 6, 1884. HAVE YOU READ GRACE TRE

HEARN SCHOOL THIS INSTITU of A. I. King, A. M. It will be under the of A. J. King, A. M. It will be under the some ten verse stron. Nr. King was the part two years he has had charave of the this place. His re-election, therefore, in his as sufficient guarantee to the public that the resemble that the capitle race in his ability to discharge the re-energy of the strong there is not be sufficient to the ability to discharge the resemble that the tire capitle race in his ability to discharge the resemble that he will discharge the resemble that he will be suffered to the station. The Russell fighter thereselves that he will In the Southern country. We hope, therefore, to receive a Dis-ral share of public patronage.

The scholastic year is divided into two sensions of five months each. The first commences on the second blands in January, and closes the 9th of June, with a public expanination. The second commences the 5th of July, and closes the 5th of In-cember.

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