The Tennessee Baptist.

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

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

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OUR PULPIT.

Christ knocking at the Door of the Soul.

"*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*"—Rev 3:20. This, in the highly figurative language of the Apocalypse, is a representation of the Human Soul and of Christ's endeavor in his behalf. It is a favorite method of Scripture to represent man by the figure of a mansion *or building*. Sometimes it is a *temple*. "Know ye not that ye are the temple of God?" And as nothing was more criminal than to desecrate temples by bringing into them evil things, so it is criminal in the sight of God to desecrate that temple which He has made of man, by bringing into the mind thoughts and feelings that are corrupt and depraved. Sometimes it is a *tabernacle*, or a *tent*. Man is represented as a tenant, or dweller in a tabernacle; and Death is the striking of the tent, the taking down of the tabernacle, that the occupant may go free. Christ employed the same representation when he said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, *and make our abode with him*;"—which is, to take rooms in the soul, and to become a dweller therein, as a people who come in a house and abide in it. All those images of Scripture which speak of *indwelling*, represent the same idea; and a modification of it is found in the Apostle's figure of building, and of the master-builder. This way of regarding man pervades the Bible, and the figure is appropriate and attractive.

The condition of the soul is well represented in this way. The soul is a dwelling of many apartments. Every sense, every affection, every sentiment, every faculty, may be regarded as a separate room, and in this regard all men are alike;—they have the same number of rooms. No one has a single room less or more than another. In an outward building, one may have one room, another two or number a score; but, in the *soul-house*, all men have just exactly the same number of apartments. In this is a great difference between one man and another, in the *size and furnishing*, or in other word in the *contents*, of these apartments. Some men are built like pyramids, exceeding broad at the base of this earthly side, and narrow and tapering as they go up, or heavenward. Their rooms are very large at the bottom on the ground, but very small at the top. Other men are built substantially alike, from room to top, like a tower that is just as broad at the summit as at its foundation.

But there is, in general, a great part of the structure of every man, that is not used, and remains shut up. And they are, usually, the best apartments that are so neglected. Those that have a fine outlook, that stand up to sun and air, from whose windows one may look clean across Jordan, and view the fields and hills of the Promised Land,—these men seldom go into. They choose rather to live in that part of the soul-house that looks into the back-yard, where nothing but rubbish is gathered and kept. Many men live in one or two rooms, and thirty or forty in the soul, all their lives.

If you should take a candle—that is, God's Word, which is as a lighted candle—and go into these soul rooms, and explore them, you would find them, usually, very *dark*. The halls and passage-ways to suites of ascent, the vast and noble ranges of apartments—all are stumbling dark. There, for example, is the apartment, or faculty, called Benevolence. You can tell by the way the door grates, that it is seldom opened. But if you were to thrust a light, you would see that the room is a most lovely place. The ceilings are frescoed with angels. The sides and panels are filled with most exquisite adornments. The whole saloon is most inviting to every sense. Seats there are, delightful to repose; and the niches are filled with things charming to the eye. But spiders cover over with their webs the angels of the ceiling. Dust blackens the ornaments. The hall is silent, the chambers are deserted. No man in this house lives there!

Turn to another room; it is called Conscience. It is an apartment wonderfully constructed. It seems to be central. It is connected with every other apartment in the dwelling. On examination, however, it will be found that, for the most part, the doors are all *locked*. the room is thick with dust. The dust is its carpet. The room is very dark. The windows are glazed over with webbed dirt. The light is shut out, and the whole apartment is dead. The man who owns the house does not frequent this room!

There is another chamber called Hope—if haply you can see the inscription over the door. It has two sides to it, and two windows. From one of them you may see the stars, the heaven beyond, the City of God, the Angels of God, the General Assembly and Church of the First-born, and most wonderful things beside. This is *shut*. The other window looks out into the World's Highway, and sees the caravans, artificers, miners, artizans, engineers, builders, backers, brokers, pleasure-mongers. This window stands *wide open*, and is much used!

The room called Faith is shut, and the lock rusted. The chamber named Worship is silent, unused, unswept, and is dark and cheerless.

Indeed, in these upper and nobler apartments, which the sun rests all the day long, from which all sweet and pleasant prospects rise, to which reached the sweetest sounds that ever charm the ear, and the sweetest odors that ever fall from celestial gardens, around about which angels are hovering,—these are, in most soul houses, all shut and dark! But if you go into the lower ranges, you shall find occupancy there, yet with various degrees of inconvenience and misery. If you listen, you shall hear in some rioting and wassail. The revellers never hold long; they always celebrate loud! In others, you shall hear sighs and groans. The dwellers therein are disappointed, their desires, crippled and suffering wishes, bad ones ambitious! In others you shall hear weep and wailings; in others, storms and scolding; in others sleep and stupidity; in others bad tumults, in others weariness and disgust.

You would be apt, from these sighs and sounds, to think that you were in an ill-kept hospital, towards hold and cases. And here and there if you look reverently, you shall find awful filth. You even come upon stark corpses—for there is a soul that does not number, among its many rooms, at least one for a charnel-house, in which Sense and Death abide! It is a dreadful thing to come to be enlightened so as to see his feelings, passions, sins, crimes, thoughts and desires, motives and intentions, *as God sees them!* It is a fearful thing to go about from room to room, and to visit a place the soul is! How unlighted and dreary! How waste and unused! How dust and cobweb! And where it is open and used, how disordered and filthy!

New, it is to the door of such a house—to the human soul with such passages and chambers—*that Christ comes!* To such a dwelling, he comes and knocks for entrance! We can imagine the steps of a good man, coming to houses that are nothing but habitations of wretchedness, to places of misery and infamy, to jails and houses of correction. But none of these can convey a lively impression of the grace and condescension of God, in coming to the doors of the soul-houses of men, and knocking to be admitted into their darkness, squalidness, and misery! For it is not because they are beautiful, that God comes, or because He is mistaken about their condition, and thinks them better than they are. It is because He *knows* the darkness and the emptiness of some; the abuses and misery in others; the riotiar and desecration in others. And to all He comes to bring light for darkness, cleansing for foulness, furniture for emptiness, and order for confusion! He comes to turn the rusted locks, and to open the closed doors of every chamber—to let men up into every part of themselves—and to fill the whole dwelling of the soul, from foundation to dome, with light and gladness, with music and singing, with joy and rejoicing!

"*Behold I stand at the door and knock.*" Christ comes to the soul-house, and stands there and knocks. On getting no answer, he goes away only to come and knock again. He waits at the door, and listens for a voice within, and goes away! He comes again, and waits, and goes away! He knocks, not at one door, but goes round to every door, and waits for an answer. As one who returns to his dwelling in the night, after a journey, and finding it locked, knocks at the accustomed door of entrance in the front, and getting no answer then goes to the door in the rear, then to the side door—if there be one—and then to every other door, in order if possible to get into his house.—so Christ, who longs to enter into the soul, goes to every door in succession and knocks and listens for an invitation to come in, and leaves not one chamber in the soul-house unsought, or one door untried! He knocks at the door of Reason; at the door of Fear; at the door of Hope; at the door of Imagination and Taste, of Benevolence and Love, of Conscience, of Memory and Gratitude! He does not neglect a single one.

Beginning at the upper and the noblest, where He ought to come in as a King of Glory, through gates of triumph. He comes round and down to the last and lowest, and retreats wistfully and reluctantly, returning often—morning, noon, and night—continually seeking entrance with marvious patience, accepting no refusal, and repulsed by no indifference to His presence, or no neglect of His message!

If he be admitted, joy unspeakable is in the house, and shall be henceforth. The dreary dwelling is filled with light from the brightness of his countenance, and every chamber is perfumed from the fragrance of his garments. Peace and hope, love and joy, abide together in that house—for Christ himself takes up his abode therein. But if, after his long knocking at the door and patient waiting for entrance, his solicitation be refused or neglected, by-and-by there shall come a time when you, who have denied him, shall be denied of him. For when you shall knock at the gate of heaven for admittance into the mansions which he has prepared from the foundation of the world, he will say unto you, as you said unto him, Depart! But that dreadful day has not yet come, and he still stands at the door—his locks wet with the dews of the morning—and waits to be invited into the chamber of your soul. Hear His voice once more, and yield to its gentle persuasion. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me!"

For the Tennessee Baptist.

Truth Defended.

IN the Tennessee Baptist of February 21st, I denied certain false charges that had been made and circulated to my injury, and stated certain propositions, which I challenged "the whole Arminian world to gainsay." I feel it incumbent upon me to prove said propositions, and will attempt to do so though the Tennessee Baptist, in a series of short articles. I am the more inclined to do this, for the consideration of a certain brother who told me that I did not "understand the use of terms," and could give "no proof" of my views on election. My first proposition stands thus:

"1. Mankind are so depraved that no sinner will come to Christ, unless his will is changed by the effectual operation of the Holy Spirit; or, in other words, every sinner who comes to Christ, comes in consequence of his disposition being changed—a good will being given him, by the special influence of the Holy Spirit."

The proof of this proposition is clearly and unanswerably contained in God's word, "The carnal mind is *enmity* against God: for it is not subject to the law of God, *neither indeed can be*. So then they that are in the flesh cannot please God."—Rom 8: 7, 8. "No man can come to me, except the Father which hath sent me draw him" John 6: 44. An unrenewed man has not the will to obey the gospel, and, therefore, cannot will against his will. If he can change his own will and turn to God without the assistance of the Holy Spirit, he can remain in a state of salvation without the Holy Spirit; for it is, to say the least, as difficult to turn to God, as it is to serve him afterwards. The great, and we may say only, obstacle in the way of any man's obeying the gospel, and consequently being saved, arises from aversion of heart to God and his just requirements; or, which amounts to the same, the lack of a good will. Man must remove this impediment—change his will, or God must do it if done at all. Man, as we have seen, cannot do it. The gospel of truth itself, without the Holy Spirit, cannot bring the sinner to Christ: "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit." 1 Thes. 1: 5. "For it is God which worketh in you both *to will and to do of his own good pleasure*." Phil. 2: 13. Of Lydia it is said, "Whose heart the Lord opened, that she attended onto the things which were spoken of Paul." Acts 16: 14. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. 2: 4 5. We are said to "believe, according to the working of his (God's) mighty power." Eph. 1: 19.

I think I have established one point, viz: *That the Holy Spirit, through the gospel, changes the will or disposition of the sinners and secures his voluntary obedience to the gospel.* If I am wrong, let it be shown. I most respectfully invite and challenge my brethren who have, as they think, discovered that I am heterodox, to show an unsound position in this article.

MILES L. LANGLE.

☞ Experience teaches us indulgence; the wisest man is he who doubts his own judgment with regard to the motives of his fellow-men.

For the Tennessee Baptist.

Divorce and Second Marriage.

IN the Tennessee Baptist of December 13th, appeared an article headed, "Divorce and Second Marriage."

I am pleased that this subject is being presented to the readers of the Tennessee Baptist for their consideration; and I trust it will be discussed until the professed followers of Christ, and the Church of Christ, will be influenced to be guided by the Word of God on this subject, instead of the law of man.

Although I am pleased to see and read the arguments for and against divorce and second marriage, I must confess that I am not prepared to receive all that "Amicus Incognitus" has taught in his article, and I have no idea that I ever shall be prepared to receive it as the true doctrine of the Bible.

He admits that adultery is a justifiable cause for a divorce, and that the Word of God is definite on this subject, but says, "Now the great question comes up, is it scriptural in any other case to marry after a divorce? Is it allowable or right in any other case than where the parties are divorced for *actual adultery?*"

He pleads on the affirmative of this question with as much zeal and *earnestness* as if he had married a woman that had been divorced, or had divorced his wife and married another woman.

The first great source of argument which he offers in favor of divorce and second marriage, for other causes than the one specified by the Savior, is the laws of the land; and after asserting that the laws of the land are in favor of divorce and second marriage (except one State) for other causes than adultery, says, "These laws are backed by no small authority, and are recognized by the Lord Jesus Christ himself, and we are expressly commanded to obey them. The powers that be are ordained of God. We must obey magistrates and them that have the rule over us. We must render to Cæsar the things that are his. These Scriptures evidently refer to the laws of our land. They show the divine recognition, and do inculcate upon us their authority, and amounts to an incorporation of them into the divine law."

It is true that we ought to be obedient to the laws of our land, and to the directions of magistrates, and those who have the rule over us, *provided, always*, that the laws of our land, and the requirements of the rulers of our country, are not in opposition to the laws of God. But if they infringe, *in the least*, on the Word, or the law of God, we are not bound to obey them. The first, and great duty of man is, to fear God and keep his commandments. He should also love his country, and render obedience to all the laws of his country which are in unison with the laws of God.

It is contrary to the divine character of God to require his creatures to obey, *faithfully*, his commandments, and at the same time require them to be obedient to the laws of the land, which are in direct opposition to his laws.

God has commanded us to pray always—to pray without ceasing.

Now, if the rulers of our land assemble together, and pass a law, and the President signs it, that no man or woman shall offer a petition unto God for sixty days under pain of death; what is our duty in such a case? Shall we obey God or Cæsar? We cannot serve two masters. What must we do? Our duty is plainly pointed out in the Scriptures: "Fear God and keep his commandments."

In the days of Darius, King of Persia, one hundred and twenty Princes, in connexion with the councillors and captains, met and passed a law, "That whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the lion's den." The king signed it and it became the law of the land, and was unalterable according to the law of the Medes and Persians.

But as soon as Daniel knew that the king had signed the writing, he went into his house and kneeled down and prayed to God. He did not hesitate to refuse obedience to this law, although it came from the highest authority in that nation. God approbated Daniel's course and preserved him when he was cast into the den of lions.

The three Hebrew children refused to obey the requisitions of the king, when he commanded them to bow down and worship the golden image which he had set up; and, on account of this refusal to obey the king "They were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." The furnace was so exceedingly hot the flames slew those who cast them into the furnace.

But the Lord was with these humble servants of the Most High, and the fire had no impression on their bodies, and not a hair of their head was singed, nor even the smell of fire on their garments.

When the apostles were commanded by a Jewish council that they should not teach in the name of Christ, they disregarded their commands, and said unto the council, "We ought to obey God rather than men."

This is plain evidence that God does not *recognize* and *incorporate* these laws of the land into his divine law which are opposed to his Word, and that he does *not* require us to *obey* such laws.

The laws of our land touching divorce and second marriage are in direct opposition to the laws of God on this subject. The laws of our land declare that a man or woman may obtain a divorce for other causes than fornication, and then innocently marry again. "The parties," says the law, "shall severally be at liberty to marry again in the like manner as if they had never been married."

But the law of God says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Mat. 19: 9.

"If a woman putteth away her husband and be married to another, she committeth adultery."—Mark 10: 12. "If while her husband liveth she be married to another man, she shall be called an adulteress." Rom. 7: 3.

Thus we see there is a positive contradiction between the law of God and the laws of the land on this subject. The laws of the land teach that a man or a woman may obtain a divorce, for other causes than fornication, and innocently marry again.

But the law of God teaches that if a man or woman obtain a divorce for *any* cause, *save one*, and marries again, they become adulterers and adulteresses. Then, according to the testimony of "Amicus" himself, the laws of the land are wrong, for he says, "If they conflict with the Word of God, the laws are wrong, and the Word of God is right." It is evident that the source of his first argument in favor of divorce for other causes than fornication is wrong, and therefore all his conclusions drawn from this source is false. Because the laws of the land teach that a man or a woman, under particular circumstances, and special causes beside fornication, may not only obtain a divorce, but marry again, is no proof that the parties thus acting are justifiable in the sight of God. The laws of the land cannot make right that which God has declared to be wrong.

If any thing is right and binding on us, because the laws of the land favor it, then infant baptism, and the union of Church and State in certain countries are right—and polygamy among the Mormons is right, although it is condemned by the law of God. The persecutions of the people of God were right, because the laws favored such cruel acts.

It is evident from the Scriptures that matrimony is a *divine institution*. It originated in the mind of God, and not in the mind of man. The first allusion to this institution was made by the Lord himself, when he said, "It is not good that the man should be alone; I will make him a help meet for him." He took a rib from Adam and made a woman, and presented her to the man, "and Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Gene. 2: 22-24.

The Savior taught the Pharisees that it was instituted by God himself, when he said, "Have ye not read that he which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.—Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder." Mat 19: 4-6.

God is not only the author of this institution, but of all the laws and directions which belong unto it, and were necessary for it from the beginning to the end of time.

There is no need of any amendments, additions or alterations, for it is a perfect code of laws. Indeed no man, or company of men, have any right to make laws for the government of any divine institution.

The Legislature or Congress has just as much authority to make a law for the dissolution of the Church of God, as it has to make a law or laws for the dissolution of the marriage contract, for other causes than the one specified by the Savior. Christ said, "What, therefore, God hath joined together let not man put asunder."

Again, this unknown friend says, "The members of our churches who seek divorces for ample and legal cause, are legally clear, and by no means chargeable with adultery, nor should they be turned out of the church for marrying after a fair, legal investigation, and absolution by the decree of the court."

It is true they would be clear according to the law of the land, but not clear according to the law of God. We learn from the Scriptures, that those who marry after they are divorced, for other causes than fornication, are adulterers and adulteresses. Those who are guilty of adultery or fornication—no difference if their course is sanctioned by the law of the land—ought to be turned out of the church. Although they may be—in the estimation of the world—good citizens, and possess the most exalted intellectual endowments, and live and move in the most refined circles of life, and are honored with the highest distinctions that are in the gift of the people—and in addition to all this, profess to love God and his church, they cannot inherit the kingdom of God. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, or adulterers." 1 Cor. 6: 9. Then, if those who commit such crimes are not qualified for heaven, they are not fit to be in the Church of Christ, and if they are not fit to be in the church, they ought to be turned out, without any reference to the laws of the land. The church that receives or retains in her fellowship fornicators, or adulterers and adulteresses, is living in open violation of the law of God, for it is plainly written, "Have no fellowship with the unfruitful works of darkness." Eph. 5: 11.—We are not even to keep company with those guilty of adultery or fornication. "With such an one know not to eat." "Therefore put away from among yourselves that wicked person." 1 Cor 5: 9-13.

A neglect of the Scriptures on this subject, and obedience to the teachings and laws of men, has been and is one great cause of the insufficiency and drooping condition of many of our churches. They receive and retain in their fellowship adulterers and adulteresses, because the law of the land justifies them in such a course. Some churches, no doubt have pastors who are living in adultery. But they must not be turned out of the church—say our modern writers—because they are our best citizens and devoted servants of Christ. A man living in adultery a good citizen, a devoted servant of God!! This cannot be true, if the Word of God is true.

2. The second source of argument referred to by "Amicus Incognitus" to prove that it is right to grant divorces for other causes than actual adultery, is the providences of God.

It is evident to those who *search* the Scriptures that God makes no provisions for his creatures that will infringe, *in the least*, on his laws. In the law of Christ, on divorce and second marriage, we are taught that there is only *one* justifiable cause for a divorce. The providences of God has never declared any thing to the contrary. God has never made any provision, nor authorized any one to make any provisions that would be in opposition to his revealed will. *Impotency* in man or woman is not named in the Scriptures as a justifiable cause of the separation of man and wife, and of a second marriage. The man or the woman that would desert, or desire to desert their companion because of *impotency* must be unfeeling, sensual and devilish—one whose promise and solemn pledge would not do to rely on in any department of life; for it is evident he disregards his solemn promise which he made before God when the marriage ceremony was celebrated.

The strongest reason or argument, if, it may be termed an argument, that "Amicus" produces to prove that *impotency* in a man or in a woman, is a *Scriptural* or *justifiable* cause for a divorce and second marriage, is the *lust* and the *passions* of men and women. He certainly did not remember the Scripture which says, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection," &c. Col. 3: 5.

It is our duty to keep all our members in subjection to the law of Christ.

Another instance referred to is that of a man leaving his wife and little children poor and destitute, and seeks another clime, and is absent for many years. The question is asked in reference to this:

"Is it possible that God in his Providence would compel that young, loving, and faithful woman to live in that state for life, without any chance for bettering her condition, or marrying and getting some man to take care of her and her children?"

It is *certain* that if she is faithful to God, although she is poor and surrounded by her little suffering children, he will not forsake her, but will provide *for* her and her children's comfort. David said, "I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. 37: 25. But it is certain also that He will never make any provisions in his providence, or out of his providence, for her to be married to another man while her husband liveth, for this would be a violation of his own law, which says, "If she be married to another man while her husband liveth, she shall be called an adulteress."

It is impossible for God to make a special provision for his creatures, which will lead to the destruction of the soul, merely for the temporal necessities of this life.

When God enacted his law on divorce and second marriage, and all the laws pertaining to the institution of matrimony, he saw all these difficulties which have been alluded to—he saw the husband making his preparations to leave his family, to seek for the treasures of earth—he saw him bidding his young and loving wife farewell—he heard those dear little children saying good bye, good bye—he saw the tears of that wife, and heard her sighs, and the cries of those little ones who called so affectionately after their departing father. But with all these, and all the difficulties of the human family present with him, he said, "If a woman put away her husband and be married to another, she committeth a adultery. The woman which hath a husband, is bound by the law to her husband, so long as he liveth.

3. "The great moral principle is the next source of argument" mentioned by "Amicus Incognitus." This source must have dried up long before he approached it in order to draw forth arguments to present to the world in proof of his position on this important subject, for, instead of arguments, the most, under this head, are affirmations and assertions. He affirms that, "There is no principle in the universe that makes the innocent suffer for the crimes of the guilty."

It may be that the mention of divorces among the Jews was intended as proof of the above statement.

It is true that most of the divorce cases among the Jews were without cause, and that they were wicked. But it is true that the divorce and the putting away are two distinct things, as affirmed by this author, for he says: "The divorce here mentioned, and the putting away, are two things distinct. The divorce came after the putting away—hence, the putting away was not divorcing the wife."

By reference to the Scriptures, we find it written on this subject: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement and give it in her hand, and send her out of his house." Deut. 24: 1-4.

It is evident from this Scripture that writing the bill of divorcement was the *first* thing done by the husband, and the second thing which he did was to give the writing into the hand of his wife, and then send her out of his house. The scriptural statement positively contradicts the assertion "that the divorcement came after the putting away." Therefore all the conclusions which he has drawn from this is incorrect.

"There was no legal investigation of the matter of difference—no evidence, no charge, no jury, no judge, no attorneys, no decree of a competent court."

If there had been a legal investigation before the rulers of the Jews, and they had granted a divorce to any man for any other cause, except fornication, they would have violated the law of God, and if the man had married another woman, he would have been guilty of adultery—just as guilty as the Jew that wrote the bill of divorcement himself and gave it to his wife, and sent her out of his house, and then married another woman.

It was not intended by the institution of matrimony that those who unite in marriage should ever separate, until they were separated by death. This is plainly taught in the Scriptures. Christ said to the Pharisees: "Moses, because of the hardness of your hearts, suffered you to put away your wives. *But from the beginning it was not so.*"

It is declared by the great Law-giver that the man and wife are *one flesh*—that they are no more twain. Adam said of the woman that God gave to him for a help meet: "This is now bone of my bones, and flesh of my flesh." It would not only be injurious and wicked, but *unreasonable* and *unnatural* for a man to put away a part of his own flesh. There is but one scriptural or justifiable cause among all the causes that can be thought of by man, or by the legislatures and courts of our nation, in connection with all the councils of earth, for which a man or a woman may obtain a divorce and then marry again.

But is there no *principle* in the universe that makes the innocent suffer for the crimes of the guilty?

It is certain that every violation of the law of God brings pain and distress on the one who commits the sin, sooner or later, and in many instances on those who are innocent. There are multitudes who suffer in body and in mind on account of the transgressions of others. It is a fixed principle that the *dissipated* and *licentious* who contract secret diseases, and afterwards become parents, that their children—who are perfectly innocent of actual transgression—will suffer in body and in mind, and some of them from their infancy to the end of their sojourn on earth. Some are so greatly diseased, on account of their parental transgression, that they perish from the earth almost as soon as they are born. Why are these children thus suffering? Is it on account of their crimes? No: *it is the transgressions of their parents that makes them suffer*.—The greatest number of the diseases, and sufferings that belong to this world, are on account of parental transgressions.

J. M. D. O.

(TO BE CONTINUED.)

BOOKS MENTIONED IN THE BIBLE, NOW LOST OR UNKNOWN:

1. The prophecy of Enoch. See Epistle to Jude, 14.
2. The book of the Wars of the Lord. See Num. xxi. 14.
3. The Book of Joshua. See Joshua x: 13; and 2 Samuel i: 18.
4. The Book of Iddo, the Seer. See Chron. ix: 29, and xii: 15.
5. The book of Nathan the Prophet. See as above.
6. The Prophecies of Abijah, the Silonite. See as above.
7. The acts of Rehoboam, in Book of Shemaiah.—See 2 Chron. xii: 15.
8. The Book of Jehu, the Son of Hanani. See 2 Chron. xx: 34.
9. The Five Books of Solomon, treating on the nature of trees, beast, fowl, serpents and fishes.—See 1 Kings, iv: 32.
10. The 151st Psalm.

Debate on Methodism.

DURING the first of February, I had the pleasure of listening to a debate upon Methodism, as it is put forth in the Great Iron Wheel and the Methodist Disciple, between Elders D. Flood of the Baptist church, and T. Dines of the Methodist Episcopal church. This discussion was brought on by the lectures of brother Dines, in different places upon the Wheel. In one of these, at Roanoke, in Howard county, brother Dines denounced the book in hard terms, and at the same time challenged any man north of the Missouri river and South of the Iowa line, to meet him and defend the false book.

At the Minister's and Deacon's meeting of the Pleasant Association, (for it was in their bounds these lectures were made,) a resolution was passed by that body, requesting Elder Flood to accept the challenge, this he did, and finally succeeded in getting the preliminaries settled, as follows: Each one should choose a moderator, and the chosen two should select a third. Dines should choose his points of attack upon the 'Wheel,' and Flood defend. Flood should choose his points of attack upon the Methodist Episcopal church and Disciple and Dines defend. Out of that lying book that has been denounced all over the land by Methodists Elder Dines selected *only twenty*. Surely one would expect—if we should judge by the noise that has been made against it:—this small number would all be sustained. But sir, I think from the Elder's looks, at the time when brother Flood was proving even the select ones to be true, he himself was mistaken. You can rest assured, that this investigation made even the Methodists, though enshrouded by a thick veil of prejudice, esteem J. R. Graves and the 'Great Iron Wheel' much more than before the discussion. Truth is mighty and will prevail.

Brother Flood performed his part ably. Long has he held a high position in the esteem of his Baptist brethren, but since this able defense, they all admit they had never known the extent of his powers. When exposing the anti-republican features of Methodism and the anti-spiritual power and position of the ministers and officers, he was not only logical but superlatively eloquent. I will simply add, the Baptists about Roanoke are not ashamed of their defence or its influence, they are confident its fruits will be seen many days hence, as well as at present, in behalf of the Bartows. For one, I wish the entire world could have heard this debate. May this 'Great Wheel' continue to roll on, until it shall awaken the oppressed Methodists of our land to their priest-ridden condition. May the Lord speed his progress is our prayer.

I here annex a copy of their specifications, as discussed at the above time and place:

Falsehoods in the 'Great Iron Wheel.'

1. Methodism was organized by two young men unconverted too, in 1729—p. 51.

2. Mr. Wesley did not believe in three orders—p. 66.

3. Mr. Wesley did not consider the episcopal form of government Scriptural, if he did prefer it—p. 73.

4. When Mr. Wesley learned that Messrs Asbury and Coke had established an episcopal form of government in the United States he addressed Messrs. Asbury and Coke the following very pointed letter—p. 76.

5. Nor did the Conference at first, or three years after, apply the title of bishop to them, either unanimously or at all—p. 78.

6. Nor was the conference fully satisfied with Coke's and Asbury's episcopal ordination—p. 80.

7. All false, it (the word bishop) is not in the word of God—pp. 139-40.

8. The first Bishops of Methodism were self appointed, and the Methodist Episcopal church was organized by them—p. 143.

9. But Methodist ministers are bound to do the same thing—reject the Bible as their only rule of faith and practice—p. 176.

10. They (the bishops) appoint the editors and charge them at their pleasure—p. 192.

11. Nor when elected can all the preachers in the conference control his acts or suspend him (the presiding elder) from the exercise of his office for any crime—p. 196.

12. Thus empowered your ministers can receive into and exclude from the church whomsoever they please, allowing the laity, by right, no voice in the matter whatever—p. 235.

13. Who determined the creed—the doctrines—Methodists are to believe? The ministers: and they can change them when they see fit—p. 351.

14. Who holds the deeds for every inch of ground and every Methodist Episcopal church in the land? The conference, *alias* the bishops—p. 295.

15. It is in the power of the preacher to have any private member acquitted, though guilty; and condemned, though innocent. I say, the Discipline undoubtedly gives him the power—p. 301.

16. It (the Discipline) is pre eminently prescribed as the sole rule of faith and practice to your members—p. 327.

17. The law-book your preachers have solemnly vowed to obey, positively forbids him (this christian) the right of baptism for the space of six months—p. 367.

18. Coke and Asbury, in their notes on the Discipline, claimed that Capt. Fay spoke by inspiration of God—p. 379.

19. The members of the Methodist church are to be excluded from the Supper if guilty of a violation of the law concerning dress—p. 477.

20. The Methodist Episcopal church is as strictly close communion as any Baptist church in the land; p. 479.

FLOOD'S SPECIFICATIONS.

Remarks—I did not obtain an exact copy of Brother Flood's specifications, but send them to you as I took them down when read by the moderator:

1. The Discipline of the Methodist Episcopal church contains false statements, in saying Wesley ordained Coke to the episcopal office and authorized him to ordain others to the same office.

2. The government of the M. E. church is anti-republican.

3. The officers of the Methodist E. church are unscriptural.

4. The M. E. church is false in its teachings upon the mode, subject and design of baptism.

5. The Discipline is false in its terms of exclusion.

P. S. I have extensive notes of the debate, and might give most of the arguments on both sides, if necessary. I think some of brother Dine's arguments, in support of three orders (in the Methodist sense) of ministers, also, upon the mode and subjects of baptism, might amuse some of your readers in knowing how a Methodist can evade, and upon what a slender foundation rests their fabric. This you may decide. Yours, fraternally,

JOHN M. ROBINSON.

Pleasant View, Boone county, Missouri.

☞ Nothing succeeds as well as success.

Thought and Deed.

BY C. E. KENNEDY.

Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a deed or thought shall perish—
Not one but he shall bless or rue.

When by the wind the tree is shaken,
There's not a bough or leaf can fall,
But of its falling heed is taken
By One who sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices rank and rotten
Spring vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And Nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue,
With blessings or with evil fraught.

And thou may'st seem to leave behind thee
All memory of the sinful past;
Yet O, be sure, thy sin shall find thee,
And thou shalt know its fruits at last.

POPULARITY OF THE WORLD.—The latest, and apparently the fairest estimate of this that we have seen, makes it eleven hundred and fifty millions; viz: Pagans, 676 000 000; Christians, 320 000 000; Mohammedans, 140 000 000; Jews, 14 000 000. Of Christians, the Church of Rome numbers 170,000 000, the Greek and Eastern churches, 60,000,000, and Protestant, 90 000 000.

SABBATH SCHOOL TEACHER.—On entering the house, we saw the Hon. Lot Warren officiating as superintendent. He is one of the few men who has escaped entirely, the soul blighting influence of our National Congress, and consequently, been promoted to his present, honorable position! When we saw him with his glasses on, reading a hymn for the children to sing, we thought of Gov. Briggs, and Judge Socks, and others who have held honorable positions in civil life, and we felt like thanking God, that there are at least a few, whom politics cannot seduce from Christ.—*Georgia Index.*

That man deserves the title that Spurgeon says is more to be coveted than D. D.—HON. LOT WARREN, S. S. T.

☞ With the assistance of our brethren, who labor for the distribution of God's word, I have sold 448 copies of the Scriptures, and we have also distributed 16 511 tracts. I have held 272 meetings, at twenty-six different places, and made 770 visits from house to house."

The above is an extract from the report of a German preacher. Should not every Baptist minister in America, especially in the West, make it a part of his business to circulate books? What rapid advances—what glorious triumphs Baptist principles would make, should they do it! Ought not every missionary appointed by our Associations to be made a coporteur of the Bible, and all other religious and denominational works? They are now doing but little of the good they might otherwise do.

ANECDOTE OF JUDGE BATES.—The Judge recently called at a village store, desiring to make the purchase of a mackerel. Several friends were in, who knew that the Judge had become a good temperance man, and were willing to run him a little.—The keeper joined in the sport, and begged the Judge to take a little something.

"What will you have Judge? Take anything you like."

The Judge looked around, as if in some doubt what to choose and replied:

"*I believe I will take a mackerel!*"

Helping himself, he walked out of the store, and was not invited to take anything there again.

For the Tennessee Baptist.

Traffic in Ardent Spirits.

We are taught in the word of God, that "the love of money is the root of all evil," and also, "if we love the world the love of the Father is not in us." It is very hard to love the world just enough and not too well. This is evident. Even professed lovers of Jesus will permit worldly treasures to occupy the chief seat in their affections, and be influenced by the love of money, to engage in the most destructive and God-dishonoring occupations. Disregarding the laws of Christ, which requires us to love our neighbor as ourself, and to do to others as we wish them to do to us, they engage in that pernicious traffic, the sale of ardent spirits. Spreading misery and woe throughout the land and country. They receive the property of their fellow-men, and what do they give in return? Is it that which tends to promote his real welfare or make him a happier man? Is it that which will benefit his family, by promoting learning and domestic comfort in the family circle? They give him none of these things. Then what do they give? They give him that which will produce tears, poverty, curses and death. They give him that which is well known to be the source of no good, but as tending to beggary and wretchedness. All this they do, knowingly, for it is not an employment in which the properties of the article are unknown. All who are engaged in it have ample opportunity to know what they are doing, and engage in it with their eyes open. There is no concealment of its character and tendency, for it is not only occasionally and incidentally injurious in its effects, but like the generations before the flood, it is evil and only evil continually. Then it is not because they suppose it will benefit mankind, by promoting public health, peace, morals or happiness, that they engage in it, but for the purpose, solely, of accumulating wealth. Now the question is, should a moral man and a christian man, for the sake of gain, engage in a business that will tend to the ruin of his neighbor, his countryman? And is this such a business as his conscience and sober judgment will approve? Is it such as his God will approve? But this business is dishonoring to God. "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God." Was this employment, I ask, ever engaged in with a desire to honor God? Can the man engaged in it ask God to give it success? Then let him in imagination follow what he sells to its direct results; let him attend it in its final distributions of poverty, crime and death, and then, kneeling before his Heavenly Father, let him render up thanksgivings for his success. Can he do it? Then let him not engage in the traffic. I might dwell further on these points, but I only have to ask, can such a business be lawful and right? Can an employment that has been attended with so many ills, to the bodies and souls of men; that only promotes pauperism, misery, crime and death—I ask, can it be a moral employment? W. H. JACKSON.

THE TENNESSEE BAPTIST.

TRUTH AGAINST THE WORLD

Missions at the South and Slavery.

A PRESBYTERIAN minister in Ohio writes as follows:

"As others are expressing their views in relation to the action of the American Home Missionary Society, in the matter of slave-holding churches, let me say that the church with which I am connected, without a dissenting voice, thank the Society for the righteous and manly stand which they have taken. And let me say, that the anti-slavery feeling in this State takes no backward steps; and we pray God that not an inch of the ground which has been taken by the Society may be abandoned.

I am an anti-slavery man—not from reading Uncle Tom's Cabin, (I never read it,) nor from reading any anti-slavery papers and documents. I seldom read such things—I have a long history of my own that I read, running through forty years of my life—embracing nearly all of my life. I was born and educated in Virginia, and lived there until the last four years. I left there on account of slavery, although my friends (relatives) are all slave-holders, and my children are, as legal heirs, interested in a large stock of slaves.

I say, from my own observation, that if a missionary is sent to the South, he cannot preach, for he dare not, but very few of the truths of the Bible. Can I prove it? Let us see. He can be sent, probably, to no congregation or people in the South, where the following sins will not be rife and rampant:

He will have in his congregation—

(1.) Men who hold their own *children* as slaves, and their own slaves as wives, although they may have at the same time a legal *white* wife.

(2.) Men who *sell* their own children.

(3.) Men who cohabit with their own *daughters*, they being slaves.

(4.) Men who *trade* in slaves, and buy infants from the breast, and give so much a pound for human flesh. (This last shocking item in the slave trade I know to have been practiced in middle Virginia, where slavery exists in its mildest form.)

(5.) Men who are guilty of great injustice and even cruelty to their slaves, as they do not requite them for their labor by giving them even a nominal equivalent for their services, nor sufficiently feed and clothe their slaves.

(6.) Men, members of the church, who do not care for the souls of their slaves, as though they were not rational and responsible beings.

(7.) Men who make laws, directly or indirectly, to prevent the slave from being taught to read; and of course cut him off from having access to the Bible.

Now, a missionary at the South has such sinful practices all around him, and they are the crying sins of the land; and so far from being permitted to preach boldly against them, he is not even allowed to pass an oblique hint at such things. A cob is put in his mouth; and a missionary with such a cob in his mouth, I should opine, could do but little in the way of reproving men of sin, of righteousness, and of a judgment to come.

Send a man there with instructions. If he is honest, he will comply with them; and then he is immediately arrested, and, it may be, sent to the state prison for a number of years. Will those who send him support his family during his imprisonment? Will they pay all expenses? There are hundreds of fields of labor calling for missionaries, where they may open their mouths freely and preach all the truths of God's word.

If forty years in the South teaches me any truths, it is the above. In combating the infidelity of the day, knowing what I do about slavery, I feel no argument against us so keenly and sensibly as that we are supporting a system, which, for cruelty and injustice, finds no parallel in the civilization of the earth."

The above is taken from that prince of religious black republican sheets, the New York Independent. It purports to be written by a minister born and raised in Virginia—one of the first families—since his children are 'interested in a large stock of slaves.' It shows the utter emptiness of the vaunts of some genteel characters who regard the fact made known that they were born in old Virginia, as a sure passport to acknowledged greatness and high consideration and general immaculateness.

Waiving these remarks, we have copied this article, for the purpose of giving it the most unqualified denial, and to declare, it most emphatically, an unmitigated falsehood and foul calumny upon the whole South. It is needless to bring railing accusations—it is in our power to prove it a wilful and malignant lie, *made* for the express purpose of deceiving the North and kindling the maddest passions of its population against the South—it is the food, the aliment that abolitionism lives and fattens upon. We say, happily, it is in our power to prove the utter falsehood of the above. This paper visits some two thousand post offices in the South. We suppose there is not a county in any State in the whole South it does not visit. We can test and we now test the truth of our disclaimer, and risk our earthly all in doing so—the existence of our paper. We therefore openly and boldly declare, in the ear of the entire South, and the press, religious and political:

1. That the truths of the whole Bible can be preached as fully in the South as in any region of this habitable earth, and in our opinion, far more fully and faithfully than in the North, or in England, for no minister would expect to be supported there by but very few churches, should he preach as Paul did, and exhort slaves to be obedient to their masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, &c., see Eph. vi. 5—9. And this he may do in the South and enforce with the same earnestness upon masters, all the directions, exhortations and threatenings that the apostles addressed to slaveholders in the apostolic churches. This every man who was born or who has lived long in the South knows or could know.

2. We openly and boldly declare, that each act specified in the six first charges, is sinful and abominably wicked and deserving the fierce judgments of an incensed God, by whomsoever committed. Though there may be here and there a man, in the South, as wicked and as vile, and so abandoned in morals, and so lost to the fear of God and the respect of man, as to be guilty of some of those acts charged, yet we affirm that no man in the South who is known to be guilty of them can retain his character as a moral or upright man, and no church member could retain his position in any christian church. To charge such sins as common in the South, is as true and as just as it would be to charge that the men of New York, generally, are of the Burdell type, and the New York women, Mrs. Cunninghams.

We are forced to believe that the writer, minister though he be, knew what he wrote to be a foul slander—he did not presume to give his name—we do not believe he could be induced to give his name and address, or, if indeed he was born in Virginia, to reveal the name of the county or counties in which he spent those forty years. We call upon the Independent to publish the authors name and the county in Virginia in which he was born. If the author is conscious of having uttered the truth, he will not hesitate to give his name, but if he intended to utter a falsehood—if he knows he "has lived and made a lie,"—he cannot be forced to reveal his name.

3. Touching the last charge, we confess that some States have passed laws to prevent the slave from learning to read, but not from having access to the Bible, for no man fears the influence of that blessed book upon his slave; he is willing to help support a minister to read the Bible and preach the gospel of the Son of God to his slaves. We say, if there is a man, not a Catholic, in the South unwilling for every chapter and verse in the Bible to be read to his slaves, or unwilling for the Bible to be read and the gospel to be preached to his slaves, he is an exception, and his moral standing of the lowest grade. But such laws were made for the good of the slaves—to protect them against the bad influence and unscriptural and infidel teachings of northern abolitionists and fanatics—the slave's worst enemies. They would find means to fill every cabin in the South with their incendiary and insurrectionary papers and pamphlets, if the slaves could read. The insurrection and general massacre plotted for last Christmas and New Years were the legitimate fruits of the teachings of the "Independent" and Northern *religious* (not excepting Baptist) papers generally. Each Southern State would be justifiable in prohibiting papers and publications of this class from passing their frontiers, upon the same ground that *a certain class of publications are prohibited circulation*. The master's safety is each year more loudly and emphatically demanding such a measure.

Startling as is the first announcement of the existence of a law forbidding the master to teach his slaves to read, yet, a second thought will satisfy every one that the salvation of the slave is not jeopardized by its enforcement. How many in the first, in the second century, aye how many prior to the invention of *printing*, were converted by the *reading* of the Bible? Not the *reading* of the Bible, but the *hearing* of the gospel is God's appointed ordinance for saving men. It is certain that the vast majority of all who have been saved, in all ages, and in all countries, were not convicted, or converted, or saved by the reading of the Bible, but by the preaching of the gospel, and this is still true and will be to the end of this dispensation. While we say this, we urge that we are bound to give our slaves every advantage for hearing and learning God's will, over and above what is barely necessary to their salvation, of which their peculiar position admits.

We now send this issue forth. If that Virginia-born abolitionist has published the truth upon the South, we have forfeited the entire patronage of the Tennessee Baptist, and it will die, this number will be sent back to us from every county in the South, and so we wish it to be. We say to all our subscribers, if the positions we have taken are condemned by you, send back *this number of the paper* with a black mark drawn across this article, which will be your endorsement of the truth of that man's assertions and the falsety of our disclaimer. Let every man guilty of any one of these sins of Sodom send back his paper, it can do him no good, and we wish not this paper to be seen in his hands or his house—send it back. But if our position is approbated, it will be evidenced in an *undiminished subscription list*. We are willing to report the result.

Will Southern papers, religious and secular, please copy this article and approve or disapprove.

Well the Independent please copy? We will publish an equal amount in reply.

Preface to "Question of the Age." *

THE author of this tract is well and favorably known to the Baptists of the South. No man's matured opinion is more deserving of the respect and consideration of Baptists anywhere. There are not two older Baptist *writers* in the South, and few anywhere, who have sacrificed more to Baptist principles. We entreat the reader to examine these pages candidly and prayerfully. It is a valuable contribution to Baptist literature, and one of the *last* offerings of a clear head and vigorous, though trembling pen.

The question discussed is emphatically, so far as respects Church ordinances and practice, "THE QUESTION OF THE AGE," and one which all Baptists should honestly and promptly meet and answer correctly. It is not difficult of solution in itself. The odium and opposition its correct answer is certain to devolve upon a Baptist, makes it so unpleasant an issue. The decision of it is, therefore, pre-eminently the severest test of the Christian principles and moral courage possessed by the Baptists of this age.

Should I ask, "Did Christ or his apostles originate ten or twelve radically different and antagonistical churches in their day—diverse in government, in discipline, in subjects, in ordinances, in officers, etc., etc., like the half score of the so-called 'orthodox and evangelical churches' around us—all must, and all honest men would, answer, No. All the churches planted by the apostles were, in all respects, like the mother church at Jerusalem, which was constituted under the eye of Christ himself. They all had one *Lord*, one *faith*, and one *baptism*—the same *government*, the same *doctrines*, and the same *ordinances* for the same *class of members*. History abundantly proves that for centuries all Christian churches were substantially similar—"*independent republics*." I appeal then to the reader if it is irrational, illiberal, or uncharitable to believe and to affirm that of all the score of religious societies claiming to be "Christian churches" only one can possibly be a scriptural church! It is an axiom that *things equal to the same thing are equal to each other*. If all the so-called evangelical churches are organized according to the Scriptures, they would be substantially alike. Charity, then, has nothing to do with the above assertions, but a common sense, and a common honesty. If only one of all existing religious societies is entitled to be regarded a scriptural church, only one ought to be so-called or recognized. This is also self-evident.

The question discussed in this Tract, in fact, turns upon this question, "What is scriptural baptism?" Because all denominations agree that without scriptural baptism there can be no church, and no members, and no officers or ministers. If immersion was the act to which Christ submitted "when he was buried in baptism," it was the act he enjoined, and is alone *Christian* baptism, and sprinkling or pouring are man's inventions. This must also be admitted by all. It then follows that as certainly as immersion with the proper design is the scriptural act of baptism, then Baptist churches are the only scriptural churches now existing, and no other societies should, by word or act, be so recognized. Baptists are shut up to these conclusions. They betray a lamentable want of intelligence or common honesty not to accept them. Their force is acknowledged by candid scholars of other denominations. R. Alexander, "D. D.," more than forty years ago, declared, "*If Baptists are right, there are no true churches on earth but theirs.*"

N. L. Rice, "D. D.," in his work on Baptism, frankly declares if immersion is the only Christian baptism:

"1st. That the overwhelming majority of Protestant Christians, to say nothing of Roman Catholics, are *unbaptised*. Among these, are found great numbers of the wisest and best men the world has known.

"2d. That the churches which practice *pouring* or *sprinkling*, are not true churches of Christ, and their ministers are not true ministers of Christ, but intruders into sacred office, and profaners of sacred things. For you will scarcely undertake to prove, that the Scriptures recognize unbaptised churches, or an unbaptised ministry."—P. 36.

If it were necessary to make this issue stronger or broader, I might also affirm, if professed *believers* are the only scriptural subjects of baptism, then no Pedobaptist society has the shadow of a claim to be regarded as a church of Christ. Mr. Rice as freely admits this:

"2. The subject is of incalculable importance, as it stands related to the *validity* of baptism, and the *existence* of the visible church."

"We earnestly ask the candid reader, whether it is *credible* that so large a portion of those whose learning and piety are unquestionable, have so fatally erred in a matter essential, not only to the *purity*, but to the very *existence* of the church of Christ? Is not the Bible a plain book, easily understood on all points essential to salvation, or essential to the *existence* of the visible church?

"We mean distinctly to say, that it is incredible, on the one hand, that the majority of the wise and good should have so strangely and so long misunderstood the Bible on subjects [*mode* and *subjects of baptism*] so essential to the *existence* of the church."—Pp. 160, 162, 165.

According to the first two extracts infant baptism involves the very EXISTENCE of the visible church. In the last he refers to both the *act* and the *subjects*. If an unscriptural *act* or unscriptural subjects alone is sufficient to destroy the claims of a society, how much more when both are unscriptural?!

The above are quite sufficient to show how Old School Presbyterians state the issue.

In the New School Presbyterian Quarterly for March, 1857, will be found an article on *Exclusivism*, in which the issue between Baptists and Pedobaptists is thus stated, and the only honest and consistent policy for Baptists to adopt marked out. We commend it to the especial attention of all who consider it either liberal, charitable, or consistent for them to invite Pedobaptist ministers to preach, or who associate with them as with gospel ministers.

"The Baptists are exclusive because, in their estimation, no others but they who have been *immersed* have been baptised. From this they conclude, and so far as we can see, if this is a true position, consistently, that no others can be regarded as members of the church of Christ: for we do not perceive how, with a New Testament before us, it could be admitted as a doctrine of the church that those who have never, in the scriptural sense, been baptised, can be recognized as members of the church. * * * * * By some mental process, which we do not understand, it does not seem in the estimation of Baptists, to follow from this that the *ministers* of other denominations should not be recognized as ministers, and should not be allowed to preach in Baptist churches. It would seem to us to be a plain inference from the doctrine which they hold on the subject of baptism, that if the want of *immersion* should exclude from the communion table, it should, *a fortiori*, exclude from the pulpit; if the want of being properly baptised proves that a man, however exemplary and holy in his life, is not a member of the true church, it would prove that a man could not be a minister of the gospel. By what process of reasoning it is made apparent to them that an *unbaptised* man, though he may not commune, may *preach*; though he may not sit down in a humble way to commemorate his Saviour's death, may be an accredited minister to proclaim his death to a dying world; though in the company of Christians, he may not be received as a brother in the church, he may yet among God's ambassadors to a dying world be recognized as a fellow-laborer with the baptised we have never been able to understand. To our apprehension, the doctrine which would exclude from a communion table, should exclude from the pulpit; the view which would make it improper to recognize one as a member of the church, should, much more forbid our recognizing him as a minister of the gospel. But our Baptist brethren have some way of explaining this, so as to make it consistent logic in their apprehension, which we have never been made acquainted with. But so it is. They have such a way, and whatever it may be, and however little it might commend itself to our duller understanding as consistent reasoning, it seems plain to them, and they act consistently with it. So far as we know, they do not hesitate, in any way, to recognize the ministers of the gospel of other denominations, as entirely on a level with their own ministers. Such ministers are invited freely to preach in their pulpits—a thing never done by Episcopalians; their own ministers exchange freely with those of other denominations—a thing never done by Episcopalians; at funerals, in social life, and in the great enterprises of Christian benevolence, other ministers are regarded and treated as altogether on a level with their own. In all these things the ministers of other denominations are fully recognized as ministers of the gospel; at the communion table never."

We are aware that it is urged by some Baptists that associating with Pedobaptist preachers as with gospel ministers, inviting them to preach in our pulpits, &c., is not recognizing them as official or scriptural ministers. But such deceive themselves. Common sense decides that it is to all intents and purposes recognition; and since "*acts* speak louder than *words*," it is to the loudest and most effectual sort of recognition. The world so understands it. Pedobaptist members and ministers so understand it, and God's word so recognizes it.

Pedobaptist and Campbellite ministers accept the invitations of Baptists and officiate in our pulpits upon the implied understanding that they are possessed of equal scriptural qualifications. The question was propounded to the editor of the Presbyterian Herald, a Doctor of Divinity among Presbyterians, who frankly answered for himself, and unquestionably for all Presbyterian ministers.

"We should have sat there [i. e. in the Southern Biennial Convention if INVITED] because we believed that we had been baptized and ordained by the properly constituted authorities of CHRIST'S CHURCH both of which facts we understand them [Baptists] to deny."

J R G

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* Elder J S. Baker

No Anti-mission Baptists in Tennessee.

BROTHER GRAVES.—In the "Tennessee Baptist" of the 7th March, I notice the following question propounded, viz: "How many anti-missionary Baptists in Tennessee?" Answer—not one. Notwithstanding there are many to whom that cognomen has been applied, I apprehend there are no Baptists, according to their best light and the teaching of the New Testament, that will feel themselves implicated by the unguarded use of the term. But that there exists radical differences amongst the Baptists about what the true missionary spirit of the New Testament is, no one will deny. The question then will assume another form, viz:

HOW MANY BAPTISTS IN TENNESSEE OPPOSE THE AFFILIATION OF OUR MEMBERSHIP WITH THE INSTITUTIONS WHICH HAVE BEEN ASSOCIATED WITH OUR CHURCHES IN MODERN DAYS, *and which have been instrumental in corrupting Baptist polity and destroying the peace of Zion?* I answer, very many. And as an item of testimony of that fact, I enclose to you one of our minutes. And as an honest enquirer for truth, I again ask you as a brother in Christ, to define what the Baptists held and taught in the twelfth century, as that is the time you refer to as the age in which purity of faith and practice was held and taught by the Baptists, (see your article in the 'Baptist.') I am for union, and desire to see the great Baptist family harmonized again.

Yours in Christ,

Z. ROSS.

Such kind, and christian-like, and brotherly language, from the pen of an "Old School" Baptist, is certainly pleasing. They are christians and brethren, and many of them the greatest Bible readers bearing our denominational name. We have driven them from us by our Arminian and Pedobaptist affiliations, and perhaps pushing our schemes of missionary operations upon them as a test of fellowship. They have gone too far towards antinomianism, and missionary Baptists in the opposite direction. Still we are brethren, the descendants of the same martyred ancestors, and the children of the "Two Witnesses." We should be one in *faith*, in practice, and in love, as we are one in origin, in history, and in suffering. God grant that the great Baptist family in America may yet, and are long, be one, that the world may believe the teachings of the Son of God is my fervent and constant prayer, and for this let all Baptists pray.

Such kind words and wishes as the above encourage us to write a series of letters, setting forth our views of the agreement and the differences, and a feasible plan of union between the two leading branches of the Baptist denomination.

Have your people, brother Rose, a paper? If so where is it published and what is its title.

Perfectly Delighted.

MR. McFERRIN, of the Methodist Advocate, is perfectly delighted—seems to be quite unable to express his *rielis*—over the position lately put forth by brother Fuller of Baltimore, i. e. that immersion by Methodist preachers is regarded by him as valid—though an irregular baptism—a baptism that could not satisfy the conscience of brother Fuller himself, and this anomalous and most inconsistent position is endorsed, alas, alas, by Elder Sears of Hopkinsville, and, bless God, by only a *few* others in the whole South! Brother Fuller's letter of indulgence is duly published by McF., in the hope it will pacify thousands of Methodist consciences, and it doubtless will some for a season.

To this end, in his issue of last week, he selects all the disgraceful examples of Baptist inconsistency which we published in our article the week previous—from brother Shuck's appointment as delegate to the Methodist Conference in California, to the association of Pedobaptist members in Presbyteries for the ordination of Baptist ministers. Mr. McF. seems to think the only millenium he looks for, with any reasonable hopes of enjoying, is at hand—the overthrow of the Baptist churches in America as they have been overthrown in England. He sees the same influences are at work—and the same arguments are being urged, the same policy being advocated and adopted in certain quarters that will, that must inevitably, unless promptly checked, bring about the same state things here—the entire prostration of Baptist influence.

Let Mr. McF. remember that the triumphs of the wicked are of a short duration. That nothing could be better calculated to awaken the whole Baptist denomination, and force it to take openly, and steadfastly occupy its true position in relation to human societies and the ordinances of such, than the strangely inconsistent positions taken by a few, or any number, of its great Doctors; and above all the arguments brought forward by them in support of these inconsistencies. We say Baptists, almost universally, are beginning to see most clearly that the conclusions which follow the premises laid down by them are destructive of every principle dear or peculiar to Baptist—that the legitimate working of the policy advocated by our compromising Doctors and those who wonder after them—is ruinous to the peace, purity, prosperity and perpetuity of Baptist churches.

While we are profoundly mortified and grieved at the unfaithfulness of some prominent brethren, we find our consolation in the fact that the Savior of the Church will overrule it for good.

We have another remark to make here. Is it not significant—does it not show the baldness of the hypocrisy of Mr. McFerrin and other Pedobaptist, when they congratulate us on our progress towards liberal principles? Do they not know that the intelligent portion of the Baptists know, that these same "dear Pedobaptists brethren" themselves know and declare that such acts on our part are grossly inconsistent—and such progress on our part is progress towards certain denominational ruin? We say they *do know it*,* and this is the reason of their rejoicing—not because they love us and desire to witness or promote our prosperity, but because they hate our principles and oppose our very existence, and that they smile and encourage us to wreck our vessel upon the reef rocks and breakers of our own indiscretions. Let them not triumph yet, we believe that Christ is still in the ship though for the present he may appear to them to be sleeping—he is standing upon the prow, and is looking out upon the winds and the waves, that not only impede the progress but threaten the hopes of his disciples.

Mark another feature in this issue which reveals the heartlessness and insincerity of Mr. McFerrin and others of his sect and principles.

They do not believe immersion by any one to be scriptural baptism in any sense! Mr. McF unites with his dear Watson and brother Summers, and Lee, of Richmond, and the notorious political parson Chapman, (who fought at the hustings and figured in a political sheet in this city until he was voted out) in denouncing the act of immersion as indecent and disgraceful, etc., etc.,—which Pedobaptists take pains to prove to the spectators when they are forced to immerse or lose a member—and yet, and yet they rejoice at the liberality and consistency of Baptists in being willing to receive the every same unscriptural, disgraceful, and, therefore, profane acts at the hands of Methodist ministers'.

Is not this quite sufficient to discover the real cause of this rejoicing? That it is not because of the most distant prospect of a union of sects upon the one baptism of the Scriptures, but it is because they know that Baptists, by acknowledging the validity of immersion administered by Methodist preachers, thereby acknowledge the Scriptural authority of such preachers to baptize—thereby acknowledge them to be official ministers of the Gospel—and therefore themselves scripturally baptised and members and officers of Scripturally constituted churches of Christ.

It is true that no Baptist minister or elder living—known to us—will in word admit all this; even brethren Fuller and Jeter deny each feature of the category, and insist we do not endorse them, yet Mr. McFerrin knows, and all Pedobaptist ministers know, and all the unprofessing world knows—what all Baptists ought to know—that the reception of Pedobaptist and Campbellite baptisms and coequal ministerial associations and pulpit ministrations are a practical, and therefore the loudest, most forcible and impressive sort of recognition.

Let Mr. McFerrin rejoice and shout aloud for joy if he will over the inconsistency of a few, yet let him know that there are unquestionably one thousand Baptists to-day where there were one hundred one year ago, who see the issue in its true light and repudiate all communion, and every act involving a recognition of the Scriptural character of Campbellite and Pedobaptist societies. Let him know that Associations and Conventions are speaking out, and will still more generally speak out in condemnation of such fellowship and disguised communion. A short time ago there was but one paper in the South opposed to pulpit communion, now there are *four* and *one-half*.

* NOTE.—Fail not to read the PREFACE to The Question of the Age in this paper, and say if Pedobaptists do not know it.

A DIFFICULT QUESTION.—A writer, whose communication appears in a late issue of the Presbyterian Herald, wishes to know "on what grounds the General Assembly can repudiate Roman Catholic baptism, and not at the same time strike a fatal blow at Presbyterian baptism;" since this "was received from the Catholic church, and that, too, when she was just as much the man of sin as she is now." The subject, he says, "is very *embarrassing* to a number of the readers" of that sheet; and we have no doubt that he speaks a *felt* truth.—Who will undertake to relieve him from "the awkward condition" in which he confesses that he is placed by this matter? Here is a fine opportunity to establish such a reputation for "skill in arguing," as will supply a fit theme for some future Goldsmith.—*Religious Herald.*

The New School Assembly of 1854, decided that the baptism of Catholics could not be repudiated without repudiating the baptism of every Protestant sect also, since they all received their baptism from Rome; and it also decided that it could not pronounce the baptisms of the Church of Rome valid without pronouncing the baptisms of all Protestant sects invalid—since to make her ordinances valid would be to make Rome a true church of Christ, (because none but valid churches can administer valid ordinances,) and if she is a true church all protestant sects are false churches, because they left her, and were *excluded* and *anathematized* by her; and so that Assembly left the question undecided!!!

What Protestant Doctor of Divinity will decide this momentous question!!—Who?

From the Louisiana Baptist.

Did the Godhead Suffer on the Cross?

THIS theological question, you say, was discussed by the Theological Society of Mount Lebanon. As "the members of the society seem not to be satisfied," you ask, "Who of our learned and astute correspondents can throw any light on it?" "Brother Buck" is named as one who "can come quite as nigh answering the question as any man, North or South."

Brother Buck refers to his article in the Southern Baptist Review, in which he denies that Jesus Christ "had an ordinary human soul, if he had any soul at all," and now asserts that "the death of the delinquent man, was, by the law itself, declared to be a full satisfaction of the penalty." "More than that justice could neither demand nor receive at the hands of either man or his sponsor." "The Scriptures, so far from teaching that the Godhead was involved in the suffering of the death of cross either of necessity or by consequence, everywhere declare that it was the *humanity* of Christ that suffered on the cross; this the law demanded as sponsor for man, and more than this Divine justice could not receive."

2. If the above be correct, then it follows that the punishment threatened against man for his sin, is only *death of the body*, for Brother B. says, "the law demanded this, and more than this divine justice could not receive." If death is a full satisfaction of the penalty, and the death of the transgressor was all that is required, what becomes of the doctrine of future punishment? If the death of the body is all the penalty, then Divine justice could neither demand nor receive anything more. Then, by consequence, the transgressor would be free from any further punishment. This is a doctrine so contrary to Scripture that I do not suppose Brother B. would, for a moment, entertain it. And yet it is the plain conclusion from his own premises. But the hypothesis which leads to falsehood, or absurdity must be false. Hence the idea that the death of the body is the only penalty for sin, and the death of the *humanity* of Christ all that was demanded of the sponsor, must be erroneous and false.

3. Again Brother B. says, "Now here is it even hinted" (in the scriptures) "that the divinity of Christ, not to say the Godhead, was exposed to suffering on the cross." What distinction Brother B. makes between the Divinity of Christ and the Godhead, I know not. I suppose the Apostle Paul means the Divinity of Christ when he said, "In him dwelleth all the fullness of the Godhead bodily."—Col. ii: 9. If this was not his meaning, I must study yet further.

4. Whether the Scriptures anywhere hint that the Divinity of Christ was exposed to suffering on the cross, let the following passages testify. "Feed the church of *God*, which he hath purchased with his own blood." Acts 20: 28. "I am the first and the last; I am he that liveth and *was dead*, and behold I am alive forevermore." Rev. i: 18. "For it becomes him for whom are all things, and by whom are all things, in bringing many sons to glory to make the Captain of their salvation perfect through sufferings. Heb. ii: 10. "But we see Jesus who was made a little lower than the angels, for the *suffering of death*, crowned with glory and honor. Heb. ii: 9. 'Ye have denied the Holy One, and the just, and desired a murderer to be granted unto you; and *killed the Prince of Life*." Acts iii: 14, 15. "Which none of the princes of this world knew; for had they known it, *they would not have killed the Lord of glory*." Cor. ii: 8. I am the good shepherd, * * * and I lay down my life for the sheep." John 10: 14, 15. "God commendeth his love towards us, in that, while we were yet sinners, *Christ died for us*." Rom. v: 9. "My soul is exceeding sorrowful, even unto death. And he went a little farther and fell on his face and prayed, saying, O my father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. And a second time, he prayed, saying, O Father, if this cup may not pass away from me, except I drink it, thy will be done." Mat. 26: 37, &c. "And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground." Luke 22: 24. "My God, my God, why hast thou forsaken me?" Mat. 27: 46. "Now is thy soul troubled; and what shall I say?" 12 27.

5. To my mind these passages, and they might be greatly multiplied, not merely *hint* but *positively assert*, that the divine nature, the deity of Christ suffered on earth, in making an atonement for sin. What and how great his sufferings were, I cannot tell. But his sufferings were all that the law demanded. And the law commanded death, *eternal death*. The sufferings of Christ were equivalent to eternal death. Hence, they were infinite. But no being who is less than an infinite, could endure infinite, sufferings in a finite period of time. Hence, it must have been the infinite nature, the divinity of Christ the incarnate Godhead who suffered on the cross, and endured the penalty as the substitute for sinners. So we read, "Who, his own self, bare our sins in his own body on the tree." 1 Pet ii: 24.—"Behold the Lamb of God who taketh or beareth, (*o airon ten 'amartian tou kosmou*) the sin of the world." John i: 29. I believe that the whole of the Christ, both human and divine suffered for sin, and thus opened the way that "God can be just and justify him that believeth." This is the Savior who can say to infinite Justice, "I have died." Such a one is worthy to be trusted, and adored.

* H *

REMARKS.—The above, as may be seen from its caption, is taken from 'the Louisiana Baptist;' to which I offer this brief reply. I will indicate each paragraph by a figure in brackets, and mark my reply to such paragraph by a corresponding figure.

[1.] When a writer misquotes, or so garbles the words and sentences of the Author whom he reviews, or replies to, as to present him in a false light; it is as clear as demonstration itself, that the critic either does not understand the subject that he has undertaken to write about, or that he wilfully misrepresents the Author, in order to mislead his readers. Of the case in this instance, others must judge. In the paragraph to which we now refer there are several quotations marked; the first of which grossly misrepresents me. Such a combination of words, or such a sentiment as is there ascribed to me, cannot be found in any thing that I have written. I defy the writer to point out the place where I have said; "had an ordinary human soul, if he had any soul at all." I have taught that 'Christ could not have had an ordinary human soul, if a human soul at all;' but why did he leave out the word, *human*, before 'soul' in the latter part of the sentence? Let others say why.

[2.] The first quotation in this paragraph is a palpable perversion of what I said; even as quoted by him in the preceding paragraph. Seeing that he could not make out his case from what I had said, he states as his construction of my language, that, "the punishment threatened against man is only *death of the body*," and then adds, for Bro. B. says 'the law demands this and no more,' etc. Now, I have said no such thing. I have no where used the phrase, '*death of the body*,' in reference to the penal requirements of the law against man. I stated that "the penalty involved the death of the transgressor man, only; and the death of the delinquent, man, was, by the law *itself*, declared to be a full satisfaction of the penalty." Does this look like the garbled statement above? In order to prevent the mistake which the brother has fallen into, I, in one of my Essays in the Review, defined the penal death to be '*separation*, first from the soul and body, and secondly of the soul from God!' All the argument of this paragraph is founded upon a misconception, or a misrepresentation of what I had written. He thinks his conclusions are very 'plain;' but to every careful reader they will appear to be plainly absurd.

[3.] It is clear that our good brother is either a careless reader, or very deficient in his acquaintance with a critical use of theological terms: or he would have understood that, if the *Personal* Divinity of Christ was all that is meant by the Godhead—the Father, Son and Holy Ghost, then there could be no such thing as distinct *Personal* manifestations of the Deity. Now, if there be three Persons in the Godhead, and the Godhead suffered on the cross, then all the Persons, Father, Son and Holy Ghost, suffered on the cross; and Christ was no more the Mediator, than were the Father and the Holy Ghost. But if all the Persons of the Godhead suffered on the cross, there could be no Mediator; because the term, mediator, means; "One that interposes between parties." But if all the Persons of the Godhead suffered on the cross, God and man being the parties to be mediated, one of the parties being removed, nailed to the cross, there could be no middle person—no Mediator. Into such absurdities, careless readers and thinkers are liable to plunge themselves. Our brother must, therefore, "study yet further," the import of Colossians 2: 9.

[4.] Here our brother has quoted a number of Scriptures to prove that the Godhead suffered on the cross; and although to his mind they clearly prove his position, not one of them intimates that the Divinity suffered on the cross, or any where else; but, that the humanity of Christ was all that suffered. But, if the Godhead suffered—was nailed to the cross, how could it be said that the Father bruised the Son? And yet it is said: "It pleased the Father to bruise him." This is a distinct averment, that the Father inflicted the penalty of the law upon the son; it is impossible, therefore, that the Father could have been the sufferer.

Let us now scan the texts quoted by him, and see how they quadrate with his theory, thus: Acts 20: 28: I ask, has the essential Deity, *blood?* God is a Spirit: has a Spirit blood? What impiety! Rev. 1: 18: Was the Godhead ever dead? Can the Divine being die? Horrible! Heb. 2: 10: Is the Captain of our salvation, and He who made perfect through sufferings, the same Person in the Godhead? His next succeeding five quotations, according to the writer's assumption, 'positively assert' that the Divinity suffered and died. Now, if the Godhead were dead, it is certain that there was then no living God while the Deity was dead. What, I ask, became of the Divine government, during the death of the Godhead? Apply your rule brother: "The hypothesis which leads to a falsehood, or absurdity, must be false." Math. 26: 27: Has God, who is a Spirit, a soul, also? Luke 22: 24: Did the Godhead sweat—did it sweat drops of blood? Math. 27: 40: Did God forsake himself? John 12: 27: Here our writer understands that the Godhead—the eternal self existant Spirit, had a soul that was sorrowful, unto death. What a bundle of absurdities our brother would make of the Scriptures.

[5.] I defy the writer to show me the least intimation, much less a positive assertion, in any passage quoted by him, that the Divinity suffered on the cross. I call upon him to point out the place in the law where it 'demanded' that the Godhead should suffer. Will he point out the place where it is written: "And the law demanded, *eternal death*." He says: "The sufferings of Christ were equivalent to eternal death:" but there can be no *equivalent* to eternal death, but a death that lasts eternally; and our brother's reasoning (or rather assertions) go to the conclusion that, not only the Person of Christ, but that the Godhead died, is still dead, and will remain in death eternally. He mis applies *terms*, and supposes that *infinite merit* is 'equivalent to eternal death.' I pity the good brother's mistakes; but feel it to be my duty to point them out. He quotes a few passages which he supposes "*positively assert*" that the Divine nature—"the deity of Christ suffered on earth." Let us briefly scan these texts and see whether they do or not; thus: 1 Peter 2: 24: Here it is asserted that Christ possessed a *body*, and that 'he bore our sins in his own body,' in contradistinction to his 'deity;' but our brother confounds the *possessor*, with the *thing possessed*. John 1: 29: Here our brother understands God, and the Lamb of God, to be one and the same; and thereby confounds all the distinctions in the Personal manifestations of the Godhead; besides, he commits the same trespass upon the laws of language, as in the preceding verse, by annihilating the genitive case, and confounding *the possessor*, with *the thing possessed*.

Our brother I doubt not is an excellent man; but his article shows that he is either a careless reader, or that he does not take the trouble to think very profoundly: And I strongly suspect that he was either a debator upon the original question, or had previously committed himself to the question, before he saw my article. I hope the Louisiana Baptist will publish this reply.

W. C. B

Items.

"Family worship, and infant baptism, like the duty of females to come to the communion table, are so plainly made out from inference, that no positive precept was necessary for either.—*Pres. Herald.*

And so it is admitted, at least by the editor of the Presbyterian Herald, that there is no positive precept for infant baptism. Inference, it seems, is sufficient. Truly inference is a wonderful thing if it can show that infants, Gentile infants, ought to be baptized, because Jewish infants were circumcised—aye more, that *female* infants ought to be baptized because *male* infants were circumcised. If inference can do this, I see no necessity for positive precept in any case.

JUDGING from the tone of the papers, I suppose the public mind is settling down in the belief that the mysterious sickness at the National Hotel, in Washington, resulted from an attempt to poison Mr Buchanan. This is horrible. What diabolical depravity it indicates! Who was the guilty person, or who were the guilty persons that attempted the murder, will probably not be known till the day when the secrets of all hearts shall be revealed. "Uneasy lies the head that wears a crown," and Presidents pay well for their honors.

EXCITEMENT on the baptismal question is said to be greater in Hopkinsville now than for the last fifteen years. It seems that Brother Sears has given offense by explaining, on several baptismal occasions, the nature of the ordinance—a thing which he had a perfect right to do. The Episcopal 'clergyman' (Mr. Curtis) has been advocating the feeble cause of infant baptism. He is perfectly justifiable if he believes the teachings of his book of Common Prayer, according to which the infant in baptism is "made a child of God, a member of Christ, and an inheritor of the kingdom of heaven." The man who believes this ought to preach in favor of infant baptism all the time. Mr. Hendrick, Presbyterian preacher of Clarksville, has also been preaching in Hopkinsville on baptism. Does any one know whether this is the Mr. H., who in a [illegible] Kentucky with controversy of some sort in [illegible] Hieronimo, as if J. L. Waller, referred to Jerome [illegible] If the names indicated two men instead of [illegible] he is the same Mr. H. perhaps he is now better acquainted with the biography of the fathers.

THE Southern Baptist says the Old Landmark position cannot "find any favor among liberal and consistent Baptists" I do not know exactly what the editor means by liberal Baptist. As to what he says of "consistent Baptists," the proof of his assertion would be better than the assertion by itself.

THE Tuskegee Baptist congregation Alabama, is becoming so large that it is necessary to build a larger meeting-house. Brother Henderson, one of the editors of the "South Western Baptist," is pastor. I rejoice in the success of his labors.

In a late number of the Western Recorder inquiry is made for John Smith. Well this is my closing item. Who is John Smith? Would it not be as well to inquire for a man?

J. M. P.

PEN AND SCISSORS.

—The following sonnet was pronounced by Sidney Smith to be one of the most beautiful in our language:

With silent awe I hail the sacred morn
Which slowly wakes while all the fields are still;
A soothing calm on every breeze is borne;
A graver murmur gurgles from the rill,
And echoes answer softer from the hill,
And softer sings the linnet from the thorn;
The skylark warbles in tones less shrill;
Hail, light serene, hail sacred Sabbath morn!
The rooks float silently by in airy drove;
The sun a placid yellow lustre shows;
The gales that lately sighed along the grove,
Have hushed their downy wings in sweet repose;
The hovering rack of clouds forget to move;
So smiled the day when the first morn arose.

—DISCUSSION DREADED.—A correspondent of the Knoxville Watchman mentions a Pedobaptist minister, who, a short while since, publicly exhorted his people to restrain their children from going into places of worship, where they hear views hostile to infant baptism! Rome, too, commands her followers not to attend churches in which Protestants preach the doctrines of evangelical Christianity. Is "ignorance the mother of devotion" in its Romish or Pedobaptist forms? Does truth, strong in the consciousness of its heavenly origin, dread discussion? Would such counsel be given from the American pulpit, if our arguments were indeed as "weak and unscholarly" as controversialists often feign to think them?

—The editor of the Illinois Baptist, has come out boldly and taken ground against the reception of the immersions of Pedobaptists and Campbellites, whether the subject is satisfied or not. The paper will henceforth be published at Tamaroa, Illinois, instead of Benton.

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

—TRUTH BEFORE FRIENDS.—Among the fiercest opponents of John Huss, the Reformer of Prague, was Paletz, once his intimate companion and bosom friend. Some persons sought to persuade Huss to follow the example of those who took sides with the Pope, and to join his old friend Paletz. To these entreaties Huss replied, "Paletz is my friend; and truth is my friend; both being my friends, it is most just that I honor truth in preference."

—A wealthy gentleman has engaged to sustain, at the Union Theological Seminary, N. Y. fifty young men, at $300, a year each, through a course of four years preparation for the ministry—amounting to $15,000 a year, or $60,000 for the four years.

—BEAUTY.—"We like homely women," says an exchange. "We rarely ever saw one who was not modest and unassuming, and sweet tempered.—Plain women make good wives, good mothers, cheerful homes and happy husbands; and we never see one but we thank heaven that it has kindly created women of sense as well as of beauty."

The writer, we suspect, never enters his own dwelling without thanksgiving

—A METHODIST RECESSION.—The first Methodist Episcopal church in Norway was organized in September last, about fifty persons having withdrawn from the State (Lutheran) Church for that purpose.

And what progress did they make, leaving one human society for another—exchanging the kingdom and laws of Luther for those of Wesley?

—A Presbyterian minister in this region recently took occasion to exhort his people to the duty of dedicating their children in baptism; and told them that the reason why so many persons changed their opinion on baptism was that parents did not properly indoctrinate their children and permitted them to go where they could hear opposing sentiments discussed.—He urged upon them the importance of keeping them away from such places. What do you think of such teaching from a Protestant minister and one who prates about open communion?"—E. TEN.

VERITAS.

—REVISION.—The London Daily News presents to the opponents of revision the following dilemma: "Either the corrections needed in the present English version of the Scriptures are serious, or they are trifling. The deepest and devoutest scholars insist most earnestly on the seriousness of the corrections required. It is alleged on the other hand that they are very few and very trifling. If the errors are serious, who will dare to plead for their continuance? If few and trifling, where is the danger of correcting them?"

—We would also recommend to our ministers and brethren, the Southern Review published at Nashville, on account of its firm and unflinching advocacy of Baptist sentiments.—Liberty Association Alabama.

OUR SISTER.

She hath caught the fair splendor,
She hath heard the low, tender,
Melodious warble at Heaven's high gate,
And she says—"I am weary!
The night-time is dreary—
Dear Savior, that lov'st me, I know thou dost wait
By the River of Life, by the beautiful gate!"

Her babe on her bosom,
(O, pale little blossom!)
We folded her hands in a solemn repose;
Then fell we a-weeping
For her visionless sleeping,
As the long heavy night-watches drew to a close;
And we left her with death in lovely repose.

—SNEER AT BAPTISTS.—The Rev. Samuel Hanson Cox, D. D., writing on behalf of "Christian Union," in the New York Evangelist, speaks of our denomination as "immersers whose water-cure establishments make hydropathy and packing the only way to the communion table."

Is not this language admirably well calculated to promote union? And yet those New York Baptist ministers would invite this same D. D. from the platform into their pulpits to preach for them while his tongue was still reeking with the above profane gibe at the ordinance of God's house!!

—FALSE CHARITY EXPOSED.—"But am I therefore to keep silence, and not to warn them of the danger of their schism? Has that sin ceased to be possible, or has it lost its deadly quality? Has charity changed its character, and come now to be properly applied to opinions—and not, as of old, to persons, and a spurious, and insidious liberality of sentiment, make all classes of opinion, equally safe, in the salvation of an immortal soul?

My dear brother, through what strange optics do our prejudices and prepossessions cause us to look.—Is the declaration of the truth—the pressing our principles on the authority of Scripture and reason—a hostile and militant attitude? Is the denunciation of error publicly made, and arrogant assumption of superiority over others? Is the refusing to acknowledge a self-constituted ministry in the church to be considered as casting contempt, in the faulty sense of that word, upon such a ministry and their ordinances? Then were St. Paul and the other apostles the most contentious, arrogant and contemptuous men in the world—the most hostile to heavenly affections that ever lived.—Bishop Ravenscroft.

—He who does not provide for his own house, said St. Paul, "Is worse than an infidel:—Dean. Swift, in a comment upon these words, remarked 'that he who provides only for his own house, is just equal with an infidel.'"

—The Christian Intelligencer (Campbellite paper) [illegible] out and excuses Mr. Campbell's false assertions [illegible] late, upon the ground of an extremely bad [illegible] memory, and Mr. Campbell accepts the [illegible] apology!

—IMMERSION [illegible] Olshausen, in his comment on John iii: 22, says: "[illegible] also was baptizing in the neighborhood, because [illegible] water there being deep, afforded convenience for immersion."

—THE MYSTICAL EFFECTS [illegible] THE DRYING UP.—A Jesuit [illegible] work, under the sanction in France has published [illegible] which he says that in [illegible] of the Archbishop of Lyons, [illegible] the small towns of France a majority [illegible] that in the large [illegible] entirely strangers to the sacrament; [illegible] in the greater towns less than one third attend [illegible] cities not more than five in a hundred.

—Within the last three months the Papal Government has lost more than a third of its Swiss [illegible] and is daily losing more, their time of service having expired, and the men not wishing to renew their engagement

—The new statue of the Immaculate Conception, in the Piazza di Spagna, at Rome, is so little liked and venerated by the Romans, that a guard of soldiers is placed round it night and day for protection.

—A "tough" subscriber to a country paper was struck from its mail list, because he wouldn't pay up. The delinquent's wife insisted wrathfully the [illegible] it was newspaper law—that the [illegible] printer was bound to send the paper until all [illegible] were paid!"

We have a few subscribers who are acting upon the above construction of the law. See delinquents list in another column.

—DENOMINATIONAL JOURNALS.—An exchange says, "It is well known that the Methodist papers have a circulation much larger than any other religious [illegible] "It [illegible] owe their success in a large measure to [illegible] als. They [illegible] wherever a Methodist preacher goes, he [illegible] the fact that [illegible] one of the numerous families of labors to introduce Methodist papers belong to the preachers. "Advocates." Methodist preachers press the circulation, and therefore [illegible] belong to both preachers and people. Baptist papers belong to [illegible] and people help them forward.[illegible]

—Who wrote the following [illegible] epitaph for an infant? It speaks to the heart:

Beneath this stone, in sweet repose,
Is laid a mother's dearest pride;
A flower that scarce had waked to life,
And light and beauty, ere it died.

God in his wisdom has recalled
The precious boon his love had given;
And though the casket moulders here,
The gem is sparkling now in heaven.

THE TENNESSEE BAPTIST.

SATURDAY, MAY, 2, 1857.

Special Contributors.

Eld. W. [illegible] Bone, Columbus, Mississippi.
" J. M. Pendleton, Union University, Tenn.
" J. M. Hart, McLemoresville, Tenn.
" T. W. Tobey, Tarryville, North Carolina.
" J. F. Smith, Bowling Green, Kentucky.
" L. P. Thompson, Greensburg, Louisiana.
" B. King, California.

Foreign Correspondents.

Elder G. [illegible] Graham, [illegible] land.
" J. H. Cason, } Central Africa.
" W. H. Clark, }
" Gaillard and Crawford, China.

☞ Those wishing the Little Iron Wheel will please notice that the price is twenty-five cents, not twenty. Before the work was published, we announced it at twenty cents, but the book is much larger than we expected, and cannot be sold under twenty-five cents.

A Challenge to the Discussion of a New Proposition.—A writer in the Biblical (N. C.) Recorder, offers the editor of the North Carolina paper the following:

"*The Methodist Discipline does authorize Baptists to partake of their communion.* Mr. Heflin to affirm—myself to deny. Each of us to have equal space in the paper. Mr. H. will please answer in his paper, and if our proposition is accepted, we will write over our proper name." Watcher.

We will offer the same to Mr. McFerrin, or any Methodist editor in the union. See "Great Iron Wheel," Letter on Communion.

Indian Mission.

Brother Holman, Correspondent Secretary of the Domestic Board, in a private letter, writes, "We need at once two strong and well educated men in the Creek, Cherokee and Choctaw nations. We have just received a petition from five native Choctaw preachers for such men for them." Who will go? Where are the men? Can they be found? If not, surely the churches ought to pray most devoutly that the Lord of the harvest would send forth laborers into his harvest. J. M. P.

Should Children Come to Communion?—What is called infant communion, that is the receiving of children to the communion of the Church, as the result of that membership of the church which is recognized in their baptism, is too obviously absurd to be made the subject of any question here. Regenerate character is a requisite qualification for communion in the old or young. Until the evidences of regeneration appear, there is no warrant for bringing any one to participate in such a transaction, which involves an exercise of faith discerning the Lord's body.—*Puritan Recorder.*

For the very same reasons no child should be admitted to baptism. Regeneration is as inseparable a requisite qualification for baptism as for communion.

Infant communion is as old as infant baptism, and the scriptural and traditional authority for one is equal and only equal to the other.

For the Tennessee Baptist.

Familiar Words from the Indians.

Since my communication last week, I have traveled one hundred miles; preached twice, and baptized five. My meeting was in the vicinity of Creek Agency, where we had the discussion on baptism, and one of the converts that I baptized was a Pedobaptist. B. Marshall, Esq., former delegate to Washington, came forward for prayer, with many others. N. B. Hawkins, the best educated Indian in the nation, had been baptized during my absence. He has formerly been employed by the Presbyterians to translate. Truth is mighty.

H. F. B.

Micco, Creek Nation, April 1, 1857.

Remarks.—Who will not approve of that discussion when they read this? Who will not aid in the Library? Are there not thirteen brethren who will give two dollars each to send one copy of Wall and thirteen copies of Carson on Baptism? Or one hundred yet who will give one dollar? This is the last call.

A College Endowed.

The Trustees of Bacon College Harrodsburg Kentucky have recently sent out an Agent to raise an Endowment Fund. His success has been remarkable, within *a hundred and fifty days* he secured *a hundred and fifty thousand dollars*—a thousand dollars a day! "Honor to whom honor is due" is a scriptural maxim. It redounds greatly to the credit of the Reformers, alias Campbellites that they have done this thing. It shows a high appreciation of the educational interests of the country. [illegible] few weeks since I referred to liberal Presbyterian donations to the cause of education. Now while Presbyterians and Reformers are endowing their Colleges what are Baptists doing? Comparatively little, I fear. It asked what they ought to do, I can tell. They ought to do far more for the cause of education than Presbyterians and Reformers together. They are far more numerous. A [illegible] larger portion of the population of the country is under Baptist influence, and therefore, Baptists should do more in providing educational facilities for the people.

And here I must say a word for Union University. It is greatly in need of funds, I am mortified to say that its Chapel is without seats and unplastered. Its library is less valuable than some private Libraries I know of. The brethren at Murfreesboro have done well—they have been liberal—but [illegible] is impossible for them, without assistance from abroad, to sustain the University. The Baptists in Tennessee are worth millions of dollars more than they were five years ago. Why then can they not [illegible] their University? Why can they not furnish it with a Library worthy of the age! Some perhaps will say (for unkind things have been said) that the connection of the writer of these lines with the University is in the way of its endowment. I will not dwell on the fact that I have been but a short time connected with the Institution, and that is was not endowed before I became a member of its Faculty. But I will say that if the brethren in the State think my position injurious to the interests of the University I will certainly yield it to whomsoever they may prefer. Strong as is my attachment to the Faculty—profound and affectionate as is my interest in the Theological class—I would not hesitate to sunder any tie the severance of which is essential to the prosperity of the University. Brethren need not trouble themselves about me. They need not ask what will become of me! God, I doubt not, will take care of me and allow me to labor somewhere in his vineyard. But enough of these personal matters. Let Baptists show their love for their University by placing it [illegible] which cannot be shaken.

J. M. P.

[illegible] to Baptist Churches in Maryland and Virginia.—There are several promising young [illegible] from the South, pursuing their Theological [illegible] at Rochester, New York, who will be [illegible] to supply churches in Maryland or Virginia, during the present summer, and thereby do good [illegible] the [illegible] add something to their limited means of support. Address,

J. B. Hawthorne.

Will the True Union and Religious Herald copy [illegible] times and oblige those young ministers?

"Old School" Baptists.

Wanted.—A Minute of every Association for 1856, in the South.

Wanted.—The name and post office address of every "Old School" Baptist preacher in the South. Every brother furnishing us a minute or a list of preacher's names and post offices, shall receive a copy of the new Southern Baptist Register for 1857.

GENERAL ITEMS.

—The Southern papers announce the death of Professor Tuomey, at Tuscaloosa, Ala. He was an eminent Geologist and Naturalist.

—There are no less than fourteen men confined in the jail at Louisville, Kentucky, charged with murder.

—A double murder was recently perpetrated in Kosciusko, Mississippi. Garland Goff, aged fifty-five, had married a young lady much against her brother's will. He, to be revenged, mixed poison with their food, and both died.

—Seven men were stabbed in the various affrays that occurred in New Orleans on the 20th ult. Two men were killed.

—The sum of $150,000 has been subscribed for the permanent endowment of Bacon College, at Harrodsburg, Ky.

—A lady named Ann Eliza Tyler died suddenly in Richmond, Va., from the bite of a spider. She was bitten on the right cheek the night before, and died the following evening from the effects.

—A destructive fire broke out at Atlanta, Ga., on the 5th, destroying the Johnson House, and several stores. A number of persons were seriously injured. The fire has caused great distress to many of the families burnt out. The loss is estimated at $100,000.

—A fire at Monroe, Ga., on the 7th, destroyed all the business part of the town. The loss is about $50,000.

—**The Expected Comet Seen.**—The New York Herald states that the great comet which savans have predicted would appear during the year 1857, has been seen in that city by an eminent professor of its learned institutions, and the result of his observations will soon be given to the public. It is yet only visible with a telescope; but as it is rapidly approaching the earth, it may soon be seen with the naked eye. It is now about five degrees east of the star Andromeda, and is moving south. This comet was first seen by Prof. D. Arrest, at Leipsic, on February 22d, and on the 26th of March, at Newark, N. J., by Mr. Van Arsdale. It was also seen last Friday night at the Nathional Observatory at Washington. The comet is known as Charlse Quinte, or Charls the fifth, it being during the reign of that monarch it was first seen. A German savan has started the story that this comet will strike the earth during the month of June next, and the statements has created a great deal of discussion in scientific circles, and is very generally scouted. This comet is destined to create considerable public curiosity, and its approach to the earth will be watched with intense interest.

—**The Comet and the Weather.**—There can be no question but that the perturbed state of the weather, which has for weeks set at naught meteorological calculations, is produced, if not directly at any rate indirectly, by the huge comet which is now whizzing through space directly toward our small planet. Similar changes of the climate have been observed before, during the passage of comets near the earth. The comet of 1856 is said to have brought with it a dense fog, which lasted for twenty one days; that of 1826 was accompanied by heavy rains and consequent inundations, and every one must remember the unusually cold and severe weather prevalent at the time of the appearance of the brilliant comet of March 1843. The comet now approaching the earth is that of Charles V, which first appeared in perehelion, in 1264. It may be seen in a clear evening near B Sagittari, and is evidently nearing the earth in great rapidity. Its passage across our orbit, or its possible collision, may produce very important and extraordinary geographical changes. There can be no doubt that its meteorological effects are already becoming evident.—*Journal.*

—**Large Salary.**—The Rev. E. H. Chapman, a talented Universalist preacher, who now receives a salary of five thousand dollars from his congregation in Broadway, is said to have been invited to take charge of a congregation in Chicago, Illinois, at a salary of ten thousand dollars.

—**Another Perversion of a Member of the Scotch Aristocracy.**—The Duchess of Athole has been received into the Roman Catholic Church within the last few days by the Very Rev. Dr. Manning There are now four Scotch Duchesses members of the Roman Catholic faith—those of Hamilton, Buccleuch, Athole, and the Dowager Duchess of Argyle.

—"I have no faith in Quack Medicines." Nor have we, friendly reader, but that friend of the sick man, the world renowned Davis' Pain Killer, will never fail to releive pain if applied according to directions, faith or no faith.

—J. A. Gilligan, a young Irishman, arrived in New York three years ago, with $13,000, given to him by his father. A day or two since he drowned himself, and 75 cents of his last dollar were found on his person. The rest had been dissipated.

—Mr. Sylvester Lind, who has given $100,000 to the N. S. Presbyterian University at Chicago, is a Scotchman, who came to Chicago nineteen years ago, with only two sovereigns in his pocket. He is an elder in the third Presbyterian Church.

—In the railroad accident at Alliance, Ohio, Jacob Rudy, a German, the flag man of the station, seeing the train approaching with the speed of lightning, and the danger of the crowd upon the platform, and of those in the train which was leaving: rushed with his lantern and his signal waving, up the track, directly fronting the locomotive, and it struck him and tore him limb from limb. In the agony of his fear for others he forgot himself.

—**Sugar-canes.**—The Commissioner of Patents is now sending to the State Agricultural Societies a parcel of Chinese sugar cane seed, raised under the direct supervision of the Patent Office, sufficient to plant sixteen acres, with a view of extending the culture of this plant. It has, since its introduction into this country, proved itself well adapted to our geographical range of [illegible] corn. It is of easy culture, being similar to that of maize or broom corn, but will prosper in a much poorer soil. A correspondent, writing to the Commissioner, speaks of the extraordinary richness and delicious flavor of the milk of cows which had been fed on that description of food.

Seed will be sent from Benj. Weller's seed store, in this city, by mail, at 1,50 per bag.

—There are 551 rice plantations in Georgia, North and South Carolina, each raising 20,000 pounds and over. There are 16,745 tobacco estates of 3,000 pounds each) and over, in Kentucky, Tennessee and Virginia. There are 1726 in Maryland.

—Fremont received 291 votes in Virginia, and 281 in Maryland.

—The official vote of Texas is 44,001, of which the Democratic candidate for President received 29,757, and the American 15,244.

—**Fashionable Dress.**—N. P. Willis, speaking of the decollete style of dress in vogue in public circles in New York, generalize the class as "the fifth avenudity."

—**Startling Phenomenon.**—The Squatter Sovereign, of Atchison, Kentucky, says: "Mr. John Parker and son were attending some fish lines on the river about three miles above here, when they were surprised by a continuous, unusual roaring towards the middle of the stream; the night was without wind. Owing to the darkness, no effort was made to ascertain the cause of this strange noise, until daylight, when it was seen that a whirlpool of large extent was in active operation some two hundred yards from the Missouri shore, which still continues in operation, drawing in a great body of water; so much, indeed, that the volume of the river below is sensibly lessened Driftwood, and large floating logs go in and disappear totally. Many hundreds went up yesterday to see the strange sight. Unless this immense chasm soon fills up with water, the effect upon navigation will be calamitious indeed, for it would seem that the bottom of the river has really fallen out."

—**The Sound of the Church Going Bell.**—A letter from Widden, Turkey, of August 27th, says: "we have this morning heard a sound which the people of Bulgana have not heard for ages, the sound of a bell calling the Christians to church, to thank God that the Sultan has been pleased to restore to us our liberty of worship. Widden is the first Bulgarian town that has received a bell.

—**The Lords Prayer.**—How many millions and millions of times has that prayer been preferred by Christians of all denominations! So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition in it has been answered—till the kingdom of God shall come, and his will be done on earth as it is in heaven.—*Montgomery.*

—The Queen of Great Britain has granted a full and unconditional pardon to all persons now under conviction for political offenses, excepting those who broke their parole and fled from the sentence of the law. This restores a number of the Irish and Chartist "patriots" (who had before received only the boon of life and liberty) to all their original civil and political privileges.

—**Methodist Backsliding.**—The Southern Churchman quotes a writer in the Christian Advocate and Journal, as saying: "To such a pitch has this reached, in many of our charges, and especially in towns and villages where the population is of a staid character, that many of our devoted members are unwilling to have a protracted meeting started by the pastor. They say it will eventuate only in bringing into the Church a company of vacillators who have been in again and again."

—**Pedobaptism Declining.**—Ritual baptism of infants, which is falling into silent or avowed disuse on the part of thousands of members of churches in this country, that still retain the article, is alleged by a correspondent of the Independent to be meeting with not only neglect, but increasing opposition, in the free churches of France, both among the ministry and laity. In the South, a regular controversy has sprung upon the subject: half a dozen pamphlets out, and a "big volume" coming. The anti-popish idea of experimental religion and a personal and spontaneous profession, as conditions of receiving the sacraments, has, according to this correspondent, beguiled many Protestants into the certainly cognate notion that infants are not proper subjects for baptism.

From the Southern Baptist Review.

NOTICES OF NEW PUBLICATIONS

Notes on the New Testament, Practical and Explanatory. By Adiel Sherwood, D. D. New York: Sheldon, Blakeman & Co., No 115, Nassau st. 1856.

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

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

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

Another feature in this work—It is dedicated "To the Churches and ministry of the Southern and Western States"! The author has freely commented upon those passages of Scripture relating to servants—and commented, generally, with singular force and justness. This kills the work with the churches of our faith north of the "Line." The author knew that it would, but he chose rather to be true to the teachings of God's Word than to attempt to get up a "national" work, by being unfaithful to the truth, to principle, and to the Churches of Christ in the South and South-West. He feels that, whether the work stands or falls, whether it relieves him of the liabilities he has incurred in its publication or not, he has relieved his own conscience, has made an honest effort in the right direction at least. This fact certainly invests this commentary with a peculiar interest to Southern Christians.

1. The author is true to Baptist doctrines throughout the entire work, usually answering the comments and constructions of Pedobaptist commentators to sustain sprinkling and the infant rite, with a striking conclusiveness.

2. The author, like all his fellow commentators, is a *practical Revisionist.* He revises freely and felicitously—and sometimes charges King James' translators with wickedly perverting the sacred scriptures, and yet brother S. is not a professed friend of the revision enterprise!

3. But the striking feature of these Notes are the author's comments upon Paul's letter to Philemon, and instruction to Timothy respecting the relative duties of master and servants, and to christian slaves themselves, in 1 Cor 7. To these we call attention:

"Cor. 7: 20, 21. *A servant? care not for it.* Grace knows no distinctions between bond and free. If, however, one's *calling* be truly sinful, he is an exception to the general rule; a slave too, if called in bondage, may seek his freedom if offered in favorable circumstances; though his bondage should not trouble and torment him: *care not for it;* earth's bondage will soon be over. Paul would not advise the slaves to rise, though Athens contained 400,000 slaves and 20,000 free men. How easily they might have overpowered the minority!"

We understand the apostle to advise the converted slave to abide in the condition wherein he was called by the grace of God In the original it reads, "*alla kai ei,*" but *even if* thou mayest be free, "*use it* rather," i. e., prefer rather the *condition* (this is what *it* manifestly relates to) in which you were called. So the Syriac reads, and so Crysostom, that eminent Greek father only a few centuries after the apostles, construed it.

Again, in his Notes on Ephesians, 6: 5–8:

"6, 7. *Not with eye-service:* deceitful, hypocritical—industrious in sight, indolent when an *alibi.* The Greek word means *eye* and *servant* or servitude; that kind which labors only when watched by men whom their study was to please and satisfy. *Servants of Christ:* honestly and faithfully as Christ's servants act; *will of God* in a civil point of view; *from the heart:* yielding service as required by the Governor of the Universe in a cheerful manner.

"*Good will.* Not looking to man whose servants ye are, but to Christ, who will furnish the reward. Service should be rendered, not by constraint, not by threatening and chastisement, but cheerfully.

"8. *Bond or free.* The Lord will reward every *good thing* performed with proper motives, whether by slave or free man. 1 Cor 7: 2; Gal. 3: 8. If in this world he receive no compensation from men; for all his good actions Christ will reward him in the day of judgment.

"Though Paul gives directions to both masters and servants in several Epistles, he does not *denounce, anathematize,* nor *condemn* slave-holders: his language and spirit differ widely from the exhibitions of some religious teachers of the present day.

"9. *Same things unto them* Discharge your duties to servants as conscientiously as they are required to do it to you. Be controlled by the same regard to God inculcated on servants. *Same things* do not imply that masters are to do the servile works enjoined on servants; but exhibit the integrity, sincerity, and benevolence which they are exhorted to practice Christians are brethren, and thus Christian masters ought to show equal, yea, greater kindness to Christian servants than the Hebrews formerly did to theirs. See Ros. *Forbearing,* cease, intermit, pause, abstain from, *threatening* threatened chastisement or cruel treatment: mitigate, diminish threatening. *Master in heaven,* who sees all your actions, knows all your motives and feelings, your spirit and temper. He will judge and punish with impartiality, and with greater strictness than you have exercised towards your servants. *Respect of persons:* he does not respect the person, the face, the appearance: he looks on the heart and makes no distinction except such as heart and life indicate. Your treatment to your servant will come up for reckoning on the great day. The moral responsibility of masters is immense; beside the usual privilege of public worship, slaves ought to be instructed in the family, and no good man can free his conscience without such instruction."

He is still more full in his Notes upon 1 Tim. 6 1–6:

"1. Servants (*douloi*) *under the yoke:* zugon (ζυγον) is the state of servitude. 'Civil rights are never abolished by any communications of God's Spirit. 'The Christian religion neither alters men's rank in life nor abolishes any right given by the law of nature, or of the land where they live'—*Drs. Clarke* and *McK.* Bloom thinks the Judaizers agreed that as no Jew was to be a slave for life, so ought no Christian to be; releasing from *civil duties* under pretence of *religious rights,* to the great scandal of the Gospel. 'Own masters to whom they belong, who have a property in them, whose money or goods they are.—*Dr. Gill.* 'Under the yoke of slavery they should quietly attend to the duties of their lowly station'—*Scott.* If they did not account them worthy of honor the name of God would be blasphemed among the heathen.—Eph 6: 5–8.

"2. *Believing masters.* Christian, religious, *masters, despotes,* despots. *Not despise them:* treat disrespectfully, 'fancying that they are their equals because they are their brethren in Christ; but though equal as to religious privileges, slaves are inferior to their masters in station."—*McK. Do them service:* serve more diligently, because they are faithful and beloved, partakers of the benefit of their service; i. e., the servants should feel that their earnings go to religious masters, faithful and beloved; and this would be a stimulus to industry. 'Who enjoy the benefit of their service are beloved brethren.'—*Blome.* Both Schleus. and Ros. think the benefit is for the slave: their masters, 'eos rakitunt, pascunt, ab injuriis defendunt.' Dr. Gill makes the servants partakers of the benefit, meaning 'the grace of God:' hence should serve their masters most cheerfully. *Teach and exhort:* insist upon these wholesome truths in a land where slavery is tolerated.

"*Teach otherwise:* differently from what Paul had taught in regard to the duties of servants to their masters, as did the false teachers. 'Religious levelers preached that the converted servant had as much right to the master's service as the master to his.'—*Dr. Clarke;* 'and,' and he continues, 'such have been in vogue long since the days of Timothy.' *Wholesome, words, &c., according to godliness:* beneficial, healing to the soul, inculcating piety and godliness; for Paul's teachings must be as words of Jesus. The phrase *teach otherwise* is *heterodidaskalei,* he teaches heterodoxy or heterodox doctrines, as opposed to orthodoxy.

"What is heterodoxy or improper teaching? That which is contrary to Paul's, in the first two verses; instructions which destroy the distinction between masters and servants, and produce insubordination. This is opposed "to godliness," and the teacher of such heterodoxy is *proud* and ignorant.

"4. *Proud, knowing, nothing;* 'distempered, brain-sick'—being mad.' Doddridge says: 'He raves.' Persons addicted to any frivolous pursuit, or who follow any groundless opinion, are said to be *sick,* having a morbid fondness for *one idea.* 'Questions about slavery, and the continuation of the Mosaic law are what sickened the Judaizers.' Titus 3: 9; 2 Tim. 2: 14–23, and 1 Tim. 1–4, as parallel passages for *questions and strifes of words:* the Greek is *logomachias,* logomichies, contentions about words, from *logos,* word, and *machomai,* I fight, I contend, quarrel, dispute. *Doting:* very fond of, to play the fool, to be out of his wits or beside himself, to be sick in mind: dotard, dotage, dote, to love excessively or foolishly, when the mind is impaired by age. *Envy, strife,* that is, the folly and imprudence of such a man, engender the evil passions, excite our base propensities, *evil speaking* or blasphemies, *evil surmisings* or unjust suspicions.

"5. *Perverse disputings:* with insane or raging vehemence. *Men of corrupt minds,* depraved men, whose minds are imbued with error; the participle agrees with the word *men, corrupt men,* while *mind* is singular. *Destitute of the truth,* of a knowledge of evangelical truth, being, as Dr. Gill says, 'carnal, sensual.' *Supposing that gain is godliness,* or that godliness is gain or subservient to gain. Simon Magus was of this class: religion is mere worldly profit; who reckon gain to be religion; who wished in teaching to acquire something and provide for their own support. In regard to the *truth* Ros. says, which, hidden by the darkness of Jewish fables, does not disclose its own excellency. *Withdraw,* have no religious fellowship with such people.—*Dr. Clarke.* This clause is wanting in some MSS., but is explained by the Greek expositors, which shows it as very ancient.

"The picture of this class of contentious men is now before us of these heterodox teachers; these heady, brain-sick, morbid, truth-hating, error loving men: did the originals all die, when the Judaizers of Paul's day ceased to prate against the truth? or do they live in their descendants? Is there not a class in these United States that teach, in regard to masters and servants, the very opposite of Paul? Timothy was directed to inculcate the sentiments contained in the first two verses; but do not men of our day *teach otherwise* in every respect, and secure to themselves most honestly the unenviable notoriety of engendering *strife* and contention, both religiously and politically? Are there not presses, professedly religious, that derive most of their support by exciting and nourishing the vile passions and hypocritical practices here condemned? Do they not make *gain* out of their professions of *godliness,* and lead thousands to *speak evil* and *surmise evil* in regard to an institution upon which Paul does not cast a shadow of a censure?"

Again, Titus 2: 9; 10:

"9. *Exhort servants—own masters:* 1 Tim. 6: 1, &c.; Eph. 7: 5–7; Col. 3: 22–24. *Exhort:* which is supplied by the translators, from 6th verse, is plainly to be understood. 'Slaves and the property of their masters.'—*Dr. Clarke.* 'To please them well in all things:' 'endeavor to do this in all things'—not answering again'—'not contradicting or gainsaying—no part of a servant's duty.'—*Ibid.*

"10 Not purloining. Stealing, taking what is not their own: 'not secretly stealing a part of a thing—used of Ananias, Acts 5: 3.'—*McK:* 'Embezzling, keeping back part of the price of any commodity sold; neither giving away, privately selling or wasting the master's goods.'—*Dr. Clark. Adorn:* commend, *the doctrine of God our Saviour,* the Christian religion. 1 Tim. 1: 1, 2."

The author's reflections upon Philemon we give in *extenso,* from which his positions can be fully understood. Every scholar is aware that this whole controversy turns upon *Doulos*—does it mean a *slave* or a *hired servant?* This will be the rock on which we fear the Bible Union will split. It will seek to make a "national" work, and one approved in England as well as America. But this they cannot accomplish if they translate doulos correctly, and if they do not they will violate their own professed principles!

Schrevelius (our edition, 1805) gives but one signification—servus, i. e., a slave.

Hedericus (edition 1825) only one—servus, i. e., a slave.

Liddell & Scott, highest standard authority—a slave, bondman—strictly one born so.

Robinson's Greek and English Lexicon of the New Testament—"doulos, a bondman, slave, servant, by birth; differing from andrapodon, one enslaved in war; differing also from diakonos, In a family the doulos was one bound to serve, a slave as was the property of his master, 'a living possession,' as Aristotle calls him. According to the same writer, a complete household constituted of slaves and freemen. The doulos, therefore, was a hired servant; the latter being called misthios.

Robinson also quotes 1 Cor. 7: 21; Gal. 3: 38, Col. 3: 11; Rev. 6: 15; Eph. 6: 5; as passages in which doulos occurs, having the signification of slave, one born so, or involuntary servitude.

Whether the Bible Union will be faithful in respect to this word, a few months will reveal. We give the annotations of Eld. Sherwood upon Paul's letter to Philemon, commending the work to the favorable regard of all our readers. In a future notice we may point out some defects, with a view to aid in the perfection of the work:

"REFLECTIONS.

"1. If Christianity does not change civil relations; if no instance of manumission of servants by Christians, because it was unlawful to retain them, can be produced from the New Testament; then to blame or despise Christians of the present day for holding slaves, is to be wiser than Paul and the Christians of apostolic times.

"2. If holding slaves be not condemned in the Bible, where the relation of master and slave is so frequently discussed, then we may own slaves without sinfulness.

"3. If Paul's treatment of Onesimus be a suitable pattern for Christians, in regard to fugitives, then the conduct of abolitionists is unchristian, and highly improper.

"4. If Paul, guided by inspiration, called Philemon a slaveholder, "dearly beloved brother," expressing for him the strongest Christian fellowship; then the denunciations of abolitionists are contrary to the spirit which indited the Bible.

"In the present state of feverish excitement on this vexed question, engendered by men seeking for notoriety and political power, the author does not hope to escape severe censure and denunciation, if his book should fall into the hands of the agitators. Prof. Stuart, of Andover, published a pamphlet, entitled "Conscience and the Constitution." He was the object of the bitterest railing and villifying for months; he was held up by the religious press to obloquy and contempt and the most vulgar and insulting letters were sent to his post office. And for what was all this? because he had become the advocate of slavery, and pleaded for its existence? No: he repudiates all friendship for the institution, yet states fearlessly what the Bible says on the subject: and if believers in the Bible, we must take these instructions as our guide.

"The author has not deemed it necessary nor a duty to advocate the cause of slavery: he tried to interpret the Scriptures impartially, taking generally for his guide those commentators the least likely to be swayed by fear or favor, most of whom were scholars of Great Britain. He dares not, as many do, condemn the institution, because it is old-fashioned or unpopular. The Bible teachings on this subject must be adopted, if we are Christians, how much soever they may be exploded by the "progressives" in this age of theological science A learned divine in New York, it is said, does not, in performing the marriage ceremony, feel willing to use the word "obey" Why? "The apostle lived in an imperfect state of society, and in the present age of light and refinement we should not insist on the command of the apostle"!

"Has it come to this? If apostolic directions were issued in a dark and murky age, and hence not to be heeded in this period of light and refinement, we should not be surprised to hear the bitterest denunciations against slave-holders: nor that the rejection of some doctrines should, as it has already in several instances, drive the rejectors into atheism.

"But why not subtract from Bible teachings other instructions, odious to the taste of this refined age? If obedience in regard to marriage is so trival a matter as to be jostled aside by a single doctor, we might expect obedience to magistrates and rulers would share a similar fate Obedience to some of the laws of Congress have been denounced in public meetings and discourses on the Sabbath, and the design of the national legislature completely thwarted. Let us read for our instruction and warning, Rev 22: 19.

"It has been asserted that the Saviour forbore to condemn slavery, because it would have excited civil commotion, and brought down the weight of the government against his religion then in its infancy: that it would have been an unpopular course, and ruinous to the cause He came to establish. But the insinuation is impious, that he shunned to denounce a sin, because it would be unpopular, or lead to evil consequences. He was not swayed by such motives. He condemned divorce and adultery in the severest terms, shutting out of the kingdom all guilty of those crimes. But is the passion to divorce an odious wife, and to indulge the lustful propensities of the heart less powerful, more easily controlled, than that of holding slaves in bondage? Love of wealth is made subservient to the base passion of lust: man will sacrifice the former to gratify the latter. Hence the Lord did not forbear to condemn slavery, because it would have aroused passions so base as to annihilate his religion."

Correspondents' List.

Brother L. Pope sends $11—$5 for the Indian Library.

Mrs S. E. Miller sends $6; periodicals sent as requested.

A letter from Buck-Horn, Ala., containing $2. Is it from R. W. Pitts? if so, he pays to Nov. 11, '58.

Mary Kelley sends $3—90 cents of which is for Indian Library. Spurgeon, 2d vol., was sent a few days ago.

A book for A. J. Brandon, Prosperity, Tenn., was returned to this office. Is this his Post Office? if not, where is it?

William W Leeneur sends $10. Credited and books sent.

Brother J. W. Searcy, Camden, Mo., is informed that his paper still goes to him—paid to January 1, '57.

D. Taylor, Barnett C. H., sends $7 10 for books, etc. We sent two Theodosia, with other books.

Geo. F Gray—letter received. Sent paper to C Q L. only.

Will brother Gwaltney give us the Post Office at which he received his paper, and we will give him due credit.

B Dodson—$4 received for Review.

Will Dr A. B Pant give us J. Hattleberry's Post Office in Pickens county. C. S. A.'s paper has been going to Quitman.

Will brother J. Trout inform us at what office he received the Review in the name of Martin & Trout.

Rev J. D. Johnson is informed that his books were sent.

Eld. Hatchett sends $5. He is informed that his periodicals are regularly mailed.

ACKNOWLEDGMENT OF PAYMENTS.

Nelson Gilbert paid to March 20, 1861.

C H Caple paid to Nov. 14, 1858.

Eld W Halsbott paid to June 20, 1860.

W H Scruggs paid to September 8, 1860.

The following subscribers have paid to the dates annexed in their names in 1857: Eld Fletch[illegible] to Feb 22; E Smith to Sept 1; W Harris to Nov 21; J B Slack to June 8, Wm M Robertson to Oct 1; Rev. H. E Cassady to may 18, Mrs B Jones in full; T P Savage to June 14; C H Rhodes to Sept 28; C R Dillon to Feb 26; Burrell Spears to June 10; S B Rethewan to June 21; H McKnight to Sept 8, Jer. Covey, W Young and H S Callaway paid in full; Mrs H Clifton to Dec 15; E F Dixon to July 21; J H Sullivan to Sept 1; J. J Sawyer to Dec [illegible]; D P Mullins in full; H G Barwood to Oct 20, J Emison to Dec 1; O Tice to July 1; W E Quinn to Nov 4.

The following subscribers have paid to the dates annexed to their names in 1858: D Taylor to July 18; E Bentley to march 1; J E McKinney to may 10; J Sandford to Nov 4; Jordan Powell to Jan 31; D Lunsford to Feb 8; W F Hollowell to April 18; John Pytes to March 2; W Nelson to Dec 4, G L English to Oct 8; J A Sanders to Sept 6; Col C Pask to January 2; D McCroskey to February 13; E F Goodwin to Jan 1; Geo. Hazlewood and Susan D Prentor to march 1; H A Carpenter to April 18; M P Ham to Feb 24, T J Settle and E D Garrison to may 1; Mrs S Struk to April 8; A Johnson to April 6; E Sparks, Thos McAdams, J J Wilkerson, J H Williams and D Applewhite to may 2; J S Holmes, J R Ray, M D, E Smith, 2 copies, R Bradley, H Thompson, W J Peters, P D Maroney, Jno D Evans, J C Crigler, M A Derick to April 25; Nancy D Bowker, D Brown, W Bayne, A G Brwin, Pleming Mize, John Weaver, Wm W Leeneur—is this a new subscriber? Samuel Bingham, C H Rosarineer, D S Bumy, Wm Thornton, W Bass, Jno Foster, Charles Q Loeis, W B Trawick, Sarah Hall, Mrs H Davis and Tyler Logan to May 8; W B Owens Feb 7, Wm B Johnson Dec 8, Jesse Payne to Jan 17; H W Middleton to Jan 18; T B Middleton to march 22, L Pope to May 14; J C Robertson to Jan 1; W H Jones to June 27; John Lott to march 22, W Mullins to Aug 28; John Brownlee to April 1; L H Heard to march 25; W J Taylor to January 8, W Miller to May 10; Amanda J Miller to date—discontinued; Eld W H Head to July 8; Mrs H Romey to date and discontinued; Jno B Robinson to march 28, A J Storr to Jan 1; Jesse Davis to June 4, James Stuart to may 30; B J Payne and B A Arnett to may 1; S L Goolwin, for E W G, to April 11, H Dillon to march 24; G H Martin to march 11; S S McDonald to July 12; M W Welborn to Dec 18; O A Jackson to may 29

The following subscribers have paid to the dates annexed to their names in 1859: Wm H Carothers to April 12; Eld E S Dailo to June 15; J Weathered to Nov 21; Wm P L Harne to Feb 25

NOTICE TO ADVERTISERS.

ADVERTISING

Has created many a new Business;
Has enlarged many an old Business;
Has revived many a dull Business;
Has rescued many a losing Business;
Has saved many a failing Business;
Has preserved many a large Business;
And ensures success in any Business.

The Tennessee Baptist has the largest weekly circulation of any paper in the South, excepting the Louisville Journal! It is, therefore, next to the best advertising medium. A few columns of select advertisements are admitted at the following rates

TERMS OF ADVERTISING.

One square, 6 lines or less,	$1 00
Each additional insertion,	75
One square one month,	3 00
Per square three months,	8 00
One column, per annum,	300 00

Subject to quarterly changes only.

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

☞ All transient advertisements to be paid for in advance.

Let those who advertise and the amount of money they can afford to expend in advertising, with their advertisement, and it will be published according to the above terms, with one insertion gratis if the amount is $10 or over two if over $20.

GRAVES, MARKS & CO

FACTS TO BE REMEMBERED.

1. The Tennessee Baptist is a Religious Family Newspaper, designed to be in point of faithfulness to Baptist principles what every Baptist paper should be, and in all respects to meet the wants of Baptists in the growing empire of the "Great West."

2. The terms are $2 00 if paid in advance. If not paid before the end of the year, $3 00

3. It is taken for granted, that a religious man is an honest man, and that, whenever a subscriber wishes his paper to be discontinued, he will pay up all dues, and give orders to that effect.

4. Papers are sent till ordered to be discontinued, unless it is found that a subscriber is too poor or too dishonest to pay.

5. The following points, which have been decided by the courts, show what are the moral and legal responsibilities of subscribers to periodicals:

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all such charges are paid.

3. If subscribers neglect or refuse to take their paper from the office to which they are directed, they are held responsible until they have settled their bill, and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

6. The United States Courts have also repeatedly decided that a Postmaster who neglects to perform his duty of giving reasonable notice, as required by the Post-Office Department, of the neglect of a person to take from the office newspapers addressed to him, renders the Postmaster liable to the publisher for the subscription price.

6. Credit is given in the paper each week, for all monies paid so that every subscriber may easily know how far he has paid

7. As every paper which is printed costs money, we expect that every subscriber will cheerfully pay, according to terms.

8. The best time to pay for your paper is, in advance; and if any one is behind, the first step towards prosperity is, to pay up honorably.

9. If any subscriber is so void of principle as to repudiate his just obligations, or to go off, leaving his subscription unpaid, and his papers uncalled for in the office, he may expect to see his name duly reported, that other editors may not be cheated by him.

☞ Refusing a paper is not a legal notice of discontinuance.—And will not hereafter be received as such by us. The reason is because in nine cases out of ten the Post-office from which the paper is returned is not placed upon the paper, and we are consequently unable to discontinue. If a paper is wished to be discontinued it is the Post-office a duty to write us and inform us of the fact as a gentleman should, and is entitled by law to frank his letter. Such letters will always be attended to.

☞ *A paper sent back to us is not a legal notice to discontinue, and the subscriber is bound for the subscription if he sends back every number for ten years.*

[Correspondence of the Tennessee Baptist.]

Atlanta, Market.

Atlanta, Ga., April 28, 1857.

Editor of the Tennessee Baptist:

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

Bacon.—Hog round,	13	Grain.—Corn, sacked,	80
Clear Sides,	17	Wheat, white,	1 50
Ribbed Sides,	17	Red,	1 40
Hams,	12a15	Rye,	1 00
Shoulders,	11a11	Oats,	60
Family Lard.—In bbls.		Feathers—Dull	
In kegs,	16½	Fruit—D'd Peaches	2 53a3 00
In tin cans,	17	Dried Apples.	$1 00a1 25
Butter—Choice,	20	Green Apples	$2 00
Common,	12a15	Stock—Cattle on foot,	7½a7¾
Flour—Bbls & sks pr 100 lb		Hogs, gross,	6a6½
Good superfine,	3 75	Hogs, nett	[illegible]
Low "	3 50	Potatoes—South Tenn and Spanish, per bus.	$2 00
Fine,	3 75	Tallow,	12a12½
Extra,	3 [illegible]		
Extra Family,	4 00		

Remarks.—Bacon is selling brisk at quotations. Lard very scarce. Flour has slightly advanced.

Respectfully, Shaw, Abbott & Co,
Wholesale Commission Merchants,
Atlanta, Georgia.

A List of Tennessee and Georgia Banks,

Which are not Bankable at Nashville, but which are bought at about the following rate of discount:

Tennessee.	
Agricultural Bank,	10 dis.
Bank of East Tennessee,	75 "
Central Bank of Tennessee,	broke.
Bank of West Tennessee,	10 dis.
Mechanics' Bank,	broke.
Georgia.	
Atlanta Bank,	5 dis.
Bank of Athens,	10 "
Bank of Columbus,	10 "
Bank of Fulton,	10 "
Bank of Middle Georgia,	10 "
Bank of Milledgeville,	broke.
Interior Bank,	5 dis.
LaGrange Bank,	10 "
Manufacturers' Bank,	10 "
Manufacturers' and Mechanics' Bank,	broke.
Merchants' Bank,	10 dis.
Planters' and Mechanics' (Dalton,)	broke
Southern Bank,	not taken.
Bank of Greenville,	20 dis.
Okochee Insurance Company,	20 dis.

TENNESSEE BAPTIST OFFICE
Nashville, May 2, 1857.

Nashville Wholesale Price Current.

[CORRECTED WEEKLY BY D. D. DICKEY.]

Candles.		Molasses.	
Mould Tallow, per lb,	12a13	Sugar House, per gal,	a75
Star,	25a27	Golden Syrup,	a100
Sperm,	40a44	Nails.	
Coffee.		Cut, per keg,	$4 25a4 50
Java, per lb,	18a18	Oils.	
Laguyra "	14	Lard, per gallon,	90a1 00
Rio "	12a12½	Linseed, "	1 25a1 30
Cotton.		Sperm, "	a2 00
Ala. & Tenn. per lb,	8a12	Tanner' "	75a1 00
Cotton Yarns.		" sup. "	75a1 25
700	10c per dozen	Paints.	
600	11c "	White lead, in oil, per keg	$2 70
500	12c "	Chrome Green, per lb,	35a40
400	13c "	Spanish Brown,	3a4
4-4 Sheeting	9½c per yard	Whiteing,	1½a1½
Osnaburg,	12a14c "	Brown,	9
Tent Cloth, (3 yds wide)	40c "	Stone Color,	10
Tent Cloth (1th wide,)	11½a12½ "	Provisions.	
Tarpaulin Cloth	6a8c "	Bacon Hams, per lb,	10½
Twilled Bagging	12½a14 "	" Shoulders "	9½
Mariner's stripes	14a16 "	" Sides "	12
Denims,	14a25 "	Beef,	$5 00
Heavy Wool Jean	40a45 "	Butter,	20a25
Laids or Linseys,	30a35 "	Lard,	12
Seamless bags,	$4 50 per doz	Meal, per bushel,	70a—
Pat. machine sewed	40 "	Eggs, " dozen,	8
Feathers.		Rice.	
Live Geese, per lb,	45a45	Caroline, fresh per lb,	5½a6
Flour.		Salt.	
Tennessee,	$6 00a6 75	Barrel, per bushel,	55a—
Grain.		Sack, fine, per bag,	$2 75
Wheat, per bushel,	90a100	" coarse, "	1 60
Rye, "	60a—	Seeds.	
Corn, yellow, "	40a—	Clover,	$8 00a8 50
Oats, clean, "	40a—	Millett,	2 25
Tallow.		Timothy,	4 50
Rendered, per lb,	10a—	Flax Seed,	$1 00a1 10
Wool.		Herd's Grass,	$1 00
Common,		Blue Grass, clean,	2 00
Fine washed,	25a30	" stripped,	1 60
Hides.		Sugars.	
Green,	5a6	New Orleans, " lb,	10½a12
Dry Salted, Southern,	9a10	Havana, white "	13a14
Honey.		" brown, "	12a13
Strained, per lb,	9a12½	Loaf, "	14a16
Comb,	12	Crushed, "	14a16
Leather.		Powdered, "	14a16
Sole, oak tanned, per lb,	27a30	Spices.	
Skirting, "	27	Spice,	18
Hemlock, "	22	Ginger, Race, per lb,	10
Harness, "	34	Cloves,	40a50
Molasses.		Pepper,	12
New Orleans, per gal,	70a75	Vinegar.	
		Cider, per gallon,	10
		" " bbl,	4a5

Rates of Exchange—Uncurrent Funds

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

	BUYING RATE.
Tennessee—all notes payable at Nashville,	½ pre.
" " " Branches,	par.
Kentucky—all solvent Banks,	par.
Ohio—all solvent Banks,	par.
Indiana—State Bank,	par.
" Free Banks,	3a5 dis.
Pennsylvania—Philadelphia Banks,	par.
" Country "	1 dis.
New York—City Banks,	par.
" Country "	¼ dis.
Massachusetts—all good Banks,	1 dis.
Vermont,	1 dis.
New Hampshire,	1 dis.
New Jersey,	1 dis.
Connecticut,	1 dis.
Rhode Island,	1 dis.
Maryland—Baltimore Banks,	par.
" Country "	1 dis.
Delaware—all good Banks,	1 dis.
Virginia,	par.
North Carolina,	1 dis.
South Carolina,	par.
Alabama—State Bank,	1 dis.
Southern Bank of Alabama,	½ pre.
Bank of Montgomery,	1 dis.
Northern Bank,	1 dis.
Bank of Mobile,	par.
Florida—all Banks broken.	
Louisiana—all specie-paying Banks,	½ pre.
Mississippi—Uncertain.	
Arkansas—all Banks broke.	
Illinois,	1 dis.
Wisconsin—all good Banks,	2 dis.
Michigan,	2 dis.
Maine,	1 dis.
Missouri,	par.
Georgia,	par.
Exchange.	
Sight Exchange on New York,	½ to ¾ pre.
" " New Orleans,	¼ to ½ pre.
" " Cincinnati,	par ¼ pre.
" " Louisville,	par ¼ pre.
60 day Bills on New York,	¼ dis.
60 "	1½ dis.
90 "	2 dis.
30 " on New Orleans,	½ dis.
60 "	1½ dis.
90 "	2 dis.
Gold—American Gold,	½a1 pre.
" Foreign "	par ½ pre.
Silver,	2 to 3 pre.
Land Warrants.	
40's,	$42 00
80's,	72 00
120's,	104 00
160's,	144 00

The Family.

EDITED BY MRS. BAKER.

THE HUGUENOT SWORD.

Selected from Authentic Papers and Traditions.

THE—THE FUGITIVE.

(Continued from last number.)

Fontaine pushed his horse to full gallop, at the side of the flying carriage, and the cortege traveled at this rapid rate throughout the night.

At dawn, as Dupuy had predicted, they reached Tremblade, and were soon housed at Master Bertheuil's. This man was to act as their pilot to the *Portsmouth*, which lay outside the harbor, he had been selected for this duty because he spoke English.

The captain sent word that he would sail very early on the next day, and would pass between the isle of Oleron and the main land. If the fugitives awaited him on the sands near the forest of Arvert, he would send a boat ashore and take them off

At the appointed time Fontaine loaded two horses with his few effects and repaired to the spot designated. But there was delay at the Custom-house, and the brig could not sail. Meanwhile the fugitives waited in a state of unspeakable suspense, and the entire day was passed.

The Catholic priest of Tremblade heard that some Protestants were about to escape, and hurried to the spot. Two Huguenot fishermen, however, misled him and he returned, thinking the report unfounded.

At nightfall they were forced to return to Tremblade, where they were barbored in the house of an abjurer. He entertained them for the whole of the next day, but growing terrible frightened, at nightfall turned them all out, saying, "I have damned my own soul to save my property, and I am not going to pay the 1000 crowns for harboring you. Take your chances elsewhere, or abjure like me."

Half an hour after they had left this man's house a troop of soldiers went to it and examined it; they had received information.

The captain of the *Portsmouth* sent word at this crisis that he was watched, and could not assist them. Fontaine did not despair, however. On the same evening he hired a small shallop, embarked his party, and safely passed the pinnacles that guarded the port, and the fort of Oleron.

At ten o'clock next morning they dropped ashore to wait for the *Portsmouth*, the boatman being instructed, in case of pursuit, to run the boat ashore, when Sieur qui peut was to be the course of proceeding.

The agreement with Captain Johnson had been that when they saw him, they were to make themselves known by hoisting a sail, and letting it fall three times. About three o'clock in the afternoon the *Portsmouth* hove in sight, but the custom-house officers and pilot were still on board. Soon, however, these officials left her in their boat, and the brig hove down straight toward them.

Fontaine's heart bounded with joy and gratitude, but his pleasure was of short duration. A royal frigate of the French navy appeared, and with all sails set, came straight toward them. This was one of the vessels constantly kept on the coast to prevent the escape of Protestants, when such were taken, the women were sent to convents, and the men to work in the horrible galleys.

The French frigate ordered the English ship to cast anchor, boarded her, and searched every nook and corner for fugitives. Not finding any, the French captain ordered the Englishman to sail instantly, which order was obeyed, leaving the despairing Huguenots behind.

Fontaine almost yielded to despair, but he knelt and prayed, and was strengthened. Suddenly as the French frigate bore down upon them, a faint suggestion

"Cower all up in the bottom of the boat with an old sail," he said to the boatman. "Then hoist your sail and go right toward the frigate, pretending to endeavor to gain Tremblade. If they hail you, say you are from Rochelle. If they ask what you have on board, say nothing but ballast; and it would be well for you and your son to counterfeit drunkenness, tumbling about in the boat, and then you can, and if by accident, let the sail fall three times, and so inform the English captain who we are."

The order was instantly obeyed, the fugitives covered with an old sale, and the boat passed within pistol shot of the frigate, which hailed her. The reply was as Fontaine had directed.

"But what made you cast anchor?"

"I hoped the wind would change, and we could make Tremblade, but it's still too strong for us."

As he spoke the boatman cursed his son, who had dropped the sail, as had been agreed. The father left the helm and pretended to strike him with a rope end. The son cried out lustily, and the people on the frigate ordered the elder to desist, or they would come and treat him likewise.

"The rascal's as drunk as a lord," said the boatman, returning to the helm. "Hoist the sail there!"

The son let it fall twice in succession, as he pretended to obey.

"Return to Rochelle—the wind is too rough!" came from the frigate.

"Yes, Captain," said the boatman, joyfully, for that was exactly the direction of the English ship and the boat fled before the wind toward the Englishmen, through the yawning waves of the rising storm. They got safe on board while the frigate was still in sight, and the brig instantly put to sea.

Kneeling upon the quarter-deck, with his arms around his sons and his betrothed, Fontaine returned devout thanks to God, as he rose from his knees, the coast of France was disappearing in the darkness.

"Adieu!" he said, coldly, extending his hand toward his native soil. "Adieu, forever!"

II.—THE TRIAL.

On the morning of the 30th Nov., Messire Barthelemi Dupuy was informed that the cure of the neighboring village without to see him. This worthy man was sincerely attached to Dupuy, who had befriended him in former times, and he now came to endeavor to make his friend abjure and become a Catholic.

For two hours the worthy man continued his assaults on the Protestant convictions of Dupuy, with no oppositions from that gentleman worthy of attention. At last he ceased, and asked if he could still remain a schismatic, and undergo the terrible punishment of such in the world to come, and even in the present world!

"My good cure," said Dupuy, coldly "I have listened to you with great attention, and have duly appreciated your arguments. I have been much struck with their force, especially that one in the last clause of your discourse."

"The future punishment, eh! sighed the worthy cure.

"No, rather, the punishment my heresy will entail upon me, 'even in the present world,' as you say. Now that is talking to the point. In other words, if I do not abjure, I shall be tortured, shot, or burnt—is it not so?"

The cure shook his head, sadly.

"I very much fear that it will so result!"

"And you think I should abjure?"

"I pray you so!"

"Why, good cure!" said Dupuy. "I am unfortunately a soldier; I have a ridiculous, absurd, foolish partiality for not deserting my colors. You see I have fought under the Lutheran flag, and I must have not a reason to change my party and embrace the cause of his Holiness the Pope of Rome—the opposing banner. You will excuse me but this seems to me reasonable."

"Have I not, given you good reasons, my son? Have I not—?"

"Talked about the Saints! Yes, a good deal, my worthy cure. But I have not yet made up my mind to believe in them. I even doubt the doctrines of Purgatory, Indulgences, Absolution, and the Immaculate Conception."

The cure shook his head as if these words both pained and shocked him.

"But how is it possible for you to doubt these tenets of the Holy Church, my son?" he said. "You cause me very great suffering."

"I am truly sorry; but I can not say otherwise though I fully appreciate the kindness of your visit."

"Twas duty!"

"Well, others we'd have considered it differently. They would have endeavored to convert me by holding up a picture of the fagot or the halter.—Now 'tis probable that it will come to that, is it not?"

The cure heaved a deep sigh.

"I fear it is," he said.

"And you would be compelled to inform upon me?"

"A terrible duty again," sighed the poor cure.—"Yet the Holy Father knows the necessity."

"So that you, who have eaten at my table, taken my arm, talked familiarly with my wife, and slept in security beneath my roof—you would be compelled to point me out as a heretic, to bring the dragoon to my door—to fit the halter round my neck or the fagots around my limbs! This would be your bounden duty, would it not, Aymer?"

The old familiar name put the finishing stroke to the terrific appeal. With bloodless cheeks, brows bathed in perspiration, and trembling lips, the unhappy cure murmured.

"It would be my duty!"

"Well, my friend," said Dupuy, coolly, "you can scarcely feel surprise when I hesitate to embrace a religion which makes such action on your part necessary. Now I am only a poor devil of a Huguenot, you see; but before I would betray you, Aymer, I would cut off my right hand and throw it in the face of the barbarous monster, whether he were Emperor, Pope, or King, who dare to tempt me!"

"Oh my son! think what you say! The Holy Father—the Vicegerent of God—a barbarous monster!"

"True, I was wrong," said Dupuy, coldly.—"That is dangerous, and 'tis your duty to inform on me."

"I must—should—I will try not to!" stammered the poor cure. "Oh! why am I tried thus—with such cruelty! Yes Barthelemi, 'tis my duty, and were you my own mother's son I must perform my duty!"

Dupuy rose calmly, and, with a side-look at the cure, said:

"Perhaps I might change my views, good father. Who knows? Strange things have happened. His Majesty's safeguard, which you have returned to me, expires to-morrow, and the question seriously, occurs—torture and death, or the sacrament!"

"Oh, abjure, my son! my dear Barthelemi, abjure, and save yourself and me from agony!"

"Well, who knows what I may do, my good Aymer! Don't inform on me until the day after to-morrow; then you will know my decision."

"I will not," said the poor cure, "and now farewell. Consider the life of your immortal soul, my son. I will fast and pray for you."

With these words the cure went sadly out, and returned to the village.

X.—THE ADVOCATE AND TAILOR.

Half an hour after the departure of the priest, Dupuy sent a servant to the village to request the presence of Messire Agoust, advocate.

Agoust hastened to obey, and was closeted with the master of the chateau for an hour.

At the end of that time he came out, bowing and scraping, and went away.

"Aha!" he muttered; "so we get rid of you at last, do we, Messire Barthelemi Dupuy? I am glad of it, and I have not the least intention of informing on you. I buy your estate at one third of its value, and shall be the Seigneur Agoust hereafter, while, if I inform upon you, the fine old chateau would be escheated to the crown and lost to me. I am very well content with my bargain, Messire, and will disprove the proverb, which declares that lawyers never are honest, at least until I get my title-deeds. I beat you down four thousand crowns, and am well contented, my good Messire Dupuy."

An hour afterward Agoust returned with a heavy bag of gold at his girdle, which he counted out before Dupuy. He then received the title-deeds of the estate.

"A pleasant journey, Messire," he said, "to you and madame."

"Thank you," said Dupuy, coolly, "for your good wishes."

"Ah! you are not alarmed, then, at my knowledge of your intended flight!"

"Why should I be, my good Messire Agoust!—You are a sensible man; you have abjured to retain your life and property; you would prefer buying my chateau at Velours at one-fourth of the value rather than compromise upon seeing me roasted, eh!"

"Your lordship is very profound in human motives," said the attorney smirking, "and I swear you are correct. You may go in safety as far as I am concerned."

And, bowing, he departed.

"Nevertheless, I'll not trust you, rascal," said Dupuy, looking after him. "To-morrow your information comes too late. 'Tis almost dark—time for Pourtigot to arrive. Ah! there he is."

Pourtigot was the tailor of the village, and Dupuy had ordered him to have ready in six hours the complete costume of a gentleman's page.

The tailor now entered, bowing and smiling more impressively even than Agoust had done.

"'Tis prepared, my lord," he said, unrolling the costume; "a beautiful piece of Flander's cloth—most exquisite. And see this velvet."

"It really is very handsome," said Dupuy, negligently, "and my new page will win the heart of every girl upon the village green; eh, Messire Pourtigot?"

"At the very least, I should say, my lord," replied the tailor, bowing.

"Well, my friend," said Dupuy, counting out a handful of crowns, "there is your money and something more. If you should chance to be passing in a week or so, call here at my chateau, and you will probably receive an order for the full costume of a gentleman. It will be needed. Good-day, Messire Pourtigot."

And Dupuy bowed his head in token of dismissal. Messire Pourtigot went away overjoyed. He had received thrice the value of his work, and the promise of a new order. "The full costume of a gentleman would be needed." It is rather in the nature of a digression to say that *Messire Agoust* did not indorse the order—only insulted the honest tailor—the week after.

No sooner had the man disappeared than Dupuy's manner lost all its negligence. He rose rapidly to his feet, and called "Susanne! Susanne!"

The lovely woman appeared so suddenly, that it was plain she had been listening and watching.

"There is no time to be lost," said Dupuy, hurriedly; "put on this page's costume; take all my jewels, your Bible, and psalm book, and bring hither some bread and wine, while I put on my uniform and arm myself. Quick! There is not a moment to lose! It is growing dark, and before morning we must be far away, if we would escape the fagot or the gallows. Loose no time!"

(TO BE CONTINUED.)

There are many vices which do not deprive us of friends, there are many virtues which prevent our having any.

Gems for Christian Ministers.

Have a care that you lose not what you have to say, while you are wholly taken up with considering how to say it artfully.—*Austin.*

Take heed to ourselves, my dearest brethren; many ministers, who opened the way to heaven for others, are now in hell for want of humility.—*Xavier.*

The heart of Dr. W. Gouge was so much in his work, that he often said to Lord Coventry, then keeper of the great seal, that he envied not his situation.—*Life.*

Obscurity in the discourse, is an argument of ignorance in the mind.—*Bishop Wilkins.*

The chief characteristics of the eloquence suited to the pulpit, as distinguished from the other kinds of public speaking, are simplicity and warmth.—*Blair.*

An eager desire to say what is curious and uncommon, is a dangerous turn of mind in a teacher of Christianity.—*Dr. Erskine.*

There has seldom been an instance of a declension of a minister which has not been preceded by too much of social festivity.—*J. Comsbell.*

I prayed that the Lord would be with me, for the pulpit without him was a terror.—*Boston.*

Too great a portion of time may be spent, even in innocent society.—*Dr. Macgill.*

Ministers are under strong temptations when called to preach on special occasions, to constut human authorities instead of the word of God! *J. Cook.*

The divine who spends all his time in study and contemplation, on subjects over so sublime and glorious, while his people are left uninstructed, acts the same part the eagle would do, that should sit all day staring at the sun, while her young ones were starving in the nest.—*Horne.*

For the Tennessee Baptist.

Johnson Association.

BROTHER GRAVES:—The Ministers' and Deacons' meeting of this Association is appointed to convene at Hatchie's Creek, near Cookville, Putnam County, Tenn., on Saturday before the fifth Sabbath in May next. The brethren did not meet at the last appointment, and of course the appointments of the last meeting hold good for the coming session.

Brother D M. Lee, the clerk of the meeting, is to preach the Introductory Sermon—subject: Call to the Ministry.

The following brethren were requested to write essays for criticism:

J. J. James—Final Perseverance of the Saints.

S. L. Summar—Christian Baptism in its mode, subject and design.

L. H. Bennet—Faith.

J. C. Brien—Prayer.

F. N. Patterson—Apostacy.

L. Dies—Duty of Churches to their Pastors.

D. H. Morgan—Repentance.

John Stuart—The obligation of parents to educate their children.

J. G. Judd—The Deaconship.

At the last session of the Association, the Trustees, previously appointed, to establish Male and Female schools, were requested to meet on Friday before the Ministers' and Deacons' meeting, to confer together upon the subject. The brethren of the Association generally, are *solicited* to inform the Trustees of that request, and to use their influence to induce them all to attend. Come, brethren—Trustees, Ministers, Deacons, Laymen—let us all meet on Friday before the fifth Sabbath in May, for a general consultation upon this and other subjects, connected with the advancement of the Redeemer's kingdom in our midst. There are responsibilities upon us, as the stewards of Christ, redeemed by his own precious blood—let us, in the fear of God seek to meet those responsibilities. Let us come together in the spirit of prayer, and brotherly love and the great Head of the Church will be with us, and bless our labors. As a member of the Association, I appeal to my brethren, let not this be a failure.

S. L. SUMMAR.

Burksville, April 2, 1857.

N. B.—We would rejoice to see brethren from other Associations with us. S. L. S.

For the Tennessee Baptist

Ministers and Deacons' Meeting.

According to previous appointment, the Ministers' and Deacons' meeting of the Liberty Association met with the Mt. Zion Church, Madison County, Alabama, on Friday the 27th of March, 1857.

The Introductory Sermon was preached by Eld. J. Harris, from Eph. 6: 11-17; after which the meeting adjourned until 9 o'clock, A. M.

Saturday morning, met and organized by the election of Elder P. T. Henderson, Moderator, and G. W. Carmichael, Clerk. After prayer by Elder G. W. Puckett, proceeded to make appointments for protracted meetings:

1. Mt. Zion Church, Madison Co, Ala.—Meeting to commence on Saturday before the fourth Sabbath in July, 1857. Ministers to attend—J. Harris, G W. Puckett, W. Chastain, J. W. Brown, with the pastor, G. W. Carmichael.

2 Salem, Franklin County, Tenn.—To commence on Saturday before the 1st Sabbath in August: J. Harris, W. Chastain, G. W. Carmichael, with the pastor, G. W. Puckett.

3. New Market, Madison County, Ala.—On Saturday before the 2d Sabbath in August: J. Scale, J. Harris, P. T. Henderson, J. W. Brown.

4. Enon, Madison County, Ala.—Saturday before the 3d Sabbath in August: J Harris, J. Scale, J. W. Brown, with the pastor, P. T. Henderson.

5. Pop'ar Creek, Limestone County, Ala.—Saturday before the 5th Sabbath in August: J Harris, P. T. Henderson, G. W. Puckett, with the pastor, J. Seale.

6. Round Island, Limestone County, Ala.—Saturday before the 1st Sabbath in September: J. Harris, P. T. Henderson, G. W. Carmichael, with the pastor, J. Seale.

7. Berea, Limestone County, Ala.—Saturday before the 2d Sabbath in September: P. T. Henderson, with the pastor, J. Seale.

8. Concord, Lincoln County, Tenn.—Saturday before the 2d Sabbath in September: G. W. Carmichael, J. W. Brown, with the pastor, G. W. Puckett.

9 Beech Grove, Lincoln County, Tenn.—Saturday before the 4th Sabbath in September: G. W. Puckett, J. Seale, J. W. Brown, G. W. Carmichael, with the pastor, P. T. Henderson.

10. Norris Creek, Lincoln County, Tenn.—Friday before the 2d Sabbath in October: J. Seale, G. W. Puckett, P. T. Henderson, G. W. Carmichael.

11. Mooresville, Limestone County, Ala.—Friday before the 3d Sabbath in May: J. Seale, J. Harris, and probably others.

Upon motion, agreed to hold the next Ministers' and Deacons' meeting with the Mt. Zion Church, Madison County, Ala., on Saturday before the 5th Sabbath in May, 1858.

Requested the following brethren to write essays on the subjects severally assigned to each—viz:

P. T. Henderson—Final Perseverance of the Saints.

G. W. Carmichael—Doctrine of Election.

J. Seale—Doctrine of Sanctification.

G. W. Puckett—An Exegesis on 1 Thess. 5: 22

J. Harris—On Setting up the Kingdom.

J. W. Brown—Duty of Church Members.

Upon motion, the Clerk was requested to prepare the minutes and send them to the Tennessee Baptist, with a request to brother Graves that they be published.

Upon motion, adjourned to meet with the Mt Zion Church, Madison County, Ala., on Saturday before the 5th Sabbath in May, 1858. Prayer by brother Henderson.

P. T. HENDERSON, Mod.

G. W. CARMICHAEL, Clerk.

OBITUARIES.

☞ We must limit upon short obituary notices. We claim the right to change after thirty lines, from six cents a square. Articles prepared by Lodges and Societies, in addition to another notice, will be charged.

Harvey T. Williams.

Died, at his residence in Hot Springs County, Ark., on the 14th of December, 1856, after a painful illness of Flux, Brother HARVEY T. WILLIAMS: aged 32 years, 2 months and 7 days.

The deceased was born in Rutherford County, Tenn. He left his home at an early age, and went to Texas, where he was employed for several years as a Ranger. When the war with Mexico began, he went as a volunteer from Texas; was in the battle of Monterey, Palo Alto, and Buena Vista. After eighteen months service, during which he went through many dangers and conflicts, and suffered greatly from sickness and privations, he received a regular discharge, and laid his weapons of carnal warfare by, and returned to Tennessee, where he made a profession of religion and was baptized by Elder J. M. D. Oates into the fellowship of Marion Baptist Church, Cannon County, Tenn. Here he was married to Mary E Hollis in the fall of 1848 Moved to Hot Springs County, Ark., in the fall of 1851, where he became a member of Brushy Creek Church. Here he was ordained to the deaconship and here he lived and labored like a good soldier of Christ, till he received his discharge from his Master's service on earth. His was indeed the death of the righteous man.

His little daughter NANCY died in about a week after her father, and doubtless joined him in glory

Brother Williams leaves a faithful wife and two little children, together with numerous brethren and friends, to mourn his loss. But we mourn not without hope. R. M. T.

Texas Baptist please copy.

Adeline Betts.

Died, at Cold Water Depot, DeSoto County, Miss., on the 10th of April, 1857, ADELINE, wife of Bro. A. F. Betts. Her disease was measles.

She said but little about death, but said she was not afraid to die. Although she did not belong to any church, she had made a profession of religion

She has left a large circle of relatives to mourn their loss. In the morning of life she was called to go.

But nine months ago, the Tennessee Baptist published the marriage of brother A. F. Betts and Adeline Brackenridge In so short a period we are called to publish her death.

Rebecca Childress.

Died, at the residence of her husband, Burton Childress in Panola County, Miss, REBECCA CHILDRESS, daughter of Mrs. A. Burgess, formerly of Alabama, leaving in the minds of her surviving friends a well grounded hope that she has gone to that place where the wicked cease from troubling and the weary are forever at rest.

☞ Encourage Southern Manufacture.☜

MACKENZIE & WILSON,

COLLEGE STREET, NASHVILLE, TENN.,

MANUFACTURE FOR SALE OF THE

TENNESSEAN,

A Wrought Iron Cooking Stove:

Made of the best and heaviest Tennessee Iron, and suitably adapted for the use of Hotels, Steamboats, Families and Plantations.

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

These are made at the following prices:

No. 1—To cook for 10 to 20 persons,	$65 00
" 2 " " 30 to 40 "	75 00
" 3 " " 40 to 100 "	110 00
" 4 Plantation Stove, to cook for 200 persons,	125 00

MACKENZIE & WILSON.

April 4, '57—tf

NEW DRUG STORE.

KERNAN & RAINS,

No. 19, South Side of the Public Square,

(Opposite to the Market House,)

NASHVILLE, TENN.,

WILL keep constantly on hand a large and extensive assortment of Drugs, Medicines, Chemicals, Perfumery, Paints, Brushes, Fancy Articles, Variety Goods, Dye Stuffs, Window Glass, &c. &c.

Every article warranted pure, fresh, and genuine. A share of patronage respectfully solicited.

march 21, '57.—7

KERNAN & RAINS.

HICKS' CHINA HALL,

46 Public Square, Nashville, Tenn.

WE have now in store, of fresh importation, from France, Wm. Rogers and Germany, a very large and complete stock of *FRENCH CHINA DINING SETS*, Tea Sets, Dessert Sets, Chamber Sets and Toilet Sets With a great variety of *FANCY ARTICLES*, both useful and ornamental, a China, Glass and Queen's Ware—Silver plated Castors, Spoons, Forks, &c; Bostich and American Table Cutlery, Tea Trays, &c. &c. And for the trade, we very have stock of *QUEENS WARE AND GLASS*—to all of which the undersigned invite the special attention of *all* who visit Nashville

march 21, '57-3'0 A. H. HICKS

CANCERS CAN BE CURED.

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

The Vegetable Kingdom furnishes safe and poisonous specifics for the certain cure of this dreadful disease. These remedies I have used with the most unparalleled success for the past four years, without the loss of one to one hundred Cancers!!

What physician in Tennessee can say this of his treatment of the former or on a similar scale? Yet Medical Schools do say that constitutary case of Cancer was ever cured! Are they willing to be convinced? I offer the following:

CHALLENGE TO ANY MEDICAL SCHOOL!

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

The Faculty of any Medical College, or any respectable Physician, may send me two cases of confirmed Cancer, and I will pay them an equivalent for the same—cure in proportion as physicians care for the simplest forms of disease.

I challenge the Medical School of Nashville, especially, to put my skill to the treatment of the Cancer to the most rigid scrutiny trial.

There are cases which I except in the above Challenge:

1. Cancer in the mouth or throat.

2. When located where it cannot be reached by my remedies.

3 Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent to me in the last stages of consumption. The Cancer was cured, but the Consumption killed.

4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the cancer is taken out.

5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to Cure Cancers under ordinary circumstances

Yet I have successfully treated patients from 10 to 80 years old.

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

REFERENCES.

Dr. Boyd, M. D., McLeansville, Tenn.
Dr. J. M. Fort, M. D., Missouri, Cured.
Dr. Dillard, D. D., Lewisburg, Ky.
Warner Spindle, Fredericksburg, Va.
Elder W. O Bush, Columbus, Miss.
Hon. Joel Berry, Missouri
Dr. Norfleet, M. D., Fort Royal, Tennessee
Dr. Sevier, M. D., Edgeley, Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Professor Turner, Athens, Alabama.
J. H. Eaton, L. L. D. Murfreesboro, Tenn.
J. H. Graves, Nashville, Tenn.
Co. John McIlen, Dalton Georgia.
J. R. McDowell, M. D., Helena, Ky.

E. W. JANUARY.

Murfreesboro, Tenn, Sept 6, 1856.

CANCER CURED—No. 78.

THIS is to certify that a Cancerous Tumor made its appearance two years ago, on the side of my neck near the main artery. I applied to a physician, who pronounced it a malignant form of disease, and advised the tumor with the knife. In two days after the operation was performed, the disease reappeared, and became more malignant—other means were used, and the tumor taken out few other times, yet the disease was found incurable. I was recommended by the physician who first operated, to go to Murfreesboro, Tenn, and place myself under the care and treatment of Dr. E. W. January. On my way I was advised by a Doctor in Nashville not to permit Dr January to treat the case. I feel thankful that I was fortunate as not to give heed to the counsel of Dr J—as I have found Dr January's skill in the treatment of Cancers far superior to any other person of whom I have any knowledge I now feel that a cure is the result of the treatment. I would advise all who pass through Nashville not to believe he what may be said to them, but to do as I have done, and I think they will feel as once. My residence is Farmington, Green county, Ky.—age 55 years.

It is also stated by the members of Dr J that he is very unreasonable in his charges. I will say that to my case I owe more than charge very moderate; and furthermore would state that the Doctor has tendered gratuitous treatment Mr Battle, of Mississippi who has already spent his entire fortune on other practitioners or other physicians, not to no purpose.

Mr Battle has paid, also that sought Doctor was pronounced cured, left for their homes during my stay in Murfreesboro.

April 18, 1857. J. W. BULLOCK.

EVANS & CO.,

WHOLESALE DEALERS IN

Foreign and Domestic Dry Goods,

READY-MADE CLOTHING.

Boots, Shoes, Hats, Bonnets and Varieties,

NASHVILLE, TENNESSEE.

NEW SPRING GOODS.

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

Having taken great care in the selection of this Stock, we feel confident in saying that, for variety of styles and low prices, it cannot be surpassed, and we can guarantee to fit you respectably inside the attention of Merchants visiting the city.

Please call and see us, No. 4 Cherry Row.

March 14-1y

GROVER & BAKER'S

FAMILY SEWING MACHINES,

Promotes the leisure, health and happiness of home.

OFFICES:

No. 7½, Public Square, Nashville, Tenn.
No. 455, Broadway, New York.
No. 18, Summer Street, Boston.
No. 161, Chestnut Street, Philadelphia.

Reasons why this Machine is Universally Preferred over All Others.

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

WM. STEWART. W. W. OWEN.

STEWART & OWEN,

MANUFACTURERS OF

COPPER, TIN, AND SHEET IRON WARE,

No. 14, Market Street,

NASHVILLE, TENNESSEE.

HAVING taken a Machine at office in New York, range from $75 to $150, an additional charge of $10 is only made on such machines over New York prices at office in Nashville, to defray expenses of Superintendent, to Nashville

S. H. BROCKWAY, Secretary,

March 7 Nashville Sewing Machine Company

CLIFTON & ABBOTT.

Cedar Street, near the Post-Office,

NASHVILLE, TENNESSEE.

DEALERS IN

Gentlemen's Apparel and Furnishing Goods.

HAVING a large establishment for the sale of the above articles, will keep constantly on hand a full assortment of

Gentlemen's and Boy's Clothing

of all descriptions, comprising the finest quality of Goods, which will be received every week from the manufacturers in Philadelphia, which is under the immediate supervision of the senior partner, (B. D. Clifton,) who purchases the materials of the improved, and you'r strict attention to the latest fashions, styles, and durability of workmanship Persons not judges of goods can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give no infection, and they have established prices, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made.

All persons are respectfully invited to call and examine our Goods, and hear our prices which are greater inducements for purchasers than has ever been offered before in this city.

April 10, 1856—tf

Hedge Fences the Surest Protection of a Golden Harvest!

THE LEADING IMPROVEMENT OF A PAST AGE.

COST ONLY 40 OR 50 CENTS PER ROD!

LOGAN, SLEEPER

BY LOCUS, M. SQUIRE,

WILL attend to all calls for Setting or completely growing *HEDGE FENCE*, in St Louis and S. Charles Counties, and in Central and Southern Illinois. Gives prompt attention to orders from Cairo on to the Atlantic Ocean Orange Seed and Plants, good and fresh, always on hand. Printed instructions accompany them, when desired. Plants can be shipped any distance, and set with safety any time during the three months of April, May, and June, and in the fall, from the time of the first frost till the ground freezes.

☞ We have contracted to act as agents for Mr Sleeper, having seen that the Osage Orange makes the CHEAPEST, QUICKEST, most impervious and durable fence of any plant allowed to this climate.

We invite all planters to examine Col Aitkin's Hedges, or that of our partner's, J R Thomas, in Edgefield, a few minutes walk from the depot.

12,000 FARMS PLANTS just received, and for sale at $3 50 to $4 00 per thousand, WARRANTED. Call at the Office of

GRAVES, HARRIS & CO.,

No 37 Public Square

☞ Plants shipped to any part of the South by Railroad or Steamboat on receipt of the money. Full directions given.

March 21 '57.

E. C. SHACKELFORD,

ATTORNEY AT LAW,

Lexington, Henderson Co., Tenn.

WILL practice in the Counties of Henderson, Hibert, Wilkes, Green, Clarke, Jackson, and Madison.

Refer to

Lea's Depree, Esq Geo F Platt Esq—Lexington, Tenn
Hon A H Stephens—Crawfordville, Ga
Messrs. Platt & Brother, and Hand, Williams & Co.—Augusta, Georgia

march 28, '57

WHOLESALE AND RETAIL

MILLINERY ESTABLISHMENT,

No. 30 Union Street, Nashville, Tenn

A. CROOKER,

IS now receiving his Spring stock of MILLINERY & FANCY GOODS. His name being the largest kept in the city, Merchants and Milliners will do well to call on him.

The public can rely upon being honestly dealt with, as he does business on his own name.

march 21, '57-3t

BOOKS STILL LEFT, AND NEW BOOKS

Received, or Ready for Orders!!

Sent to you promptly through the Mail.

500 Great Iron Wheels,	$1 00
500 Orchard's History,	1 00
1st Volume Theodosia exhausted, but new edition gone to press.	1 00
20,000 2d Volume Theodosia, Or, just as fast as they come to presses and bound. Those who want a copy soon, must send at once. Our Publishing House in New York has ordered 1,000 copies for immediate use.	
1,500 of the Companion Hymn Book.	40
800 Start on Baptism,	75
1,000 Spurgeon's Sermons, 2d Vol.,	40
Sermons,	1 00
Pendleton's Three Reasons, exhausted, new edition soon to go to press.	40
150 A. Campbell & Campbellism Exp'd,	20
5,000 Copies of an Old Landmark Re Set,	10
20,000 Copies of Dr. South's Reasons for Leaving THE M. E. SOCIETY, (or as fast as we can print and bind them,) with an Introduction, by J. M. Pendleton—only 10 cents	

Baptists ought to distribute at least 100,000 copies of this Tract in the South this year. It will exercise immense influence. Let each Baptist who wants himself a fellow helper to the truth, send at once for 100, 50, 25, or 10 copies, to sell and give away. Let us do a great work this year.

500 Bowen's New Work on Central Africa, Price $1 00—25 off by the quantity.

25 Yahveh Christ,	65
25 Dowling's Romanism,	3 00
12 Harmony and Exposition of our Lord's Great Prophecy with XXIV Matthew, Remarkably valuable,	1 50

Mail orders will be sent out at once when we have the boxes—but orders are delayed until we can receive editions now on the press and bound. Brethren, we are doing our very best to fill your orders promptly; but we have to have more books or we—if then we can manufacture in the next three months, we hope our promise to their utmost speed. Cash orders and mail orders first, according to justice. Bear with us until we can get up more machinery.

For other books, see our Catalogues in another column.

March 21, '57. GRAVES, HARRIS & CO.

CANCERS CURED.

NO CURE NO PAY!!!

THE partnership heretofore existing between Dr. A. H. HANEY & J. O. JANUARY in the treatment of Cancers and Cancers, is dissolved by mutual consent

The undersigned takes this method to inform the public that he is permanently located in Tompkinsville, Kentucky where he is prepared to treat, with success, cancers and Ulcers in the—his remedies are vegetable, and his treatment is mild He has been engaged in the practice of physic for this place for many years, and been universally loved in the same, universally practised, that success was unavoidable—but yet it is a fair trial of his mode and treatment, he knows that success can be my ed. And would appeal to his professional brethren throughout the country, to know if I do not fairly demonstrate to the world, that cancers can be cured—but to submit with perfect confidence of success, and cure can be given no reason, and cure can be given no reason, and cure can be given no reason, from the minds of the most learned doctors. He is aware of the many quack nostrums which are represented to the public by such people are deceived. His proposition to cancer sufferers may be more persons be found in the same company—this he marked body; but would say to those afflicted with cancer, they have only to test his remedies to settle this question; he asking no pay if they do not rish the loss of time and their money—for, unless cured, no charge is made. I need no testimonials of my office, nor treat any case except those who put themselves under my immediate care, and remain until cured or discharged.

A. H. HANEY.

REFER TO

Rev. G. W. Robinson, Campbellville, Kentucky.
Rev. Dooley Mason, Mason County, Tennessee.
Major F. E. Leslie, Jamestown "
Rev James Ramsey, Tompkinsville, Kentucky
Col. W. F. Bryce, Glasgow, "
Gen Elias Maxey, Albany, "

November 18, 1856—tf

MOUNTAIN COVERT, Ky., Sept. 06, 1856.

I CERTIFY that about 16 or 18 years ago, a Cancer made its appearance on the left side of my nose and cheek—for several years it gave me no pain, but for the last three or four years, it has grown very in no pain, and the last year it has given me a good deal of pain, and it was quickly increasing I became satisfied that unless it could be cured, that it would shortly end my existence. Judging from the usual success of Cancers I, therefore, determined to place myself under the treatment of Dr. A. H. Haney, of Tompkinsville and try his remedies for Cancer—and did so on the 15th of August last; and in twenty-three days, he removed the cancer without it was expected by some that it would take three months. The place is healed over sound, and I am confident that a permanent cure is effected. My age is 57 years. I am the wife of John Pitcock, of Monroe County. Given under my hand this 20th September, 1856.

SARAH PITCOCK.

GREAT TRIUMPH IN BITTERS.

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200,000 BOTTLES SOLD IN ONE YEAR

THEY are not only relished, but actually cure—tonics, all such diseases as Dyspepsia, Fluctuancy, Diarrhoea, Dysentery, Nausea of the Stomach, Costiveness, and the remarkable and permanent cure of all Fevers and Ague and the effects from an impure state of the blood.

Every day brings forth some new evidence of the virtues of Dr J. Hostetter's celebrated Invigorating Stomach Bitters.—For irregularities of the stomach, produced by the weather changes from cold to unusually warm weather, such as we have at present, never fails to affect the human system.