Tennessee Baptist.

Editors. { J. R. GRAVES. J. M. PENDLETON. A. C. DAYTON.

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J. R. GRAVES, W. F. MARKS, S. C. ROGERS & R. B. POOL. { GRAVES, MARKS & CO. PROPRIETORS.

NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 4, 1858.

TERMS { TWO DOLLARS IN ADVANCE. THREE AT THE END OF THE YEAR.

THE PULPIT.

[Fifty Sermons will appear in this department during the present year, by J. R. Graves, our chief contributor, and Pendleton, Dalton, Pool, Dr. and others of the most brilliant ministers of England.]

SERMON NO. XIII.

JESUS IN JORDAN.

BY THE REV. G. A. ROGERS, M.A.

What wonders were performed at Jordan! Ere Jesus dipped his hallowed feet in its waters those wonders began. Its streams overflowed with historic interest. Let us listen to the voices which rise from its banks.

Jordan rolled its swelling floods between Israel and the land of promise. The redeemed from Egypt are opposed by its deep waters.

But the Lord appears on Israel's behalf. "The priests bear the ark of the covenant to the brink of Jordan, and as soon as the soles of their feet touched the waters, they stood upon an heap. The priests went down, and stood firm on dry ground in the midst of Jordan, until all the people were passed clean over." (See Joshua iii.)

Here was Jesus shadowed forth. Deep, and dark, and swelling, too, are the floods which roll between the sinner, and the Canaan of rest and glory. But Jesus came down bearing upon his shoulders the ark of "the everlasting covenant;" stood firm in the midst of those waters, and made a dry pathway to the land of promise for all his people. Israel's safety is the presence of Jesus, upbearing the covenant of life. As long as he "stands firm," the floods of wrath and destruction roar and threaten in vain. Not one drop of wrath can ever fall upon the least of his followers, whilst he remains, "one stone yesterday, and to-day, and for ever," as the Lamb of God, bearing away their sins. All Israel pass over dry-shod, under the shadow of his wings. Because Jesus lives, his people live also.

Again, another wonder appears at Jordan! another figure of better things is recorded. Israel's great prophet smites its waters with his mantle, and instantly they are cleft asunder, and present a dry foot-road to that fiery chariot which carried him up to heaven. That wonder-working mantle fell upon earth, and he Elisha's hands wrought over again the same miracles. (See 2 Kings ii.)

Reader, see you not here a picture of spiritual things? Jesus is the forerunner of his people—with his own robe of righteousness he smites asunder the deep, dark waters of death, and hell, and passed up to his Father's throne in the fiery chariot of redemption's glory. But his all-wondrous mantle is with his believing people. "His righteousness, is unto all, and upon all them that believe." Wrapped in this mantle they approach the deepest water-floods, "unless part hither and thither." They tread in the footprints of Jesus. They pass over Jordan as he passed over. And behold, a chariot of glory, borne by angel's wings, await to carry them to that mansion which he is going to prepare for them.

What will *they* do who attempt, without this mantle, to ford the swellings of Jordan? A terrible thing, and awful, it would be, to sink for ever in making the attempt!

A third time on Old Testament story we visit Jordan's banks. Its waters now speak another language, and mirror forth other truth. They no longer tell of sin and trouble affliction and death. Their swelling depths symbolize redeeming love.

Naaman, the proud Syrian captain, comes from far, and at the prophet's bidding, as a leper white as snow, dips seven times in Jordan, and lo! "his flesh came again, like unto the flesh of a little child."

More leprous far are the souls which come to wash in Jesus' blood. But not less wondrous are its health-restoring virtues. All who wash, are made "clean every whit." "He that believeth is *justified* from all things." Not a "spot" of sin, nor of uncleanness remains. All sin is far ever purged away. There is "now no condemnation to them which are in Christ Jesus:" the cause of condemnation is forever removed, the stain of guilt is wholly washed out. "The flesh of a little child," is but a faint emblem of the purity of the sin-cleansed soul in the sight of a holy God. Jesus and his people are one. Though never so imperfect in themselves—though in themselves there dwelleth no good thing—they "are," nevertheless, "washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. vi. 11, 12.)

Reader, Naaman knew nought of the efficacy of Jordan's streams till he had proved them. He needed none to extol them after he had dipped himself seven times in them. You, too, can learn nothing of the power of Jesus' blood, till you have washed and have been so clean. Its virtue must be realized, to be known. Come and try it. "Dip seven times." Persevere in faith. Prove the remedy. You will find it cleansing, healing, soothing, purifying and saving. Once applied to the guilty conscience, it will need no other voice to proclaim its wondrous power.

SERMON NO. XIV.

THE CHRISTIAN'S TRIALS.

BY A BRETHREN PASTOR.

"He performeth the things which is appointed for me, and many such things are with him."—Job xxiii. 14.

Neither our trials nor our success are accidental. All we experience of joy or grief is by the appointment, and under the control and arrangement of the infinitely wise, just, benevolent, and supreme Governor of the universe, whose blessings are so unmingledly bestowed on his instructions are equitably inflicted. Jehovah's appointments, though governmental and absolute, are parental and gracious. If he has appointed for us the rod, it is to correct us for our faults and follies. If he has chosen us in the furnace of affliction, it is to purge away our dross. For the Lord doth not afflict willingly, nor grieve the children of men. To assume certain importance and benevolent sensations, supposing us, he is performing the very thing which, as seeing the end from the beginning, he has after determined to be done. Our afflictions, in all their variety, degree, duration and influence, are therefore matters placed above contingency, being the results of an ever-living all-comprehending, and ever-loving Father's appointments.

Nor are we to regard our trials as being at all singular. Many such things are experienced by others. Let us not, therefore, think it strange concerning the fiery trial, which may be appointed to try us, as though some strange thing happened unto us; for the same afflictions have been accomplished in our brethren. In this land of our exile we must depart ourselves as pilgrims and strangers, following in the track of those who through faith and patience, inherit the promises.

And if many more such things have to be accomplished in ourselves, yet let us not forget that the path of sorrow leads to glory. The crown succeeds to the cross; and if we suffer with Christ, we shall also reign with him. Besides there is a needs be, that we are in heaviness through manifold temptations. Let us therefore bear the rod, and him who hath appointed it, and remember that the design of its infliction is to destroy the love and power of sin in us, that we be not destroyed with the wicked; and that if our tribulations abound, our consolations do still much more abound.

EXEGETICAL.

EXPLANATIONS OF 5TH CHAPTER OF PROVERBS.

The first four verses of this chapter are very well; but the 5th is faulty. It is rendered, "Open rebuke is better than secret love." This is certainly neither correct nor true. Instead of "secret love," we should read, "hypocritical or feigned love," which makes the passage clear and scriptural, and accordant with all human experience.

Again, we are told in the 6th verse, "Faithful are the wounds of a friend;" this is ambiguous;—meaning is, "chastisements from a friend are faithful;" or, more properly, "sincere:" "but the kisses of an enemy are treacherous." In this, as in all other cases in the Proverbs, when rightly translated, we find an exact parallelism in two or four lines, every word being the counterpart to some other by a most delicate rule of antithesis.

In the 7th verse, instead of "a full soul," we should say, "a satiated appetite loatheth even honeycomb," &c.

In the 9th verse, our translators have missed the antithesis of the original. They say, "Ointment and perfume rejoice the heart; so does the sweetness of a man's friend by hearty counsel." It should be rather, "So friendship and sincerity rejoice the soul;" where we find an exact parallel to the other clause, which is expressed in Hebrew by a very delicate idiom.

The 10th verse appears also wrong. It says, "Thy own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity." This is not correct. Heaven never sanctions such a law, which is clearly unreasonable and impracticable. The meaning is, "Forsake not your true friends, and you will not go, or need to go to your brother's house in time of adversity, for these friends will adhere to you, and their kindness will make application to your relatives superfluous." This is plain sense, for the reason that follows is the next clause—"A neighbor at hand may be better than a brother at a distance."

The 11th verse is also probably wrong; but in this I do not blame our translators, who have faithfully followed the present Hebrew text. This says, "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." Perhaps some peculiarity in the circumstances of the sacred author may justify this sense. Albeit the ancient Hebrew text from which the Seventy translated, was different, and appears much more probable. Their Greek version says: "Son, be wise, that *thy* heart may rejoice; and remove from thyself reproachful words."

In the 12th verse our translators seemed to have missed the antithesis. They say, "Take his garment who is surety for a stranger, and take a pledge of him for a strange woman." I suppose this means, "His robe may be taken who is surety for a stranger, but himself (or his person) may be seized who is pledged for a harlot." One is in danger of forfeiting his property, the other is in danger of personal penalties.

In the 14th verse our translators say, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." This is very questionable. It probably means, "He that blesseth his friend with a loud voice too hastily, may quickly derive a curse against him"—in allusion to rash, capricious characters.

The 15th verse is quite right and should be deeply impressed on the whole female sex. "A continued dropping on a very rainy day, and a contentious woman are alike." But what follows is not so evident—"He who hideth her, hideth the wind, and the ointment of his right hand which betrayeth itself." The text probably refers to God, and should be thus translated: "He only can control her who controls the wind, and grasps the heavens in his right hand." This preserves the truth and the parallelism, and requires only the change of one letter. The old Bishop's Bible says, "Who holdeth fast oil in his hand;" but instead of *shamen* (oil), we should probably read *shamaim* (heaven), to correspond with the winds in the preceding clause.

In the 17th verse, "Iron brighteneth iron," would express the original idea better than "sharpeneth." It means, "As iron brightens iron, so one friend brightens the face of another."

In the 18th verse we read, "He who keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honored." It verses, "He who guards his master shall be honored."

In the 19th verse it says, "As in water face answereth to face, so the heart of man to man." Here the delicate parallelism is lost. It should be, "As water represents man to man, so does the heart of man to man." Man sees on the reflecting mirror of his own heart the various characters of other men; for the heart is the microcosm of humanity, and the oracle of nature.

In the 21st verse it is said, "As the fining-pot for silver, and the furnace for gold, so is a man to his praise." Yields another instance of the inaccuracy and obscurity that beset so many of the authorized renderings; so that the mind receives a sort of hazy impression of something that it cannot realize or define, even by the cumbrous sense of all the expositors. It probably signifies this: "As silver is refined by the crucible, and gold by the furnace, so is man by the rule of honor." Our translators have neglected the word *kipah*, which signifies a mould, measure or rule; and the word *ziph*, which they render praise, signifies likewise honor. This testimony of Scripture is confirmed by the common experience of mankind respecting the mighty law of honor, which, like a fiery ordeal, has refined and tested the hearts of gentlemen in all ages.

I do not mind these criticisms to the unreflecting reader, which relate to good farming, for fear of exhausting the patience of the reader. Though my emendations they may be correct in every instance, where the original is susceptible of different interpretations, yet this little specimen of the authorized version will serve to prove how much it needs the emendations or critics, which will best secure its sound revision in future. Every man is unknown to his own opinion in this matter; but the great majority of well-informed persons confess with sorrow, if not shame, that the acknowledged majesty and beauty of the authorized version are often obscured by errors still deformed by vulgarities. I love and honor the authorized version, as I do all other versions, according to the measure of excellence contained therein; but truth is above all, and must prevail over all. The original Bible is divinely true, and it is the imperative duty of all chosen believers to bestir themselves to make the translations of the Bible true likewise. The purity of God's Word is so important to mankind that no effort, no expense, should be spared to secure it. Those who contribute to advance its truth, are real benefactors of their race, however little they are rewarded—however much they are censured; while those who oppose what they know to be biblical emendations, or retain what they know to be biblical perversions, do so at their soul's peril, as accessories to the corruptions of heaven's revelation. Let every man, therefore, examine his own conscience in this matter; and, whatever the result may be, let him beware of speaking or writing with undue personal asperity of the critics who happen to differ from him in opinion.

THE NEW THEORY OPENLY ADVOCATED AND PRACTICED.

J. R. GRAVES—*Dear Sir:*—In the Baptist Register, published by your house, for 1858, I find on page 27, article 4th, under "Scriptural terms of Communion," you say, that all Pedobaptists agree with you in saying, that no person should be admitted to the Lord's supper before he has been baptised. You are mistaken; the Methodists around here deny that principle. They invite, indiscriminately, unbelievers with members of their Society, and say, that they have no right to set any bounds to communion. At their last communion season, I saw persons who never had even been sprinkled in their infancy, communing with them.

Yours truly,

J. K. PRUEDDY,

Fosterville, N. C.

W. F. College, Oct. 4, 1858.

From the Virginia Baptist.

CHURCH INDEPENDENCE—"SOVEREIGNTY OF BAPTIST CHURCHES."

This subject seems to be engaging the attention of Baptist papers, to some extent, both at the North and South. It is one which intimately concerns the peace of Zion, and is, therefore, of universal interest. Uniformity of views and practice, if such a result could be attained, would greatly promote the harmony and peace of Churches, and save much of bitterness and alienation of feeling. It is, therefore, a most desirable thing, that the law of Church independence should be well defined, and its principles explained consistently with Bible teachings, and to the satisfaction of all.

These remarks are called forth by an article in the South-Western Baptist, over the signature of "Vindax," and which is highly commended by that paper as a "lucid exposition" of the subject. We have read with great care and interest the article alluded to. And while we readily acknowledge the ability displayed by the writer, we are compelled to the recognition of defects in his reasoning, which, in our judgment, are fatal to his conclusions.

The subject discussed by "Vindax" is contained in the following query, which heads the article:

"Can the Baptist Church at A. receive an excluded member from the Baptist Church at B. without the consent of the Church at B.?"

"No one," says "Vindex," "will deny but that upon principles of sovereignty and independence the Church at A. can do any thing she pleases; but to do things arbitrarily and to do things *rightfully* are two distinct matters. Can the Church at A. *rightfully* receive the excluded member?"

Now to this seemingly sensible proposition, we propose another. This: Can the Church at B. *wrongfully* exclude the member? If it may be assumed that the Church at B. may *wrongfully* exclude the member, why may it not be assumed that the Church at A. may *wrongfully* receive him? Why does Church sovereignty allow B. to do wrong, but compel A. to do right? The legs of the lame are not equal.

The logical defect, it appears to us, which vitiates the argument of "Vindex," consists in claiming for it an unqualified sovereignty which he denies to A. And thus he necessarily involves a contradiction of what he assumes as a fundamental and axiomatic principle." Thus after denying to the Church at A. a sovereignty, in so far as relates to the reception of members, he still lays it down as "*a fundamental and axiomatic principle underlying our denominational polity that each Church is sovereign and independent.*" It is strange that so clear and lucid a writer should have overlooked the incongruity of the propositions which form the basis of his argument. If one Church is bound by the acts of another Church, in the reception of members into her fellowship, then it follows as clear as light, that there is no absolute Church sovereignty. The Church at A. is bound by the acts of the Church at B. Where, then, is the sovereignty of the Church at A.? Either the Church at A. is not bound by the acts of the Church at B., or the Church at A. is not sovereign nor independent. No logical accumen can escape this conclusion. If the United States is bound by an act of Great Britain, then is she not independent, and has no entire sovereignty. Especially would it be destructive to her sovereignty, to be bound by an act of expatriation, and compelled to refuse citizenship to all except those who could be citizens of Great Britain. It would certainly be no less destructive to the sovereignty of the Church at A., to be compelled to refuse citizenship to all who could not be citizens of the Church at B.

It is useless to pursue any farther the argument of "Vindex." We have demonstrated its fatal defect in the incongruity of his premises. The foundation being overthrown the superstructure of necessity falls. His illustrations are equally defective. They do not illustrate principles of sovereignty, which he ——— as the "*fundamental and axiomatic principle*," but the principles of amity among confederate States. A confederacy of Churches is wholly incompatible with the axiomatic principle of sovereignty. Hence an illustration drawn from the polity of States, whose sovereignty has been modified by confederacy, cannot explain the principles of absolute sovereignty. Parallel illustrations must be such only as explain the sovereignty of a State, and the effect of its exercise upon other States. Thus, for example:

Georgia may refuse citizenship to a convicted felon, and banish him from her territories. This is an act of her sovereignty.

But Massachusetts receives the same felon, and confers upon him citizenship. This is an act of her sovereignty. And Georgia has no more right to interfere with Massachusetts, than Massachusetts has to interfere with Georgia. Upon the principle of equal sovereignty, Massachusetts had as much right to confer citizenship as Georgia had to refuse it.

Upon what "Vindex" lays down as the *axiomatic principle* of government—Baptist Churches, to wit, the sovereignty of the Churches—if he is willing to admit an equal sovereignty—the same result follows. And the Church at A. has as much right to receive the excluded member, as the Church at B. had to exclude him. And we are very sure that this has always been the principle which has governed Baptists. Then is the principle of sovereignty and independence, and of common law, and above all, of Scripture and right, and one to which the Baptists will ever adhere. The Baptists are the best people in the world to consent to acknowledge any human law as binding upon them in the reception of members into their fellowship. An applicant for membership, every way worthy of Christian fellowship, can by no law of the Scriptures, be refused admission into a Christian Church. According to Semple's History of Virginia Baptists, they have always acted upon this principle, and have paid no respect to exclusions by Baptist Churches, which were deemed to be contrary to Scripture and therefore, unjust. God forbid that the time should ever come that the principle which has been established by "Vindex" should be resigned as a rule among Baptists. Let us see how this rule would work.

H—— is a man excluded because he is in favor of ministers; here is another excluded because he is in favor of temperance; here is another excluded because he is a slave-holder; here is another excluded because he is an abolitionist. According to "Vindex," the excluded members cannot be received into any other Church, and the Church "ought to spare the application." Nonsense.

OUR ALABAMA AND ARKANSAS DEPARTMENT.

ARKANSAS BAPTIST STATE CONVENTION.

The Arkansas Baptist State Convention met at Charleston, Franklin County, Arkansas, on Saturday, the 16th of October, and adjourned on Tuesday evening, the 19th, after a session of perfect harmony and good feeling from the beginning to the end. The number of brethren present was not large, but they were from most parts of the State. The North-middle only having no representative. The small number was doubtless owing to the fact that the Convention was within twenty miles of the State line, and could not be reached at this season of the year by either steamboat or railroad—not by the former on account of the small quantity of water in the Arkansas river, nor by the latter, on account of no railroad having yet been constructed! But there is a regular line of *stage* coaches running from *California* to *Memphis*, which passes directly through Charleston, where the Convention was held.

In going to the Convention from my residence, in Phillips County, I had to pass through the State from East to West, by the meanders of the road, two hundred and sixty miles—the first hundred leading through the counties of Phillips, Monroe, St. Francis, and Prairie, is level and entirely free from rocks. The next hundred, passing through Pulaski, Conway and Pope, is rocky, hilly and mountainous. The remaining sixty, west of the Arkansas river, passing through Yell, Johnson, and Franklin, is diversified—some beautiful land may be seen, interrupted, however, by hills and mountains. But as Charleston drew near, there was a perceptible change in the appearance of the soil for the better. There are here some beautiful farms; some fine elevated prairies yet unfenced, and plenty of timbered land adjoining. Besides what may be seen along the road, I was told there were many fine parts in all the counties through which I passed; especially along the various creeks and rivers.

I found many excellent brethren and sisters on the way—none superior to those in Des Arc, on White river, and in Dardanelle, on Arkansas river. I mention these towns because they have each a small Baptist Church, but no pastor. Bro. Daniel Buckley, a laborious missionary, has attended Dardanelle this year, though living sixty miles off! But the distance is so great, and his field besides so extensive, that he cannot possibly do justice to the Church and himself. He would gladly welcome a fellow-laborer into his extensive and inviting field. Let the minister that enters that field be the right kind of a man, and he will find in "Bro. D." a true yoke-fellow in the service. Des Arc is as inviting a field as I know in the State, and has no regular *Baptist* preaching. Who will go? Lewisburg, on Arkansas river, in Conway County, is a healthy, thriving town, on the great stage route, and has no regular Baptist preaching. True, there is no Church there, but Lewisburg can produce a few real Baptists, and with proper effort, a large interest would, in a short time, be brought together. Who will go? There are many other towns and neighborhoods in Arkansas now destitute, in which a real working minister could be well sustained. But such as can "*well be spared*" from other States need not come here!

After this long digression, let us go back to the Convention at Charleston. Elder T. P. Boone, of Searcy, and also the alternate, being absent, the introductory was delivered by Elder Wm. M. Lee, of Pine Bluff. Elder Lee was chosen President, and Elder B. M. Thrasher, of Camden, Secretary.

There were but two objects prominently before the Convention, namely, the endowment of a male college, and the establishment of a denominational weekly newspaper.

The industrious agent of the college, Bro. W. R. Trawick, having been in the field but eight months, came to the Convention with notes to the amount of *seventeen thousand dollars*, which he swelled to *twenty-one thousand* before he left the ground! Had his agency been preceded by a paper, explaining and advertising his mission, far more could have been done; but all things considered, his success caused the "brethren to take courage." The agent is sanguine of success in a reasonable time. The amount to be obtained is $100,000, and Bro. Trawick is new in the northern part of the State, and I bespeak for him and the cause he advocates a hearty welcome. He is a worthy brother, and the cause he pleads one of vast interest even to thousands yet unborn!

The paper next engaged the attention of the Convention. All minds appeared to be made up on that subject. Every thing in connection with it was perfectly unanimous. It was *determined* to have a paper. The price fixed at *two dollars*, always in advance, and P. S. G. Watson chosen editor. Little Rock will most probably be the place of publication. That, however, will be settled in a few days, and a prospectus issued. It is desirable that the first number be issued the first week in January next.

The next session of the Convention will be held in Little Rock the ensuing fall.

Messengers were appointed to meet with the S. B. S. S. Union in Memphis.

As you may soon expect a copy of the conventional minutes, I add no more on that subject.

BARDANELLE ASSOCIATION.

This Association met at the same place with the Convention, only a day earlier. The introductory was preached by Elder Samuel Dunbit. Elder Daniel Buckley were elected Moderator, and Elder J. R. G. W. N. Adams, re-elected Clerk.

Several new Churches were added, and the entire business was conducted in perfect concord. Nothing beyond the usual round of associational business was done. I suppose you will soon receive a copy of their minutes.

They appointed messengers to the S. B. S. S. Union to meet in Memphis. By the way I am sorry the *time* is changed; those brethren may not know it before they leave for Memphis.

Hoping to see the editors whom I now address, and many other brethren, whom I have "longed to see" in the flesh, at the Memphis Convention, I am, affectionately,

P. S. G. WATSON.

Lawrence, Ark., Nov. 4th 1858.

P. S.—I must not fail to say, that while the brethren and citizens generally opened their doors to entertain the members of the Convention, and the Association, yet Bro. Jesse W. Cross, Elder D. Buckley and Sister Kellum deserve special remembrance. Sister Kellum is the returned widow of a former missionary to the Greek Indians. He rests in peace, while she is as faithful as ever in the service of the Lord.

P. S. G. W.

HOW TO RISE ON THE RIGHT FOOT.

"To use an Arkansas phrase, Arkansas, when she came into the Union, 'rn on the wrong foot.'" This, as well as I now remember, is the language our representative, Col. Warren, used in Congress, when making a speech before that body, in alluding to our State policy, &c., and no one, I suppose, disputes it, or, at least, I don't. And the only reason for an allusion to the expression, is to propose one expedient, which, if duly, promptly and faithfully attended to, will make, not only Arkansas rise on the right foot, but every other State where it is adopted. It is this: Form and maintain Sunday Schools in every town, village and neighborhood throughout our country's extent. And let Bible and New Testament truth be first instilled into the minds and hearts of the children. Here is room for all to work—employment for big folks as well as little ones. Who will engage and carry on the work? Whoever else may neglect it, members of the Churches may not. The work should be entered into with heart and hands, and so it will be done. And wherever it is done, Arkansas, and every other State, where it is done will soon begin to arise and stand on the right foot. So it seems to me.

W. H. P.

REV. H. TALIAFERRO'S VERSION OF THE CONTROVERSY.

MISSIS. EDITORS:—In a letter to one of the most useful and laborious ministers in Alabama, Elder Taliaferro—junior editor of the South-Western Baptist—in speaking of the late effort of that paper to kill the Tennessee Baptist, says: "*We have been urged on privately by men who had not the courage to show their heads.*" I will not give the name of the minister to whom this was written, unless Elder T. denies writing it. He has written something of this sort to more men than one.

Respectfully,

TALLADEGA COUNTY.

REM.—And Mr. Henderson has stated that one of those men was Dr. Manly, President of the Charleston Baptist Publication Society, Kendrick, and Tustin, and Dawson, of Georgia, and Howell & Co., have used those men to do their dirty work, and now desert them. They do not deserve pity.

LODIGA, Ala., Nov. 16, 1858.

BRO. GRAVES:—Enclosed you will find $2, for which please forward the Tennessee Baptist to M. T. Ledbetter, at Cross Plains, Ala. Bro. Ledbetter is a young brother, who was one of the twenty-eight baptised at our Church, (Liberty,) at a protracted meeting of — days, held in September. We had a precious revival on that occasion—thirty-two added, twenty-eight of which, by baptism. Amongst the number was old Bro. Whiteside, who had been a Presbyterian for several years, but is all Baptist now. Several Methodists were also baptized—amongst them an old lady seventy years old, who, I understood, had been a Methodist about fifty years; and a lady who had been a Methodist eighteen years. About forty professed a hope in Christ. Truly, the Lord did great things for us, whereof we are glad. Please notice in the Tennessee Baptist our success at the meeting. We had, to labor with us, our venerable pastor, E. T. Smith and J. J. D. & Crockett Benfro, R. H. Thackerson, J. A. Collins and S. Minton alternately during the meeting. Yours truly,

J. R. GRAHAM.

I was well pleased at the action of the General Association. Justice has been done.

THE UNKNOWN GOD.

ACTS XVII. 23.

The express testimony of Lucian (Philopat. ad fin.) sufficiently proves that there was such an inscription at Athens.

To what is particularly referred, it is difficult to say. To omit other conjectures, I must give the preference to that which Beza and Dr. Hammond have mentioned. Diogenes Laertius, in his *Life of Epimenides*, (Liber I, p. 29 C. with the notes of J. Camerbius and Menagious,) assures us that in the time of that philosopher, (about 690 years before Christ) there was a terrible pestilence at Athens, in order to avert which, when none of the deities to whom they sacrificed answered aught at calling to help them, Epimenides advised them to mine some sheep in the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them (as I suppose the words *to you concerned*) Thus, signify) to the god near whose temple or altar they then were.

Now, it seems probable, that Athens, not being then so full of those monuments of superstition as afterward, these sheep, laid down where none of them were near, and so occasioned the rearing of what the historian calls anonymous altars, or sitera, each of which, had the inscription, "*ignoto Deo*," *to the unknown God*, meaning thereby, *the deity* who had sent the plague, whoever he were; one of which altars at least, however it might have been repaired, remained till Paul's time and long after. Now, as the God whom Paul preached as Lord of all, was indeed the deity who sent and removed this pestilence, the apostle might, with great propriety, tell the Athenians he declared to them him, whom, without knowing him, they worshipped, as I think the concluding words of the 23rd verse may most decently be rendered.—[Doddridge's Family Expositor.

From the New York Christian.

CHANGE OF VIEWS BY A PRESBYTERIAN MINISTER.

MR. EDITOR:—Last Sabbath, the Rev. J. C. Bonham, his wife and a member of his family were baptized into the fellowship of the Baptist Church, at Rising Sun, Ind. Mr. Bonham is a graduate of Oxford College, and Lane Theological Seminary, and for eight years he has sustained a very high reputation as a *Presbyterian minister*. He is a young man of deep-toned piety and fervent zeal in the cause of his Master. For a period of about one year, up to the time of his change of views, he had been pastor of the Presbyterian Church at Rising Sun, and one of the most popular ministers of the Madison Presbytery. His mind had been long disturbed on the subject of infant baptism, and even while trying to advocate this doctrine as a Presbyterian minister, he had more—more than once been heard to exclaim—"—— —— —— —

THE BAPTIST.

NASHVILLE, SATURDAY, DECEMBER 4, 1858.

"TRUTH AGAINST THE WORLD."

EDITORIAL TELEGRAMS.

"The Churches should make every thing bend to the spiritual and allow no light to lead to nothing."—C. S. Lewis.

— Here are a few words from Bro. Ed. Wm. R. Alexander, of Alabama, Ala., so well known to the Baptists of Tennessee, [illegible] that we give them a place here. We assure Bro. A. that when Howell makes his [illegible] Church will call a large and impartial Council, and examine all matters charged against us, and then we will give both sides to the public in this paper, as well as in a pamphlet.

Bro. Graves.—When you proceed, some time past, to grub minister that was taking the paper, to get five new subscribers, I determined to do it, and it is now time to my part, and I am determined to send you five more soon. I hope you will propose to each [illegible] for a Christmas present. They can do it with ease, for it is decidedly more popular than it ever was. Both you and your paper are elevated too full in the estimation of ninety-nine hundredths of the Baptists in this country. They now know that there is not a blemish in your moral or religious character, or it would have been found and published, (to applause) by the D.D.'s and could let's. The frivolous excuse of the persecutors of Bros. Graves and Dayton, has proved to every unprejudiced mind that envy and prejudice was the whole cause. Dr. Howell and the members of the Bible board who made that retract—do[illegible] to wish A. C. Dayton "[illegible]" upon subsiding—feeling that they had wholly failed, now at once that they were sunk, so too they could divert the mind of the [illegible] by falling upon somebody. Having worse than failed the second time, I see no chance for their recovery.

Bro. Graves, when this whole thing is over, I hope that you will publish the whole of it in pamphlet, that we can have it right, and preserve it for future use. It would satisfy the disgusted, and do great good. I will take five fifties' worth. We Alabamians have to look out of our own State for a paper. Bro. Henderson and his paper are gone in this part of the State.

Yours in Christ,
WM. R. ALEXANDER.

Alabama, Ala., Nov. 16th, 1858.

— Bro. R. F. Bunt, we are glad to hear that you most cordially subscribe to our views of theological education, and we hope that it meets the view of every young minister in the University. It is important and valuable testimony, when we can have their experience to justify our plan. We can say for their encouragement, that if God spares us, we will never give up our agency for the Theological Department—it must be taken from us. The Chair and the Lectures must be endowed.

— Will Bro. Bowers, of S.C., return Wesley's Revelation, so soon as convenient? Others want it.

— If one is licensed to preach, and does not exercise, the Church will of course withdraw her recommendation.

— Bro. Jones spoke in the last Herald, that we have not inserted his article, sent us some weeks since, expecting to promise. When we said next week, we supposed our intention, but we did not get the time to prepare the minutes we wished to accompany it, nor have we yet found the time. It shall appear as an early day, however. We promptly copied the Herald's correction, that the Board is not suffering on that account.

— Bro. Dupy is assured that we will publish any article he may see fit to write for this paper.

— Bro Ogden, of Ark., we should say, no, unless under peculiar circumstances—if the brother was *free*, an able and successful preacher, pious, and of sound judgment.

— If there is a man in Nashville "who can give the indication of a silver mine by the signs," &c., Bro. S., of Miss., we do not know who he is. We suppose you have heard of Fountain E. Pitts, a Methodist preacher, quite celebrated in years past for discovering silver mines; but we believe he has left that profession, of late, and taken to dancing smoking chimneys. You can write to Mr. Pitts at this office.

— Bro. R. S. Powell, we have not the history of that Montgomery case, but should like to see it at this time.

— Bro. Walker's article will soon appear in "News from the Field."

— Bro. J. P. Kennedy, Tenn., we have no Indian Bibles.

— Several brethren have claimed premiums for three new subscribers, when these were ministers at $1 00; this would be a heavy loss to us—as it is to furnish ministers at $1 00; we do this for their sakes, believing that if they read the paper for one year, they would be willing to pay $2 00 for it, and it's new subscribers for it. ☞ For three new subscribers and $6 00 we send a premium.

— A Brother in Hartshill, Mo., sends us a club of subscribers, and adds:

Bro. Graves:—The Watchman a short time since, in one of its issues in reference to that Barrett case tried, convicted and condemned you; but before his paper got out, and any of yours came after it, contemning the whole, the case created some excitement amongst our people; and wishing to see the other side, his kind many to the notion of taking your paper, and by my agitating it a little, they soon made up the above club; and I have no doubt but that many others here and in this State, will take your paper, and that the strong and true Baptist principles advocated by your paper will prevail here. Go on; success to you and your co-editors.

C. A. S.

We care to say but little about the unchristian and unrighteous course of Elder Crowell toward us, since the day he tattooed, in order to injure the sale of the Southern Baptist Register for 1858 in Missouri, that it contained only 28 pages, while the Northern Register contained 48, when he knew what 48 was, knew and the whole Baptist press (but himself) admitted, that ours contained 52 pages. When his attention was kindly called to it, he not only refused to correct, but repeated the palpable misstatement, and from that time to this has affected no opportunity to injure us unprovoked, by his unchristian conduct to us. We desire to be on good terms with Elder C. If we have offered him just cause of offence, will he indicate it, and we will try to remove it. But if he chooses to continue to prosecute the policy of Tobin, Henderson & Co. toward us, he will soon find that he has [illegible] of Missouri Baptists and that his wrath will work his own, not our injury. So long as the Watchman occupies its present attitude, we cannot blame Missouri Baptists if they subscribe for the Western Recorder and Tennessee Baptist.

— B. F. Boyd, Tenn., there is such a work as Wesley's Revision of the New Testament, without notes. Bro. Bowers, of S. C. has one at present. We have none to sell, but there is such a work. Cowan on Transmigration, [illegible] work—$1 25—which we send you.

— Bro. Willis, J. F. of Texas, we have lost your letter. Bro. Pendleton doubtless remembers you. Your good feelings are fully reciprocated. If you can do any thing for the Western Baptist, and not interfere with your own State paper, do so, but not otherwise. Some others are serious of it—and Bro. Brown—because some of the Baptists of their State take this paper! Have the further from our wish to injure the circulation of any Baptist paper in the South, but we have labored to increase their circulation, and we have medibly or immediately increased the patronage of every one that is advocating Baptist principles and policy. A curious, curious spirit in an editor is pitiable, indeed. Texas should have a paper—and such a paper as Bro. Baines can give them, and if there is a Baptist taking care and cannot take the Texas Baptist, we advise him to stop care and take that. If Texas Baptists will send their orders for books, we will give them Baptist books—certainly.

— We have just time to notice that at the night session of the Convention a lengthy and substantial discussion ensued upon the proposition to locate the Board of the Sunday School Union, and that Memphis and Nashville being the only points in contention, the question was finally settled by the selection of the latter named city by a large majority. C.

— Bro. Dayton, one of the editors of this paper, is still confined to his bed, and is considered by the physicians to be, in a very critical condition, and he himself realizes and fully speaks of this fact. Such perfect resignation to the will of the Lord is regard in the final issue is rarely seen. B.

OPEN COMMUNION PERTINACY.

The New York Evangelist persists in its declamation that quite a number of Baptist Churches in that region are beginning to practice open communion.—Presbyterian (*Lewisville*) *Herald*.

Now what is the truth in this matter? Are our Baptist friends beginning to practice open communion, in opposition to the common theory of the denomination; or are they misunderstood by the Evangelist? Who will give us facts as well as assertions on the subject?—*Exchange*.

A [illegible] in Chancery by two of the trustees and two other members of the Baptist Chapel, St. Mary's, Norwich, against the minister (the Rev. G. Gould) and the other trustees, for practicing "open communion," the trust deed prescribing "that none but Baptists believing in the doctrine of limited or particular redemption, shall be entitled to admission into the Church, congregation, or Chapel, or to be members of the Church."

The Baptists and Congregationalists about Boston, are talking of a more intimate Christian fellowship. The only barrier is close communion on the one hand, and this there are *signs of relinquishing*.—*Exchange*.

Take the above in connection with the facts that have been published in this paper, viz: 1. That two of the oldest Baptist ministers in Boston, and with their deacons, practice open communion.

2d. That one or more of the Professors in Newton Theological Seminary, including Prof. Ripley, hold open communion views.

3d. That Elder Wayland is an open communionist in sentiment—or at least undecided upon the subject. We learn that Elder Morrell, of Bolivar, Tenn., has a letter from Wayland, in which he (W.) declares that, in his opinion, it would be inexpedient for Baptist ministers to go to the table of Pedobaptists, but that there is no Scripture that would make it wrong for the members of our Churches to do so! If we misrepresent W.'s views, Elder Morrell can correct us.

4th. In addition to this, Prof. Elton, D. D., for a long time connected with Brown's University, was an open communionist.

5th. That the editor of the New York Observer affirms that he has recently heard the names of some of the most eminent Baptist clergymen and Professors mentioned as holding views favorable to the abandonment of the restricted communion practice. "They are not," says the Observer, "anxious to promote agitation, much less to disturb the peace of the Church by the discussion of the subject, unless it is necessary, but they are gradually disseminating those views and principles that will eventually work a change in the practice of the Churches."

Is not this a startling disclosure? Does it not fully substantiate what Tustin, the salaried preacher to a Pedobaptist society in Charleston, revealed to Bro. Smith, of Columbus, Ga.? Who are these men? and where do they live? and what are the peculiar views they are industriously disseminating among American Baptists, to work them gradually into open communion?—are important questions for Baptists at this time.

6th. Dr. Sprague, of Albany, declares it as his experience, that the open communion sentiment was increasing among Baptists in the North.

7th. The fact just announced, that the Northern Baptists—how largely aided by Pedobaptists we know not—have offered Spurgeon $10,000 to visit them. That Spurgeon will accept, we have no doubt, and that he will leave a large body of them practical open communionists, we have no doubt. We see he speaks of coming.

That the views of not a few Baptists at the South are relaxing in favor of inter-communion, we are the more and more convinced. We have learned, upon good authority, that during the last watering season, the noted "K.," pastor of the Citadel Square Church, Charleston, gave his permission or concurrence for one or more of his members to commune with Pedobaptists, as Campbellites! Such a report is out, and he should correct it at once if not true.

8th. The last fact we mention is a most effective one, i. e., that most of the denominational books issued from the Philadelphia and Charleston Publication Societies, as well as those from the large private publishing houses North—even those books written by our Professors of Theology and Doctors of Divinity—admit and affirm, that Pedobaptist and Campbellite Societies are *evangelical* or true Churches of Christ visible. The following authors do this: Prof. Curtis, "D. D," R. Fuller, "D. D," Davidson, in his work on Communion; R. B. C. Howell, "D. D," in his works on Evils of Infant Baptism and Communion; Prof. Moll, in his work on Baptism; F. B. Taylor, in his work on Communion; Spurgeon, in his sermon on the Ark, vol. 4, and how many more we not not. Such teachings will effectually undermine our principles, and carry Baptists into open communion. The avowal of open communion sentiments is not one whit worse than the admission, that man-invented societies, such as those set up by Luther, and Calvin, and Wesley, and A. Campbell, are Churches of Christ. If they are evangelical—*i. e.*, scriptural—they have just as scriptural a right to administer the Lord's Supper, as have Baptist Churches, and it is no more a sin to commune with one *evangelical Church than another*. What may we expect of such sentiments as are disseminated among our people, with the endorsement of our National Publication Societies? Ought not our people to call upon those authors and these societies to revise such books, and if they refuse, never order another one of them from their shelves? We submit this question to the consciences of our brethren, and the Executive Boards of Associations, and to Baptist colporteurs generally. Can you, as a Baptist, conscientiously circulate *Baptist* books teaching such sentiments—can you? If they were written by a known Pedobaptist or open Communionist, it would be far different.

Seeing these things and fearing the near future results, we have lifted our voice in warning, upon the ear of the denomination, and thereby increase the displeasure of not a few great names and of a portion of the Baptist press—and our utter ruin has been most earnestly sought by them—but none of these things move us. We know our duty, and by God's grace, we shall discharge it faithfully—fearless of consequences. If God has a people in this South—in this Union—they will sustain us, and be found with us, so long as we are with Christ.

The next great battle that is to be fought on this continent, will be upon this very question of COMMUNION, and the religious world will be shaken by it. Men may cry peace—peace—but there is no peace; the war has already begun. The influences are already at work upon an immense scale, that must bring on the open conflict. Let the [illegible] beware of those men who prophesy smooth things—who deny the signs already visible upon our heavens. Nothing can be lost in being vigilant; every thing may be by being unwatchful.

We commend to all our Churches throughout the land, the Prize Essay on Communion, written by Elder J. M. C. Breaker, of Beaufort, S. C., to which was awarded a few months since, the premium of $100, by the Publication Board of Middle Tennessee and North Alabama. It should be purchased by the hundred by Churches, and distributed gratuitously in the neighborhood. It can be had at the S. W. Publishing House at $10 per hundred, in paper, and $25 neatly bound for preservation, or for [illegible] an open friend. The first edition 6,000 copies—and we hope to issue a monthly edition of the same size for twelve months to come.

Who will move in this matter, and get a Church to distribute 100 copies gratuitously?

From the Memphis Eagle and Enquirer.

THE SOUTHERN BAPTIST SUNDAY SCHOOL CONVENTION.

SECOND DAY'S PROCEEDINGS—MORNING SESSION.

J. T. Freeman, Miss., in the chair.

The Convention met pursuant to adjournment at 9 o'clock Saturday, 27th Nov. Prayer was offered by W. L. Slack, of Miss.

The reading and correcting of the minutes of the previous session was the first business in order, but upon motion a temporary suspension was allowed, to ascertain the sense of the Convention on the subject of inviting the editors and reporters of the city to attend and report the proceedings for publication, which received the unanimous sanction of the body.

Bro. Bateman, of this city, was requested to convey the intelligence to such action.

The minutes were then unanimously adopted.

The committee on arrangements completed their report, which was respectfully submitted to the Convention. This committee was appointed by the Convention to consult upon the importance and proper mode of conducting Sabbath Schools, and report the same to the body. S. H. Selvell, of Ga. chairman. Report referred.

It was suggested that J. Bateman and Dunn issue certificates to the delegates attending the Convention for free passage on railroads, steamboats, and other means of conveyance.

On motion the Convention agreed to adjourn until three o'clock p. m., in order to listen to the introductory sermon, by Rev. Mr. Jones, of Tenn. A brief diction was pronounced by Rev. Mr. Cooper, of Ga. The Reverend gentleman took for his text the words, "Train up a child in the way he should go, and when he is old he will not depart from it."

The discourse was very appropriate to the occasion, being denominationally doctrinal, and referring specifically to the objects which the Convention had under contemplation, and was listened to with marked attention, during its delivery.

Afternoon session. J. T. Freeman in the chair.

The Convention was called to order according to adjournment. Prayer was offered by Rev. Mr. Sellers, of Miss.

An invitation was then extended to all the visiting brethren, not members of the body, to participate with them, which was accepted by G. B. Bonge and S. B. John, both of Miss. The following committees were then commenced:

Committee on the importance and proper mode of conducting Sabbath Schools, reported. Report unanimously adopted.

The report of the Committee on Constitution was then read by A. T. Holmes, of Ga.

Mr. H. said that he would take occasion to remark that this copy of the Constitution was a copy of the Constitution adopted at Nashville in October, 1857, as nearly as could be remembered by those engaged in drafting it, with one or two exceptions. There was an amendation introduced with reference to the number of members composing the Board, and another with reference to the qualification for membership, which would be noticed in the reading of the constitution. After the reading of the report, it was moved and seconded that the Constitution be adopted by article, which was unanimously carried. It was so adopted, and then adopted as a whole.

[We are not now in possession of this report, but will endeavor to lay it before our readers in our next issue.]

Rev. J. R. Graves then asked permission of the Convention to read a letter from the President of the Southern Sunday School Union, (who was absent from the Convention in consequence of severe illness,) to Rev. A. C. Dayton, which was granted.

On motion, the letter was ordered to be spread upon the minutes.

On motion of Rev. Mr. Manning, That the Convention now engage in prayer in behalf of our beloved Bro. A. C. Dayton, and that the President, Rev. J. T. Freeman, lead, is was so done.

Bro. Lee offered a resolution that Rev. Mr. Jones be requested to furnish his sermon, delivered before that body to-day, and that it be spread on the minutes; and also, that the sermon be published in pamphlet form, which was adopted nem con.

In consideration of the sermon delivered before that body, it was resolved that Bro. Jones be made a life member of the S. B. S. S. U. Carried.

At this stage of the proceedings, the Life Directory was opened by the Recording Secretary, for the reception of members, and the Rev. Mr. Graves took occasion to excite a spirit of benevolent emulation, in which he succeeded admirably.

He wished to know how many within five minutes would become life members, by paying the sum of $50 each. We presume a little more than five minutes elapsed, but he was not called to time until he had secured the handsome sum of $2,200, which was shortly after increased to about $2,600.

The Committee on the Order of Divine Service for the following day then reported.

Convention adjourned to meet at seven o'clock, P. M.

Benediction was pronounced by the Chairman, J. T. Freeman.

EVENING SESSION.

The Convention met in the evening pursuant to adjournment.

Prayer was offered by Rev. Mr. Pendleton, Tenn.

On motion, the Report of the Board of Managers was laid on the table.

The Chairman of the Committee on Location not being present, on motion of Rev. Mr. South, of Kentucky, that the Committee to locate the Board of the Union be hereby discharged, and that the Convention act as a Committee of the Whole, it was so done.

The question on locating the Board of Managers was then generally discussed by the Convention. There were but two places which presented themselves, Nashville and Memphis.

A resolution being passed that no member be allowed to speak more than once on a question while there were other brethren desirous of expressing their views, the question was called for, and Brother Burns arose and said:

That to him this question was one of deep interest; it was the pivot on which the whole thing turned, and therefore he wished to express his views on the subject. He said he was going off the stage of action; his head was whitened with the frosts of eighty winters, and he wanted the rising generation to have the benefits of what they were doing to-night. With regard to the points of location, he said there were but two places that have the necessary advantages. If you look at Nashville, there is a prospect of having your books, tracts, and all the Sunday School literature published there. There was but one more place that had the facilities like Nashville, namely: Memphis. We want it in as nearly a central position as possible. We see nothing that indicates any other point more suitable and adapted to the ends we wish to accomplish than Nashville. Railroads and water navigation radiate from that place to nearly every point of the compass. He said if the books of the Union should be published there, how rapidly and conveniently all the Sunday School operations of the Union could be carried on and facilitated. If you go North to publish your books, there is the transportation, the difficulty of your Board in examining your books; and it would be very inconvenient. We have facilities at home to perform our work and publish our books. We have railroads coming in from every direction—a river running north and south. All these advantages we have; and then last, though not least, we have the men—Southern men—most interested in the work, whose hearts are in the business. We have them where they can be consulted every day—any day. We have them where we can enter into communication with them, by letters from time to time, so as to know how business is progressing. Now, sir, let this grey head plead with you to lay down all those objections which have been urged. Look at the interests of the rising generation. The time will come, in my humble opinion, when the Sunday School will be the grand lever that shall turn the world. If I have living, holy faith, and have my fulcrum planted upon the eternal truth of the Bible, then give me the Sunday School for my lever, and I can turn the world. It is the deepest interest of my heart that the cause may progress. He hoped they would locate it at Nashville, but if they could not agree to do that, then locate it at Memphis. They must have their books somewhere where the Board is located.

Question was loudly called for.

Rev. Mr. Shelton said that some thought that Memphis was the proper place for a location, and others that Nashville was. He did not think there was any [illegible] they took time to examine all the reasons for and against it and he hoped that [illegible] in all their deliberations. He thought, for one, that Memphis, [illegible] was a great and growing city, planted upon the banks of the noble Mississippi, and as accessible as any other city that can be found somewhere within the limits of the South. Here in this city are brethren adapted in all respects to discharge the duties that would devolve upon such a Board. He thought that if the Board was located here in Memphis, it would have a tendency to unite together all the Baptists of the South who are favorable to a Southern Sunday School literature. And he thought it was their duty as a Convention to do every thing in their power consistent with truth and right to establish a Baptist Sunday School Union, upon such principles that all the Baptists in the South may unite in sustaining it. The subject was under discussion when our reporter left.

The delegation to the Convention is very large, numbering about six hundred. Odd Fellows' Hall, where the Convention holds its session, was well filled yesterday by delegates and visiting brethren. The greatest unanimity of action is manifested in all their deliberations. The male portion of the assembly was greatly in preponderance. As the business of the Convention has nothing brought to a close, there will be one or more sessions on Monday, commencing probably at 9 o'clock, A. M.

DIVINE SERVICES SUNDAY 28TH—APPOINTMENTS BY THE CONVENTION.

Wesley Charge, First Methodist Church, 11 A. M., Rev. J. P. Cooper, Ga.

Asbury Charge, Second Methodist Chrch, 7 P. M., Rev. Wm. Shelton, Tenn.

McKendree Charge, North Memphis Methodist Church, 11 A. M., W. R. Alexander, Ala.

First Presbyterian, 7 P. M., Rev. J. J. Sledge, Miss.

Cumberland Presbyterian, 11 A. M., Rev. J. F. South, Ky.; 7 P. M., Rev. J. M. Wood, Ga.

Beale Street Baptist, 11 A. M., Rev. J. M. Pendleton, Tenn.; 3 P. M., G. W. Selvedge, Ga.; 7 A. M., G. H. Martin, Miss.

First Baptist, 11 A. M., Rev. A. T. Holmes, Ga.; 3 P. M., W. H. Holcombe, Miss.; 7 P. M., Rev. W. L. Slack, Miss.

Odd Fellows' Hall, 3 P. M., Rev. J. R. Graves, Tenn.

THE INFIDEL'S DAUGHTER.

BY THE AUTHOR OF "ULRIDGE."

CHAPTER V—PART IV.

Can we know there is a God?

"What is motion? Let us not be deluded by a word. Motion is not a positive existence; we cannot conceive of motion except as the attribute of something that moves. There can be no such thing as motion unless something moves, and when that something ceases to move, there is no motion; motion, therefore, is only an accident of some existence; in itself it is nothing at all. And now, as we have supposed matter to be the only thing in the universe, the question is, how came matter to move? Motion cannot be eternal; for that which is eternal can have nothing before it. But matter must have existed before motion, since it could not move till after it existed. And when it moved, how came it to move so *intelligently?* How came it to move in such strict accordance with what was evidently a *plan?* How came it to show such consummate, such stupendous wisdom in its motion? How came it to show such exquisite *mechanical skill* in its motions? Let me illustrate: I see upon our railroad here, a large and beautiful locomotive; it has within it an iron coil made strong and tight; in this are shut up a few gallons of water: beneath this coil, which people call a boiler, is a furnace in which there burns a glowing fire. The water turned to vapor, tortured and tormented by its enemy, the fire, struggles to escape. The engineer opens a little valve, and out it rushes with a force that turns the ponderous draw-wheels, and moves along, with almost incredible velocity, the whole enormous mass of wood and iron which compose the engine and the long train of cars. There it goes, shrieking and thundering across the land, a wonderful monument *of the power and skill of motion*. It was *motion* that dug the iron from the ore-bed in the hills—*motion* fanned the fire by which the ore was fused—*motion* struck the blows by which it was hammered into shape—*motion* put each piece into its proper place—*motion* poured the water into the boiler—*motion* cut the wood and kindled the fire—*motion* opened the little valves to let on the steam, and who will now dare to deny that it is motion that drags the vast machinery across the country? But who originated, who directed, who controlled this motion? Whose mind conceived the curious machine, and set motion at work to make it what it is? How came motion to be so wondrous wise? Now, as here my mind cannot stop and rest upon the *motion*, but looks behind it for the *mover*, so must it be in regard to the infinitely vast and complicated machinery of the universe. We admit the motion, but at once inquire for the mover. To this inquiry only one of two answers can be given. Either matter moved itself, or it was moved by some power which was not material. The atheist or anti-atheist, if you prefer the word, must believe that matter had the power and skill so to move itself, as to produce all that stupendous and orderly system of worlds and their appendages which we now call the universe."

"Why not say, rather," rejoined the infidel, "that matter had motion as one of its essential qualities, and that from its very nature, as it eternally existed, it was necessitated to move, just as it has moved. This was my position."

"But that, I have shown, cannot be possible," replied the pastor. "Before there can be motion there must be something that can move, and there is no motion until it does move. Now, if matter existed *before* it moved, then matter can exist without motion; and if it can exist without motion, then motion is not essential to its being. We can conceive of matter in a state of rest, and it is not less truly matter. Nay, more, even atheists themselves, when, as men of science, they describe matter, give '*inertia*,' not motion, but an incapacity to move itself, as one of its attributes. If I should receive what you ask me to believe, my creed would read somewhat like this: I believe that matter existed before it could move—hence, it can exist without motion. I believe that matter is inert, that is, that it cannot move itself. I believe that matter moves from the very necessity of its nature; and hence motion is essential to its being, and that this motion is the cause of all the order and beauty of the universe. With all my credulity I could not believe any thing so contradictory as this."

"Perhaps," rejoined the infidel, "I did not make myself quite plain. I do not hold that matter moves itself by any abstract and inherent capacity to move, but that every particle of matter has the power of attraction for other particles, which we call gravitation, by which every particle is impelled to rush toward every other particle. It is gravitation, modified by certain natural affinities in matter, which originates motion, and motion once begun could never cease until it had produced the present order of the universe."

"That only plunges us into other difficulties," said the pastor, "for if matter exists from necessity, I can see no reason why it should not have been necessary for it to exist in one place as another; and if it had at any period existed equally in all space, it must have been eternally motionless, since every particle would have been equally attracted in every direction. But, if you say it was essential to its nature to exist in some parts of space rather than in others, then it must follow that no change of place could be possible to it without a change of its nature—for its nature required it to exist just in those parts of space! Hence, since there could be no motion without change of place, motion was eternally impossible, from the necessity which demanded matter to exist just where it did, and not elsewhere. But waiving both these difficulties, and supposing matter to exist in some places rather than others, from the necessity of its nature, and yet this necessity to be compatible with motion—though this is to suppose a necessity for it to exist in a certain place, and yet not to exist in that same place at the same time—and then let us give matter gravitation inherent in itself as the moving power, and where will we go? We now have motion as the cause of the present order of the universe, and gravitation as the cause of motion. We know something about the laws of gravitation. Philosophers tell us that the effect of *gravitation*, as the *sole* cause of motion, would be to dash our earth with inconceivable velocity right into the sun; and so every smaller body in the universe which now revolves around a larger, would be drawn into it. The existing motions of the planets are the result of a combination of forces, and they suppose a previous motion only modified by the force of gravitation which did not impart it, but only changed its direction. Matter has no powers that could have originated this previously-existing or propelling force. All the ingenuity of scepticism, aided by all its science, has never been able to construct any consistent theory which shuts God out of the universe, and yet explains either how or why those mighty worlds began to move. But what if we grant all that atheism contends for? Let us admit that motion is an essential quality of matter, and that motion caused the present order of the universe, and we have not even touched the great difficulty. If you say *matter* caused it, then matter was more intelligent than any human mind. If you say *motion* caused it, then I say motion is more intelligent than man. If you say *gravitation* caused it, then gravitation is more intelligent than man. But, as neither gravitation nor motion are positive existences, but only attributes or accidents belonging to such existences, it is absurd to talk about their doing any thing as though they were real beings. Whatever may be done, or supposed to be done by them, must, after all, be referred to the matter of which they are the accidents or properties. It would be just as philosophical to say that *size* or *shape* made the universe what it is, as to say that motion made it, even though motion were like size and shape, essential to the very existence of matter. The mind must of necessity fall back on matter as the only positive existence. There is no motion unless that matter moves; there is no thought unless that matter thinks; there is no plan unless that matter plans; there is no order unless that matter arranges it; no design conceived that matter did not originate or execute, which that matter did not carry into effect. *If any thing has been done which matter could not do, there must be some Being not composed of matter, who did that thing*, otherwise something was done, and yet no being did it, which is a contradiction, and absolutely incomprehensible. Now, if we admit an immaterial, that is, a spiritual, self-existent, all-powerful, and all-wise God, we have no difficulty, no absurdity, no contradictions. The theory of the origin of the universe is plain and simple—God made it. In the beginning God created the heavens and the earth. If we deny, we find difficulties and absurdities at every step. Take whatever path we may, we cannot follow it far before we come upon an insuperable obstacle which prevents our further progress."

"DEATH-BED REPENTANCE."

From the Baptist Watchman.

MEMPHIS R. A. CONVENTION.

Fears are entertained that the Sunday School Convention to be held at Memphis will be attended with similar difficulties with the meeting last fall at Nashville, but we think all apprehension on that subject should be dismissed. The Mississippi Baptist, we see, advises all who do not favor the organization not to attend, and we suppose none will attend that meeting except those previously committed to the organization, and who go with the intention of organizing, as has been proposed by its originators. Of course, this they have a right to do, and, we suppose, no one will feel disposed to offer any opposition to the Society.[?] There need, therefore, never be any further difficulty in relation to the matter.[?] The constitution provides for individual membership, allowing each one who chooses, whether he be a member of the Church or not, to join the Society by paying a stipulated sum, at the same time leaving all free, who may not choose to favor the Society to just let it alone. We are quite sure that we shall never oppose those brethren in any laudable effort to promote Sunday Schools, as much as we desire that no organization should be made which did not harmonize the whole denomination. Our original opposition to the organization was founded on a sincere desire to prevent sectionalism and party feeling from springing up, encouraging our publication interests; but since we failed in our desire, and the result which we desired to prevent has, in all probability, been precipitated by the means we employed to prevent it, it is now our most sincere prayer that brethren will pursue their own course in the spirit of kindness and without infringing each other's privileges and rights.[?] We will not conceal our settled opinion, however, that *Societies* are becoming a curse rather than a blessing to the Baptists—we would rather have seen every Society in the denomination blotted out than the evil resulting from the sectional conflicts which have arisen. We hope no other Society will ever be formed, and that some of those already existing may be dissolved. We feel deeply humbled at the State of things in the Baptist denomination in the South, and were it not that we are so sure that the cause is God's, and that he will take care of his Churches, though they be tried in fire, we should despair. But we stop this digression, and beg our brethren to put away the bone of contention, and let "brotherly love abound."—[Matt. Hillman.]

We suppose that we should rejoice to witness evidences of repentance at any time, but, indeed, the above, uttered just a few hours before the meeting of the Convention, after another whole year's fruitless opposition to it, seems to us too much like "death-bed repentance," to inspire us with the least confidence. We will hope, however, for the best, and will rejoice in Bro. Hillman's co-operation even now, if he should ever be found favoring the Union.

Though no man in the South, Elder Howell alone excepted, has tried harder or done more to defeat the Union and injure its advocates, by fomenting sectional, party and personal feeling, and precipitating upon our Churches the very state of things he now affects to, and we hope does, most deeply deplore, yet we should extend the hand upon so frank a confession of repentance. Had it not been for the course Elder H. saw fit to pursue personally or in his paper, doubtless Elder Howell's whole plan would have been prostrated, and Elder Dayton would to-day have been the Secretary of the Bible Board, and the First Church in Nashville, undivided. Fire cannot burn without the presence of combustibles.

We suppose some will ask, what new feature is there now in connection with the Union, or the Sunday School movement, that was not as clearly to be seen by Elder H. last fall as now? Or what better reason could he have had to oppose it then than now? Those who were opposed to it, could then as well as now let it alone, and not illustrate Æsop's fable of the "Dog in the Manger"—refuse to eat the hay or suffer the ox to eat it. But if Elder H. is at last convinced of his wrong-doing, let the past be forgotten, and hopefully look to see what the future will bring forth.

NEWS ITEMS.

THE LAST NATURAL WONDER!!

Mr. Louis S. Ullman, of Columbia, Tenn., has exhibited to us an extraordinary natural weather indicator, in the shape of a plant, which he discovered upon the plains of Arabia. We find the following description of this plant by Mr. Ullman in the Nashville Journal of Medicine and Surgery for November:

"Seated in front of a bazaar early one morning, an Arab from the desert accosted me, presenting at the time with his compliments, a bunch of beautiful flowers. After making some purchases he departed, and I, after examining my rare exotics, was struck with the curious appearance of one singularly convoluted and twisted little plant, yet without much thought, being called away, I dropped it upon the water stand. Upon returning, I was surprised to find that this little plant, so singularly twisted up when placed upon the wet table, had now become sleepy, wet, and almost perfectly straight. Picking it up, I took it to the door to examine it, and upon the sun's rays falling upon it, it speedily returned to its former spiral shape, and became almost immediately as twisted and curled as when first it drew my attention.

"Attracted by the great sensitiveness of this plant, I at once fixed it upon a card and placed it where it would be exposed to the air, yet protected from the weather; and, strange as it may seem, it denoted straightway the different varieties of the atmosphere. I at once discovered that I had a natural weather indicator, and Hygroscope."

At the request of Dr. Bowling, Mr. Ullman sent specimens of his plant to several Academies of Science with a request that they should test its powers, and in the Journal of Medicine and Surgery, Dr. Bowling furnishes the following resume of their testimony:

Prof. Riddell, of New Orleans, says in a letter to Mr. Ullman concerning this plant: "It is wonderfully delicate and I believe reliable." Dr. Owen, late Professor of Geology and Chemistry, in the University of Nashville, says, "After carefully adjusting six of the seed vessels of your plant in their boxes, and marking the indices upon each other at a given point, (change of the dial) on a day of average moisture in the atmosphere, I found them during many months peculiarly sensitive to all Hygrometric changes, and acquired confidence in their indications because they agreed. I further more compared them for the same period with a hair hygrometer, and part of the time with Mason's hygrometer (the wet and dry bulbs) and found the plants gave the same indications as these instruments." Prof. J. Lawrence Smith says: "I have your beautiful little instrument, and have been regarding it with interest. It makes a remarkably sensitive hygrometer, and is more commodious for this purpose than any artificial hygrometer I know of." Prof. Henry, of the Smithsonian Institute, says: "It appears to be peculiarly sensitive, and gives a greater range of motion than either the animated oat or ordinary catgut." Prof. Draper, of the New York University Medical College, says: "I have had the hygrometer hung up in my laboratory since it arrived, and found it move to the moisture you expressed."

Dr. Bowling adds the following testimony in regard to this wonderful plant:

"As for myself, we have been closely watching one of Mr. Ullman's instruments for more than a year, and are convinced that it is in every way altogether superior to any contrivance for hygrometrical observations known. Daniell in his meteorological essays, says: 'The expansion of thin cross sections of box and other hard wood, the elongation of the human hair, or a slice of whalebone, and the untwisting of the wild oat, of cat gut, of a cord of linen thread, and a species of grass brought from India, have at different times been used with various success. But the instruments so formed are either extremely dull in their motion, or if they acquire greater sensibility from the attenuation of their substance, they are likewise rendered the more subject to accidental injury and derangement, and all of them appear to lose in time, irremediably, their force and proper action.' Liest. Maury thinks the India grass mentioned by Mr. Daniell is the plant of Mr. Ullman. (Letter to Mr. Ullman.) This is a very great mistake. It is no more like the India grass, than it is like a section of box wood, human hair, or whalebone. Nor do we, after a number of experiments, believe that it is subject to the objections urged by Daniell against these organic hygrometers. The one in our study is as sensitive now as it was more than a year ago. The moisture from an infant's breath will instantly put the index in motion. Mr. Ullman has one that he has watched for eighteen years, and it is as sensitive now as those mounted on yesterday.

They have been subjected to long boiling, and then hastily dried on a stove, without suffering the slightest loss of that peculiar sensitiveness which characterizes them. They have been placed in nitric and sulphuric acid, after which they could gradually assume their original shape, and being placed in the box with the index fitted on, "keep time" precisely with those that had not been subjected to such experiments. There is no apparent reason why such instruments should not last a thousand years. It is the most simple of all imaginable contrivances capable of securing important ends. The seed vessels of a plant, remarkably delicate, twisted so as to make two revolutions and a half, are fastened at one end to the bottom of a little circular box of wood, carved out of a solid piece, and about the size of a large pill box. The other end projects perpendicularly from the centre of the bottom of the box, and several lines above the upper edge of the box. A beautiful lithographed dial plate, quite tasteful and ornamental, having a hole in the centre, is permanently adjusted to the top of the box, the perpendicular end of the plant projecting through this perforation in the dial plate. Upon that projected end is fixed a delicate index of frosted paper. The slightest increase of moisture in the atmosphere induces the plant to unroll, thus putting the index in motion.

It is certainly one of the most sensitive plants we ever saw. Even the hollow of the breath upon it will cause it to vibrate." Dr. Bowling says that with an ordinary thermometer and Mr. Ullman's beautiful little instrument, the former would have but little difficulty in anticipating storm, rain, or paradise. This is certainly a great advantage, and bonds it never can cost so far, while the price is only one dollar. Any farmer ought to be willing to give that for an instrument that would enable him to anticipate the weather.

THE ATLANTIC CABLE FIASCO.—The admission is at last reluctantly made by the New York papers, that no regular message has ever been transmitted through the medium of the Atlantic Telegraph. The whole thing turns out to be a stupendous humbug, if not a premeditated fraud. Mr. Cyrus W. Field, who was a few weeks ago looked upon as a veritable Sir, turns out to be an animal of a totally different description, as soon as the shares in the Company were hoisted up to a proper altitude by the general tom-foolery of public celebrations, he took good care to sell out his stock, and resign his situation as Director of the Company. Thinks, therefore, of being considered an available candidate for the next Presidency, by those who had more confidence than common sense, he bids fair, if justice be done to the premises, to be a candidate for a very different situation.

The credulous public, which has run mad with enthusiasm over the Atlantic Cable, will now have ample time to reflect upon the egregious folly which has made us a laughing stock to the whole civilized world.—*Pinda. Argus.*

ANOTHER SUBMARINE CABLE FAILED.—The submarine cable from Dover to Calais, has ceased to do telegraphic duty. It had been in successful operation for years, and its failure now is proof positive, that the modes of insulation as yet discovered are inadequate for permanent communication under salt water, even for a short distance. This renders the case of the great "Atlantic Cable," in its present condition, utterly hopeless. At the best, it could not have been relied on for a great length of time. New inventions and substantial improvements, however, making electric communication across the Atlantic a fixed success, are not to be despaired of.

YELLOW FEVER CURED BY TRANSFUSION.—The New Orleans Delta states the case, but not the name, of a lady in that city whose life was saved at the most critical stage of the yellow fever, when hemorrhage takes place from the mouth, by the injection of blood from the veins of a person who had just recovered from the fever.

— Mr. De Bussy telegraphs that the pre-arranged signals

NEWS FROM THE FIELD

AND KIND WORDS FROM FRIENDS.

Bro. Graves:—I am grieved to see brethren write as they do, of a personal kind, between you and Bro. Howell. You may be much in the wrong, my brother, that, however, is yet to be made known. I feel sympathise with you from my heart. But be assured that the denomination, the individual Baptist friends, the Churches, the Associations, and Conventions through the States, where your publications circulate, will not be satisfied, in the remote instance, you and Dr. Howell, or between you and Dr. Howell's Church, unless the whole proceedings be published to the world, that we may see with our own eyes and know for ourselves. I have the honor to be the pastor of a wealthy and intelligent Church; they know what Church discipline should be; and if I was to treat a brother in my Church, with whom I had had a personal difference, as Bro. Howell treats you, in returning the unopened letter, my Church would straight-ten to trial for that very thing, and they would do right.

When memory is limited, where ability I venture, took the hand of that poor but good young man from Rush County, North Carolina, [illegible] efforts, through the aid of brethren, who, in later years, extended a similar aid toward myself, many of whom are yet living—if any old father in Israel had said to him, when he was about to bid farewell to the banks of old Tar river to go to Columbian College, "Robert, you are to become great men, and in the midst of your greatness, you will disdain a brother with whom you may chance to be at variance, and refuse to hear him when he demands an interview for peace, according to God's Word." No doubt this then poor, humble man would have cried with tears, "Is thy servant a dog that he should do this thing."

Your brother, in the love of Christ,

S. G. O'Bryan

Bro. Graves:—We have closed a protracted meeting with the Church at Beaver Dam, Benton County, which was quite interesting. Four professed faith in Christ during the meeting, eight were baptized in our beautiful little Jordan, and one restored—making nine accessions to the Church. The Church was greatly revived. Ministers in attendance, O. B. Hawkins, B. S. Browning. Two of my daughter were baptized. To God be all the glory. J. P. Adams.

Camden, Oct. 27, 1858.

—Bro. A. T. Hollis reports a delightful meeting held by himself and Bros. McNeal and Burlsworth with the New Hope Church, Rutherford County, Tenn.—thirty-five professed hope in Christ and twenty-one have already been baptized.

A New Sabbath School.—Business.—I send you, below, a report of the Sabbath School of the Baptist Church in this place, for the last three Sabbaths. This School is distinct from the College Bible classes, which are held in the College buildings, but quite a number of the younger students are connected with it; hence the predominancy of females in numbers:

	Males.	Females.	Total.	Teachers.
October 31st,	16	60	76	10
November 7th,	19	89	108	12
November 14th,	21	83	104	12

J. L. Pierce, Sept.

Winchester, Tenn., Nov. 15, 1858.

—Bro. J. Rook, of Arkansas, reports a good work in his place, Table Rock. He says:

"Our good old pastor baptized twenty-one into the fellowship of our Church, since harvest, and left sixteen standing over for baptism when he died, and we called on Elder B. Hawkins to come down from Missouri to finish the job, which he did on the second Sunday in Sept. One of that number was a good old Methodist. Nineteen at one time!

"While the session of our Association was going on, the preachers, or two of them, with the deacons of Clear Spring Church, Ozark County, Missouri, called a Presbytery, and ordained a Bro. Sloan, who had left the Methodists a few weeks before, &c.

"I think I can get one or two more subscribers for your paper at this office, as soon as I can have an opportunity of seeing them."

Let all try and add one or two more at each office.

Mr Dear Bro. Dayton:—I have just read the Baptist, and the proceedings of the First Church. Can it be possible that Christian men can be led so far astray from the teaching of Christ. I question very much whether there ever was a case (where there was any intelligence) conducted so contrary to the Word of God, upon the records of the Baptist Church. Oh, how abundantly is the expression of Bro. Pendleton verified. The course of Graves' enemies turned into faithfulness.

There are a great many examples in the history of the Baptist Church to justify the course taken by Bro. Graves and his friends. You will find in the history of Georgia Association, page 21, the case of Thomas Bonds of the Williams Creek Church, in Warren County, Ga. Bonds led a large majority contrary to the law of Christ. Only fourteen stood upon the law of Christ. The Association decided the fourteen to be the Church—the overwhelming majority to be no Church, but a disorderly faction. A Church in Henry County, Ga.—a similar case—where the conduct of Bro. Mercer was sought. The counsel of Mercer, where even five members stood firmly upon the law of Christ, was the Church. Though a hundred might be against them in the Church, they could be neither more or less than a disorderly faction. I only state these cases for fear you have not those books at minutes.

Yours in Christ,

James Pinkerton.

Buena Vista, Oct. 29, 1858.

—Several of our brethren are now about to get up a club, to send on for the Tennessee Baptist. So soon as done, you will hear from some one of them or myself.

"I do feel no rejoice that I ever introduced the 'Baptist' in this region, also the 'Review.' A change has been wrought truly since fall.

"For your encouragement, let me tell you, that a company of us agreed, a short time since, [illegible] in social conference at the residence of Bro. Richard [illegible] Bagby, in King and Queen County. This company was composed of seven members, besides several deacons. I was absent by sickness. Your case was brought up for consideration, and only one was found in all the crowd, whose sympathies were not with you. I am opposed to the course pursued by Elder Howell. I mention this that you may understand something of the feelings and sentiments of ministers and brethren in this region. There are all men of high distinction.

"I will report what I write not long since to you: that is to the wish of many that you shall visit this part of Virginia. I hope, Bro. Graves, that you will come next spring if God shall spare your life, if not before."

Ans.—We will come, God willing.

So writes our Bro. R. W. Cole. The Baptists of Virginia, if we may credit what we hear threatened, will be called upon in Richmond in May to say whether they approve of Elder Howell's course. He will divide the S. B. Convention or force that body to reverse the decision of the General Association of Middle Tennessee and North Alabama. Mark our words.

—Bro. J. W. Taliaferro, of East Tennessee, reports a great work in the Prospect Church, Roane County. Fifty-five conversions and ninety-three additions—a Methodist and Cumberland Presbyterian received. The result of two protracted prayer meetings within ten miles, was seventy conversions.

—"I suppose—this time Elder Howell has caused Bro. Graves to pass the fiery ordeal of a Church trial, and has probably succeeded. Men, however, of that we will be informed by to-morrow's mail, which we are impatient to receive, not so much to be informed as to whether they have turned Bro. Graves out of the Church, but to know whether or not they have incarcerated him in jail; also, whether Mr. Fuller has carried his threats into execution against Bro. Dayton. I feel peculiarly concerned for Bro. Dayton, as he is, from the best information I can gather of him, the very kind of a man, as to temperament and physical ability, to be threatened with acts of violence from a would-be-thought chivalrous Christian. Oh, how some compassion glory in their own shame, particularly if actuated by the principle that actuated Diotrephes. Of one thing the editors of the Tennessee Baptist may be assured, and that is, they have the sympathy, not only of Landmark Baptists, but of all the Baptists in this community, without a single exception, and their course is acknowledged to be right and Christian-like, even by Pedobaptists, in regard to the high-handed course of Elder Howell and the First Baptist Church in Nashville, toward them, while the course pursued by Elder Howell and some others, (members of his Church,) has been shameful, by wrong toward them, and doing great injury to the cause of religion.

"I rejoice to see that the editors of the Tennessee Baptist are determined not to be scared out of publishing facts to the world, which are important should be published, in order that the character of men should be known who, forsooth, are the constant screened from the merit merited blows of them by their enemies without cause, notwithstanding they may be threatened with tribunals, the Mary seem impatient for the Infidel's Daughter.

Your brother in Christ,

A. W. Sayre.

Hat Creek, Campbell Co., Va., Oct. 18, '58.

—God bless you for your kind words, Sister Smith.

—Elder B. Ray writes from Moscow, Ky., under date of October 26th:

"I have just closed a meeting, on last Sabbath, at Hopewell Church, which continued nine days. I was assisted in preaching by Bro. Vaught, a part of the time. At the close of these nine twenty-five converts were immersed, of which one was a Campbellite, and one a Catholic. They both professed faith in Christ during the meeting. May the Lord open the hearts of all Catholics and Campbellites to receive the gospel. We neither receive the baptism of Catholics nor Campbellites in West Union Association, from this time forward."

Query.—Should a Church exclude a negro man for marrying a woman whose husband had quit her and married another? S. Ga.

Yes, if he had been properly instructed before the act. A slave must obey the laws of Christ.

Elder J. R. Graves:—Since parting with you in Louisville, we have had some interesting meetings; we had over one hundred additions to the three Churches for which I preach, with good prospects ahead.

I regret very much the state of things which exists in Nashville, and, so far as my knowledge extends in all this region of country, you have the sympathies and prayers of the brotherhood. What astonishes us here is, that the author of the Evils of Infant baptism should now turn, with all the weight of his influence to crush those who are doing more to retard those evils than any other men in the Union. We cannot see what has come over the spirit of his dreams. But, my brother, "be of good courage and God shall strengthen thy heart. If a man's way be right in the sight of the Lord, he will make even his enemies to be at peace with him."

We hope to have you with us next July, at the annual meeting of our General Association. You will be sure to meet with a host of warm friends. The Pedobaptists, some places are in extacies at the prospect of your denunciation by the Nashville Church.

Yours fraternally, Sam Floon.

Huntsville, Randolph Co., Mo., Oct. 20, 1858.

We will once more try to visit Missouri in July. When is the session held?

—Bro. G. Martin, of Chapel Hill, Mo., reports twenty-five additions to the Concord Church and twenty-three to the Bethel, Johnson County, and says, Baptists in his parts are for the Old Landmarks of our fathers.

The following is from Judge Lot Warren, Albany, Ga. The opinions of such brethren as Judges Stocks and Warren and Dr. J. Lomax, of Georgia, are deserving of the highest consideration.

My Dear Bro. Graves:—Under date of 22d inst. I wrote to you to let you know the rumor I had not answered your's of the 29th Sept., is being sustained, and received that day and after the First Church at Nashville had, as I supposed, taken action on your case. I wrote before I read all your letter, because I had to leave for the setting of Court in this place. The several questions propounded to me were with a view to obtain my opinion of the points suggested in Dr. Howell's charges against you, and whether the charges involve public offences, and might be acted upon by the Church without previous private labor, or whether they involved private offences, or in the language of Christ, they involved trespasses against Dr. H. (I am not scared at the title D.D. in it as a mere title to literary distinction or honor,) and which made it the duty of Dr. Howell, if he had any regard to the instruction of the Savior, or veneration for its author to go to you and tell you of your fault, between him and you alone. If you had refused to hear him, or to admit the fault and make amends as a Christian man, then to have taken two or three witnesses with him, &c., according to the instructions of Christ in the 18th Matt. I cannot believe that there can be two opinions on the subject of these charges read against you by Mr. Fuller, being such as required the application of the laws of Christ as expressed in the 18th Matt., are among intelligent Christians, who seek to know and do the will of their Lord. Dr. Howell and his aiders and abettors may refuse to have Bro. Dayton to survey theology for his children, but if the Dr. will study the first four lessons in Brother Dayton's Sunday School question book, and understand the difference between positive and moral laws, he will not again commit such an error, unless the maxim of the heathen gods applies to him, that "those whom the gods intend to destroy, are first made mad." I read with pain, and yet with some satisfaction, the charges and references, with pain, because I saw in them, and the manner of bringing them forward, a fixed purpose to ruin and destroy your character, standing irrespective of right, truth and principle. Thus was manifestly Dr. Howell's answer to an inquiry made by a member, "whether the question in the 18th Matt. had been pursued, that he was not there to be interrogated." How dominant!!! But I derived some pleasure, notwithstanding the purpose of wrong to you, intimated by the charges and prosecution, in the barrenness of the charges. Much has been said among your enemies about your bad standing in Nashville. The First Church has been arrogantly called on to deal with you by those from abroad, who had wantonly assailed you, and in reply received but their portion in season. The charge is a grave one, "Grossly immoral and unchristian conduct," and this in four distinct cases!!! What a charge! And yet how specific the specification. Sympathise with you and Brother Dayton, but much more with our injured Baptist Zion. We must look to the Lord of Hosts for help, remembering that it is not by might or power, but by the Spirit of the Lord and his precious gospel, that we must be upheld, or we fall. You ask me to see Brother Mallory and ask him to write you his opinion, and which I will do, probably, and which I would certainly have done if your letter had been received in time for him to have written for your consideration before you were called on to act. But my dear brother, I was not summoned of the interests of Christ's Kingdom, and in a few days after I first read the charges against you, I saw Brother Mallory, and earnestly urged him, if he thought he had any influence with Dr. H., to write to him and endeavor to save the interests of Christ's unity from the consequences which I apprehended, and in earnest terms, denounced the proceedings and its instigators. I endeavored to convince him that it was their purpose, irrespective, of right to destroy you, and assured him of my belief, that the Baptist Churches and the Concord Association would never sustain or countenance such action, but would, in a becoming manner, condemn it. He could not otherwise than have discovered that I felt much, and perhaps expressed too much of my belief and feelings, and replied in substance that he did not know that he could have influence with Dr. H., and that he did not know enough of the controversy, to be able to advise, even if he knew it would be acceptable. We now see, my dear brother, that as Baptist Christians the crisis is upon us. Your enemies, however many and bitter in their hatred, must see and know that the proceeding is a rebellion against Christ, and a defiance of his laws. And all sober one right minded Christians will admit, that if there was a doubt whether the charges involved public immorality or a private grievance, then prudence and a Christian spirit, would say, "go and tell him of his fault, if he is convinced, repents and confesses, then he is reclaimed from his wickedness." This is the duty of Church members, and the purpose of Christ, in establishing his Church, and giving laws from its government, to reclaim erring Christians and not to ruin and destroy them.

I have not the Southern Baptist Register, and cannot tell my friends and brethren what slander or libels are committed upon Dr. H. in it, and must ask you to send one to me at Albany, and with as little delay as possible, as we may have it next Sabbath week at the meeting of the Bethel Association. As Albany there you will have very warm friends and decided opponents. May the Lord keep us in peace. Yours in the love of Christ,

Lot Warren.

Bainbridge, Ga., Oct. 25th 1858.

FOOD FOR THE PREACHER.

The stream that is continually flowing must have an immense reservoir, or be constantly fed. There are some four thousand Baptist ministers in the South, alone, who are called upon weekly, if not several times a week, to impart religious instruction. The draft upon their minds, unless they repeat the same sermon under a different text, is immense—positively inconceivable—requiring close study, much reading, and patient thought. With what eagerness does the preacher seize upon any book that affords him materials for his work. While he will find "Christian Paradoxes" (from the pen of A. M. Crawford, President of Mercer University, Georgia, now issued,) pre-eminently such a book, yet we offer him a dainty bill of fare this week in the following new and rare works, that will prove

Food to the preacher and bread to every Christian reader.

I. Gleanings in Judea, from the press of Ballard, England. Spurgeon pronounces it one of the choicest books he ever read. Sweeter to his taste than honey in the honey-comb! Taste of it. You who preach Jesus. Price, $1 00 by mail.

II. Spurgeon's Sermons—volume first and second, third and fourth—with his Saint and Savior. And if you have not time to read all, you will find the cream of all his thoughts in

III. Spurgeon's Gems. $1 00.

(We except to two of his gems, taken from his "Art" Sermon.)

IV. "The New York Pulpit in the Revival of 1858."—The following is a list of the author's names whose most brilliant sermons appear in this volume:

James W. Alexander, D.D., Wm. Adams, D.D., George W. Bethune, D.D., Wm. Ives Budington, D.D., Samuel D. Burchard, D.D., Rev. Rufus W. Clark, Benj. F. Cutler, DD., Rev. Theodore L. Cuyler, Wm. Hague, D.D., Rowan F. Hatfield, D.D., Edward T. Hiscox, D.D., Roswell D. Hitchcock, D.D., Maurice S. Hutton, D.D., John Kennaday, D.D., Joel H. Kreb, D.D., Edward Lathrop, D.D., John McClintock, D.D., Joel Parker, D.D., Jesse T. Peck, D.D., George Potts, D.D., Asa D. Smith, D.D., Richard S. Storrs, jr., D.D., Joseph P. Thompson, D.D., Thomas E. Vermilye, D.D., L.L.D., William R. Williams, D.D.

Here is an extract from one of them, worth, itself, the price of the volume. One delightful train of thought is worth the paltry sum of $1 00:

"And there is no Discharge in this War."

There is a war where all must enlist and bear arms. None are exempt from its conscriptions. Save the two lonely cases of Enoch and Elijah, the world has yet seen no instance of discharge. There is against fortress and array of siege confronting every homestead, and commanding every group of our people—a line whose pointed musketry we are, perforce, sooner or later, all of us to face—and into the very mouths of whose death-dealing batteries we are steadily marching. Sabbath by Sabbath—day by day—hour by hour—moment by moment—with each heaving of the pulse and with each winking of the eye-lash—the young, the old, the rich, the poor, the thoughtless and the grocery, the ignorant and the scholarly—are walking up, in one inevitable progression, with the intermingled tramp of Manhood's heavy foot, and the patter of Childhood's footfall—into the flaming range of these terrible bastions.

"There is no discharge in this war." You fall here: I fall there. The rattling hail of death is among us at this instant. Sure as the daylight now shines, so sure is it that we must all bide this summoning, and must brook this conflict. I might go from bench to bench in the Sunday School, and from pew to pew here, and without the least hazard of mistake say to every one:—"And you, too, must die." "It is appointed unto man once to die"—appointed by an All-knowing One whom there is no cheating—an Omnipresent One, whom there is no shunning—an Almighty One, whom there is no resisting. No skill, no craft, no force, no tears, no outcries, no affection can baffle the stroke. No scraps of golden ore, no ranges of wildest empire can purchase exemption from the confiscation of death.

To-day, the capitalist stalks the exchange, wielding his own large fortune, and it may be that many another household than his own; to-day the king rules his myriads of subjects, and all the cannons and courts watch with solicitude the turns of his policy. The war of Death comes on; and by to-morrow the grim invader and destroyer has handed over the fortune of the millionaire to greedy heirs, and the keys of the bank to other office holders; and has tossed the diadem and a sceptre of a dead Cæsar, perchance, into an infant's feeble and quivering hands. None pillages like death, with such sweeping forfeitures; his victims "carry nothing away." None hunts like Death, never losing his scent or missing his game. None aims like Death, with a shaft that always hits. Is there no pleading—no bribing—no cheating—no reasoning—no treating with the enemy? No. There is no discharge in this war. Count, if you can, the myriads of "the mountains of his prey," since the days of the Fall. Nimrod was a mighty hunter before the Lord. But Death is a mighty one, for he earthed Nimrod himself, and every other conqueror since. He has heaped the soil with pyramids of corpses, and manured our globe with the dust of its human territory. No weapons come amiss to his fighting. He drowns, burns, strangles, stabs, hacks, poisons, and blights—all modes are alike to him. He spares no sex, nor age, nor rank.

"Death has passed upon all."

Thus have we seen the meaning of the terrible metaphor of our text, or that war which ravages everywhere, and confiscates all possessions, and exempts none of woman born, feeding, with its prey, a grave which is never satisfied. May the Spirit of God set home this most familiar, yet the most forgotten of truths.—*W. R. Williams, D. D.*

This volume will be a rich treat to ministers. Sent by mail from the South-Western Publishing House for $1 00.

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This is a collection of the master efforts of the master minds of Europe. It is a rich mine of gold and jewels of thought. Beautifully bound, 408 pages, and only $1 00 by mail.

In one of the Sermons appears this sentence, that was overlooked by the publishers:

"Slavery, that curse of pagan nations, that shame to Christian people; slavery, whose object seems none other than to exhibit in a single section all the crimes and misery that the love of money can produce!"

We agree with the Religious Herald when it says:

"If this language had occurred in any other book of the month, we should have advised our readers not to purchase it. But the twenty-two discourses of the present volume (the most unlaborated productions of their authors, the are themselves men of celebrity) possess practicalism that constrains us to desire their general circulation. It will be long, we judge, before another collection of sermons, equal in value and interest, will issue from the press.

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THE FADING LEAF.

The frosts of autumn have already cast a grave mantle over the blossoming prairies and the green groves. A sombre hue is on all things, even on the form of man. The lesson of the Prophet, "we all do fade as a leaf," is repeated annually by the silent whisperings of autumnal shadows, as they congregate and dream over the plain. The heart has its seasons as well as the year; its spring time, when its affections and emotions awake as from the sleep of frost and winter, and bloom and beautify the life; its summer time, when heat, and toil, and growth, seem to make preparation for a harvest of social blessing and religious accumulation; its Autumn, when the green leaves and blooming flowers which cheered the heat and the toil of life, fade to give place to the fruits which cluster in golden richness among the trees and vines; its winter, when the faded leaf is rudely blown from the stem, and all the inhabitants of the heart gather into its warm chambers, and nestle in sweet companionship secure from the frost and the storm without.

Life has its seasons—Childhood, with its blooming beauty and radiant eye, and joyous laugh, and bounding feet, is the spring time. Youth, with its rounded form, and hot pantings for pleasure, its yearning for the undeveloped hopes of the future, is the summer time. Manhood—with its sprinkling of white hairs, its love of the past, its caution, its sadness of coming age, is the autumn. Old age, withered, wrinkled, shrank, fearful, hesitating, trembling, blind, deaf and cold, is the winter time.

But in the autumn the leaf fades; and "we do all fade as the leaf."

To fade is the fate of man; and yet, how we labor to hide the tokens of decay. By painting, by curling, by dressing, by all the arts we are master of, we would hide from the eyes of the world, and from our own, those tokens of infirmity. And yet we cease not to fade. The eye grows dim; the ear is dull of hearing; the limbs tremble; long lines, like furrows on the field, are ploughed deep on the face; the sun, grey locks, growing thinner and greyer every day, show, that like the autumnal leaf, "we all do fade."

Many are the lessons of this grave season. Autumn has crowned the brow of the fading year with its many colored chaplet. The flowers have all gone. The luxuriant verdure of Summer has been replaced by falling leaves and withering grass—the winds moan plaintively around our dwellings, and the dancing fire-lights once more make grand the domestic hearth. Already we begin to look forward to the reign of Frost and Snow, and gather our resources for the coming winter. We luxuriate in every sunny day; we watch the sunny-colored forests with mournful admiration; and our hearts go back in sorrowful retrospection to the spring and summer time which have so rapidly fled from us. We think of the dead hours, laying in the grave to which our neglect has sent them: of the loved ones who went from us when the summer's sun was brightest, and nature was so full of rejoicing and abounding life, that she seemed to mock us as we bore our silent sleeper to her open bosom.

It matters not, oh reader, that Autumn, at such moments, comes to you with plenty in her train; that she fills your storehouses with golden grain and lades your tables with delicious fruits—you turn from all she brings, to what she cannot bring. Alas! alas, for your buried joys! Alas for the vanished smile and loving eyes that will cheer you no more! Wearily and *alas* you walk through the changing seasons of this life.

But the autumnal season can bring to you, oh! mourner at the grave, the joy of hope, if not of fruition. Down through the dark and icy winter, she opens to your vision the spring time of a better life that has no Autumn nor winter beyond it. Perpetual flowers and fruits adorn the plains of that life. There are no graves there—no tears—no night.—*Illinois Ex.*

MARRIED.

On the 21st of October, inst. by Elder L. J. Crutcher, Mr. [illegible] Sharpe to Miss M. C. Terry—all of Gallatin, Ky.

On the 19th November, 1858, by Elder L. J. Crutcher, Mr. E. Jackson, of Todd, to Miss A. C. Bailey, of Logan County, Kentucky.

By Elder Jonathan Wilkinson, on [illegible] evening 19th inst. at the house of Mr. J. R. Logan, of South County, Texas, Mr. Perry H. Cannon, of Sumner County, to Miss Permelia H. Alexander.

On the 18th inst., at the residence of the bride's father, by the Rev. R. Gossett, Marcus Lafe Millican, Esq., to Miss Virginia E. Allen, daughter of M. Donald, Esq., of Hopkinsville County, Va.

On the 17th of November, by Elder B. Shields, Mr. William A. Turner to Miss Susan C. Johnson—all of Hopkins County, Ky.

On the 18th of November, at the residence of Mr. Francis McCarty, by Elder B. Shields, Mr. R. E. Overall to Miss Louisiana Clarke.

FINANCIAL.

BANK NOTE LIST.

CORRECTED WEEKLY BY D. PEARL & CO.

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WHOLESALE PRICE CURRENT.

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BAGGING. [illegible] BIRDS. [illegible] BEESWAX. [illegible] CANDLES. [illegible] CASTINGS. [illegible] COFFEE. [illegible] COTTON. [illegible] FEATHERS. [illegible] FLOUR. [illegible] GRAIN. [illegible] GUNPOWDER. [illegible] HEMP. [illegible] HONEY. [illegible] LEATHER. [illegible] MOLASSES. [illegible] OIL. [illegible] PAINTS. [illegible] PROVISIONS. [illegible] RICE. [illegible] SALT. [illegible] SPICES. [illegible] SUGARS. [illegible] TALLOW. [illegible] TOBACCO. [illegible] TEXAS. [illegible] WOOL. [illegible]

Atlanta Market.

Atlanta, Ga., Nov. 26, 1858.

Mess Pork.—Hogs are selling in our market at [illegible]

Sugar.—Our last quotation was 8c. We now quote [illegible]

Molasses.—We have sold our stock at [illegible]

Bacon.—We have sold a few lots in the market lately [illegible]

Flour.—We have sold quite a few barrels at [illegible]

Corn.—Is in limited demand at 90c.

Oats.—Are selling at 45c.

Wheat and Four mill.

Cotton.—Sold at 10½c.

Respectfully, Brisby & Jewett, Commission Merchants.

ACKNOWLEDGMENT OF PAYMENTS.

The following new subscribers have paid to the 4th Sept. 1859:

Elder Ira Gaddy, D D Young, J Jones, Mrs C P Caldwell, Henry Richardson, Elder Jas Baker, Cin Atwater, Elder J A Nash, John Kinney, W W Goodwin, H M Vaus, John Wren.

The following new subscribers have paid to October 23d, 1859:

Elder [illegible] D P Cate, Jos B Smith, Joseph H Johnson, Jos S Williams, S F Kimbell, L P Allen.

The following new subscribers have paid to November 27, 1859:

Thos S Watkins, O J Scrubworth, W P Jones, Joseph Jones, Mrs M J May, S B Waldrop, Sr W L Sullivan, Henry Sims, C P Caldwell, Wilson Jones, Joe Beaty, Elder W H Clark, Elder G H Nevin, Jas T Perkins, John Sexton, Wm Bevan, J W Moore, John Horne, Elisha Bevin, L B Rhodes, R C Rhodes, Thos L S Pounds, Geo Warwick, D Parker, Thos Gregory, Dr J B Brown, John Green, Geo A J Caldwell, James Lowry, Wm Ford, T Parsons, W R Coffey, Pattie V Nunn, B W McClure, B F Sims, Elder Stephen Tate, Elias J A Tomlinson, Wiley J Hovak, Richard Hill.

The following subscribers have paid to the date annexed to their names in 1860:

Mary Garrett 6th Feb. A Gallington 8th Sep. Thos A Burch 6th June, Jas N Aldridge 6th June, Perry Lambert 1st June, E G Corwin 20th Dec., G S Perry 18th Nov., R P Harris 1st Nov. Ed W H Pinchert 20th Mar., Ed J Whitpain 5th Sept., J R Sanders 23d April, Reid Pair 23d April, Martin Smith 1st March, Elder J Hutchinson 14th June, A J T Whatley 17th Nov., Elder F B Overall 1st, Mar. F B Hall 1st Mar. J W Piper 8th Nov. R T Winbish 27 h June, Freeman Hardy 21st Dec., A R Hardy 18th May, A N Moore 20th Mar.

The following subscribers have paid to the date annexed to their names in 1861:

Jno Hulett 20th August.

The following subscribers have paid to the date annexed to their names in 1862:

Miles John Brown, by T N Robinson, 18th Oct. J C Pitts 21st Jan. R Wheeler 8th Jan., Hardy Todd 8th Mar. W Chandler 2nd June.

The following subscribers have paid to the date annexed to their names for 1857:

C Ray, 8th November.

Correspondence.

Bro. J Jernigan—If it is in hand.

If J B Rubur will give the publication from which he takes his paper, we will credit him.

☞ If there who send us remittances for the paper will remember to put the name of the Post Office in some one of the letters it will enable us to notice the credit promptly. Remember to put the Post Office and State if you please.

DIRECTORY.

Under this head we shall advertise the Teachers and Families or Professional men seeking new situations; or for Teachers, or School Directors seeking Teachers. A teacher or a family by age, qualifications and religious persuasion and character of situation desired, what he or she prefers to have to do, and where; without giving his address, and also give their age, whether with or without family, where they wish to settle, and other necessary to say out, &c. The advertisement will cost three cents each line for one insertion of twelve words, or No. 1 or 2, and we will record it. The following questions will explain the use of the Directory. Terms for advertisement, $1 00, each insertion, payable in advance.

No. 1. Wanted, a family, graduate of Mercer, Chapel Hill or Madison, aged 27, with family, desires a situation as a school teacher; prefers Arkansas or Texas. Will accompany present fall year, $500 or $600 per annum. Address, write to No. 1 ly

No. 2. Two young ladies having several years experience in teaching South, desire situations in some Institution, Higher Male and Female academy, &c. They are qualified to give instruction in the English branches, Music and French, or German, as desired. Address Lynn Grove, "X. N. C." Forsyth, Ga.

No. 3. A lady in Mississippi will qualified to teach, wishes a situation in some Boarding school, for herself and daughter.

No. 4. A gentleman, of the qualifications, desires a situation as manager of the Piano.

No. 5. A Baptist minister of good preaching abilities, is willing and able to act as President of a female school, can receive Elder or pupils in "Fairfield, Anderson County, Texas. If not a preacher but a Baptist, a situation for a principal and his wife or daughter, and music teacher. Will be open to the last of February. The opening is a fine one. Pecuniary aids and encouraging. Address, J. E. Matson, Fairfield, Texas. Written last No. 5 to No. 1.)

No. 6. A gentleman (Baptist) qualified to teach Mathematics and the Classics in a flourishing Institution in West Tennessee, will situation. J. E. HAMILTON, Spring Creek, Tenn. Nov. 4 ly

No. 7. A Baptist minister, with 24 years of age, wishes a home by desiring a location in Arkansas or Louisiana. He has been preaching four years, mostly in village Churches, and has only his best, during the time about $250 per annum. He can give satisfactory references.

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Chap. IV.—The Christian is dead and yet alive.
Chap. V.—The Christian is buried and yet the immortalist.
Chap. VI.—Our Jubilee or rejoicing is the fruit of our sorrows. Sin, yet he should weep as if Salvation depended upon each one of his tears.
Chap. VII.—The Christian's Eternal Life is a Free Gift from God, and yet to be rewarded by God according to his deeds.
Chap. VIII.—The Christian is justified and not forgiven.
Chap. IX.—The Christian is justified by Faith without the Deeds of the Law, and yet is justified by Works.
Chap. X.—The Justification of the Gospel are general and universal, while the Blessings and Holiness gospel in the Gospel are partial and defective.
Chap. XI.—The Christian is exempt from the Law of God, yet he is under the law to Christ.
Chap. XII.—The Christian is exempt by a Priest, and yet is king of both a Priest and a Monarch.
Chap. XIII.—The Christian is always at War, and may yet enjoy constant peace.
Chap. XIV.—The Christian knows not what to pray for, and yet he knows how to pray in Prayer.
Chap. XV.—The Christian knows not what to pray for, and yet he knows how to pray in Prayer.
Chap. XVI.—The Christian is dead to the world, and yet he is alive to the world.
Chap. XVII.—The Christian is poor and yet immortalize.
Chap. XVIII.—The Christian is wretched, and yet happy.
Chap. XIX.—The Christian is a stranger, and yet at home.
Chap. XX.—The Christian is a stranger and yet at home.
Chap. XXI.—The Christian is free and yet a slave.
Chap. XXII.—The Christian is free and yet a slave.
Chap. XXIII.—Occupation and Pursuit of the Christian are on Earth; his citizenship is in Heaven.

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THE FAMILY.

NASHVILLE, SATURDAY, DECEMBER 4, 1858.

CURSED WITH BLESSINGS.

"Cursed with blessings!" I closed the page, and leaned back in reflection.

"Here is another paradox," said I. "Cursed with blessings! It is simply a contradiction in terms. What does the writer mean?"

I turned to the page again, and read on. "There is such a thing as being cursed with blessings, so that the earthly good a man seeks shall become the greatest evil that can be visited upon him."

Some gleams of light passed into my mind. Thought and memory went to work, and soon around the proposition gathered a host of illustrating incidents. I remembered the case of a man who, in early and middle life, always, in family [illegible] "Increase our basket and store." And the worldly good things he so much desired, came—came in rich abundance. He added house to house, until his treasures flowed back upon him a princely income. But his selfish heart made all his earthly blessings a curse. Like the miser, his life was in his possessions; and when any thing threatened loss, trouble of spirit arose. The dread of loss by fire haunted him like a murderer's conscience. He insured, but felt only half protected by insurance, for there were dishonest companies, flaws in contracts, quibbles in the law. He had suffered one loss in this way. It was not serious, but enough to break his faith in insurance as a reliable protection against fire. And so, every stroke of the alarm bell, by night or by day, gave a shock to his nerves, and sent a pang of fear to his heart. Sweet, refreshing sleep became a stranger to his pillow. The ghost of apprehension was forever by his side, a fearful vision.

Then came a morbid dread of poverty; and, after a time, his day-dreams and fitful night-visions began to lead suspicion and the alms-house. At sixty he was insane, from this cause, and died, in the hallucination of object want, leaving a hundred thousand dollars of property, which passed to heirs, who made the blessing a curse also, as he had done, but in another way. In five years from his death, his two sons realized their father's fears, and now fill paupers' graves.

"Cursed with blessings!" Even so!" I said, as musingly closed the page on which this history was recorded. "Like the [illegible] on which the children of Israel gathered in the wilderness, life's blessings must be used to-day—if hoarded selfishly, they will not keep."

Another illustration memory gave. I knew a man who saw his heart-core wealth, as a means of a [illegible] old age. "I am willing to work now," he used to say, "while I am young and vigorous, though business is distasteful to me. I love ease and freedom, and for the sake of gaining them, I toil on in early manhood."

And while he toiled on he was comparatively happy. I did remember him as one of the most cheerful men on my circle of acquaintance. But competence rewarded his labors—yet his sun of life had sweet beneath the zenith, and his "basket and store" were full. His toil crowned him with blessings. And he has retired from the busy world to enjoy these good things which had come to him in return for useful industry. Alas for my friend! He had no taste for books, no love of art, no fondness for country life, or pleasant gardening. His mind had been educated only in one direction. He was a man of business, and that alone. And so, he has nothing to do but to sit down and enjoy himself. How impossible that was, he discovered in less than a month. During the first and second seasons he tried Cape May, Saratoga, Newport, and a trip down the Lakes and the St. Lawrence. But he did not really enjoy himself. How could he? There is no enjoyment for a man living without a purpose. Mere killing time is only a slow, soul-killing operation, and is always accompanied by pain.

Ten years ago it was when my friend retired from business, to enjoy his fortune. His cup of blessing was full, and he has been holding it to his lips ever since, trying to find sweetness in the draught; but, judging from the expression of his face, the tone of his voice, and the character of his remarks, I think the wine in his cup must be dashed with unusual bitterness. His blessings have become curses.

Another received a moderate fortune from a distant relative. He happened to be heir-at-law, and the relative dying without a will, he came most unexpectedly into possession of about thirty-five thousand dollars in cash. He was a clerk, with a salary of one thousand dollars a year, living frugally with his wife and two children in a small, rented house. Few men enjoyed life with a keener zest than this young man. But the fortune proved his ruin. The clerkship was at once given up for a business venture; the hired house for a handsome purchase dwelling; omnibus rides for drives in an elegant carriage; social tea companies for elegant parties. His course was brilliant but brief. The blessing was made a curse. Scared, disentitled, maddened by a sudden fall from the height up to which he had soared, away down into the valley of abject poverty, he lost self-respect and self-control. Drink made the ruin complete. His pale widow dies toiling now, early and late, striving to keep the wolf of hunger from her door.

Shall we go on, varying these illustrations of the text? They may be taken from every condition in life, and from all of its wide relations. There is not a reader who cannot supply his quota, and set them even in stronger light than we have done. And there is not a reader who may not, with the writer, find in his own west history almost unnumbered instances, in which he has turned his good things into evil; his blessing into cursing. We all do it, when we let affection rest in mere natural and sensual things, instead of making these things ministers of the soul's higher life. Worldly possessions are blessings, if acquired as a means to useful ends; but they curse us when we make them our chiefest good.

From the Baptist Magazine.

THE PRAYER MEETING OF JES.

"I declare! it does seem a cold night to go out in," mused Aunty Baker, struggling her shoulders a little as she heard the wind whistle. "But then if the rest fail in their duty because of these trifling things, I must not fail in mine. I can't see that prayer meeting go down; I can't! Forty years have I listened to the prayers of God's children there, and shall I desert it now when the cause is bleeding and dying? O! no, no; to be sure I'm nigh on to eighty, but the Lord has given me health and a measure of strength; I can't see that prayer meeting go down."

So saying, she arose, her face slight with the [illegible], and saying, "I know the Lord won't disappoint me—I know he won't," she put on hood and cloak, lit the little horn lantern she always carried, and hastened to the Church. The vestry was lighted and warmed, and the sexton, an old man, sat by the fire. Greetings were exchanged, and the two waited for somebody to come. An hour passed, and Aunty Baker said solemnly, "Let us pray!" and kneeling down, she brought God to appear in their midst. The sexton followed with another prayer; they sang a hymn together, and the meeting was closed. Still, strange to say, Aunty Baker did not feel as much discouraged as she had. "I know the Lord is going to appear," she said again and again; "we shall have a better prayer meeting after this!"

Poor Aunty Baker! what was her consternation to hear it announced from the pulpit on the succeeding Sabbath, that, on account of the small attendance, the prayer meeting would be given up for the remainder of the winter. "Give up the prayer meeting!" she exclaimed, great tears running down her cheeks; "give up the prayer meeting! O, I hadn't expected this. The Lord is trying me."

"You'll have to give it up, Aunt Baker," said one of the members; "it's no use to contend against it. We're a cold Church, and the Lord is going to leave us."

"I can't believe it—I can't believe it," said the dear old lady, still weeping; "poor and humble as I am, I don't believe my prayers are lost. I'm going to try him a little longer; I can't believe he will give us up—O! no, no!"

A happy thought came into her mind. She went toward the old sexton.

"Brother Sands," she said, wiping the tears away, "I want you to leave the key of the church at my house. I'll take good care of it, and you know it is right on the way."

"Very well," he said, wondering a little. That night Aunty Baker carried the church and vestry key home.

The next Friday evening was both cold and stormy. [illegible] Aunty Baker equipped herself for the meeting as usual, and with her little lantern, wended her way to the vestry, where, alone with the Almighty, she offered up her solitary prayer.

It was remarked on the following Sabbath, that a light was seen in the vestry on last prayer meeting night. It began to be talked of, and as in those days superstition was rife, some declared that the Church was haunted. Still, as often as the evening returned, that solitary light! What could it mean?

Two or three of the brethren, whose curiosity was worked up to the highest pitch, resolved to investigate the matter. They went to the vestry, and cautiously entering, encountered—not a spirit from the unknown world, but good old Aunty Baker, just rising from her knees.

The vestry was cold, but her radiant face seemed to infuse warmth all around.

"Why, Aunty Baker!" exclaimed the foremost man, a backsliding deacon, "what are you doing here?"

"Holding a prayer meeting," said Aunty Baker, meekly.

"What! a prayer meeting—alone?"

"O! no, not alone," and a glad smile broke forth over her sweet face—"not alone; my God was with me. I have been holding sweet communion with him."

The brothers seemed conscience-stricken. They looked at her—they looked at one another.

"Brother," said the deacon, after a long and awkward pause, during which his cheeks reddened and paled, "brother, let us pray."

And he did pray; such a prayer had not been sent heavenward by him for many years. It was full of contrition for past coldness, earnest, fervent, penitent. The hard hearts were broken down at last; they all prayed with tears and strong cries. That week the news flew from house to house that Aunty Baker had been holding prayer meetings by herself. Many a conscience was roused—many a cold heart awakened. The next prayer meeting night the old vestry was filled, and from that time commenced the greatest revival ever known in Rentville, or, indeed, in all New Hampshire.

"I knew the Lord would wake me up," cried dear Aunty Baker, taking none of the credit to herself; "it's just like him; he always keeps his word."

Yes, know we of faint hope and weak faith, God always keeps his word!

RESOLUTIONS, ETC.

UNION ASSOCIATION.

The following resolution was offered and read in the association, which was unanimously approved of, passed, and ordered to be printed with the minutes; and also that the Clerk transmit a copy of the same to the editor of the Tennessee Baptist, with the request that he publish the same in his paper, viz:

Resolved, That whereas, it has been published in the Tennessee Baptist, by the Rev. R. D. Wilson of Rhelville, Missouri, that the Rev. S. T. Bonbo did, at our last anniversary, in Sydney, Iowa, in his preaching, assert that the Lord's prayer was done away; therefore, we, the undersigned, who were present on that occasion, assert that we did not so understand him; but the following was his language: That it was his opinion, that if the expression, "Thy kingdom come," had reference to his kingdom militant, we should rather pray for its prosperity; but he was inclined to think it had reference to his kingdom triumphant, if so, we should still pray for its coming.

Signed, D. V. Thomas, A. M. T. Ross, W. L. Berry, R. L. Hayden, Benj. F. Pew.

ELM GROVE CHURCH.

Whereas, we, the Baptist Church of Christ at Elm Grove, have grieved with pain and mortification the unnatural and unholy warfare that has been waged against J. R. Graves, A. C. Dayton and J. M. Pendleton, by the Southern Baptist, published at Charleston, S. C., and the South-Western Baptist, published at Tuskegee, Ala., together with the participation of a portion of the members of the First Baptist Church at Nashville, Tenn.; and believing that the time has come when every one is called upon to give an expression of their disapprobation, in regard to the unwarrantable course that has been pursued toward these brethren, and especially Elder J. R. Graves. Therefore, be it

Resolved, That the charges preferred by a portion of the members of the First Baptist Church at Nashville, against Elder J. R. Graves, are wholly without foundation in fact, and but the expiring throes of envy, jealousy, hatred and malice.

Resolved, That the ninety-eight who voted against the case being remanded for want of conformity to scriptural requirements, have caused to be the First Baptist Church of Christ at Nashville, Tenn.

Resolved, That we regard those that claim to be the First Baptist Church at Nashville, under the declaration as published in the Tennessee Baptist, October 23rd, 1858, as the true Church of Jesus Christ, and we tender them our high regard for their steadfastness to the Word of eternal truth, praying the God of all grace to sustain them in their future trials.

Resolved, That these resolutions be forwarded to Bro. Graves, and the same to be spread upon the Church books.

Done in conference, Saturday before the first Lord's day in November, 1858.

W. H. Page, Moderator.

J. F. Allison, Clerk.

Williamson Co., Texas, Nov. 1858.

PLEASANT GROVE CHURCH.

Whereas, having learned with sorrow of the late much-to-be-lamented difficulty, in the First Baptist Church in Nashville, growing out of an attempt of Elder R. B. C. Howell & Co. to force Elder J. R. Graves into trial, without taking the steps laid down in the Bible, requiring the offended to make his offence known to the offender in all cases of private trespass, before making the charge public in the Church, in open violation of the Word of God, in attempting to enforce an unscriptural and unprecedented course of discipline, to the disgrace of themselves, and unjust exclusion of Bro. Graves from the fellowship of the Church, upon which a division seemed inevitable, having Bro. Graves in the minority; and upon our examination of the subject, have come to the conclusion, that the Word of God has been disregarded, and great injustice done. Therefore,

Resolved, That we recommend the course pursued by the minority as being the only scriptural resort left them, and that we express the earnest desire of our hearts in continuing them in the fellowship of that only pure organization, founded by our Savior himself.

Resolved, That we have great confidence in Bro. Graves, as a bold and fearless advocate of truth, and we hereby express our thanks to God for his miraculous preservation of one of the purest and brightest lights known to the Christian religion.

Resolved, That this preamble and resolutions be recorded in our Church book, and a copy be sent to the Tennessee Baptist for publication.

Done by order of the Church, second Saturday in November, 1858.

C. J. Fillmore, A. M. Cate, } Com.

Hamilton Co., Tenn., Nov. 13, 1858.

ACTION OF TENNESSEE RIVER ASSOCIATION, ALABAMA.

Whereas, We have witnessed with heart-felt regret, the distressing and injurious warfare between brethren editors of our various denominational papers;

Resolved, therefore, That we hereby express our disapprobation to all such perversions of religious periodicals.

Resolved, further, That we disapprove the hasty and inconsiderate act of the First Church, in Nashville, in their unscriptural attempt to exclude Elder J. R. Graves; also, the brutal threats of personal violence upon Elder A. C. Dayton.

By order of the Association.

R. H. Talbert, Mod'r.

J. E. Brooks, Ch. Clerk.

WACO CHURCH.

The following preamble and resolutions were adopted by the Baptist Church at Waco, McLennan County, Texas:

Whereas, we have read with pain, for the last few months, many hard sayings against Elder J. R. Graves, of Nashville, Tennessee, and have been satisfied that the charges preferred against him, instead of bring words and actions of an inverval kind, are nothing more than the expression of his own opinion of the usage of the Church—his bold dissent from the opinion of others—his exposition of their unhepistic and unscriptural usage, and of his advocacy of certain measures for the dissemination of Baptist Sabbath School literature, and of his defence of the Rev. A. C. Dayton, all of which he had a perfect right to do. And whereas, we believe, that much that has been said against Rev. J. R. Graves, has arisen from personal animosities; and whereas, the evidence relied on to sustain the charges against him is documentary, which we have seen and examined, and are, therefore, as competent, even now, to decide on the merits, as any other Church, as this or any other time. Therefore,

Resolved, 1st, That this Church holds the said Rev. J. R. Graves in the very highest esteem, as an honorable man and a Christian.

Resolved, 2d, That we regard him as a bold and invincible defender of "the faith once delivered to the saints," and one whom God has especially raised up for the defence of the truth that is committed to his hands.

Resolved, 3rd, That upon the supposition, that some of the positions taken by Rev. J. R. Graves were untenable, according to the Scriptures, (which, however we do not believe,) they were not of a character to justify his being arraigned for Church trial, especially when he has from time to time offered the columns of his paper to his traducers to expose him in any matter, and to defend themselves.

Resolved, 4th, That, as Rev. J. R. Graves sought, in a very christian-like manner, an interview with Rev. R. B. C. Howell—his own pastor—the same prosecutor—which private interview might have terminated in an entire reconciliation, and which interview was refused by Bro. Howell, in an unheard-of manner, by any one holding the position that he does, that in this case the accused, Rev. J. R. Graves, has every room to become the accuser before his own Church, instead of being the accused.

Resolved, 5th, That, in our belief, the First Baptist Church, at Nashville, is acting contrary to the usage of Baptists, to entertain charges of this kind, and especially under the circumstances in which they have been brought.

Resolved, 6th, That this Church tenders to Brother Graves, most sincerely, our heartfelt, Christian sympathy, and wishes to assure him that he has her entire confidence, and that she bid him God-speed in his bold defence of truth, and in his opposition to error, whether found in or out of our denomination.

B. D. Arnold, J. W. Somery, R. C. O'Bryan, Willis A. Tennison, M. D. Harris, } Committee of the Church.

A true copy from the minutes of the Church as done in conference, concluded on Saturday before the third Sabbath in October, 1858; and the same was ordered to be published in the Southerner, at Waco, and in the Texas Baptist and Tennessee Baptist. To all which I hereunto certify, the 20th day of October, 1858.

J. W. Somery, Ch. Clerk.

Waco, McLennan Co., Texas, Oct. 28, 1858.

THE BAPTIST CHURCH OF CHRIST AT PLEASANT VALLEY.

To the Brethren comprising the Sunday School Convention, to meet on Memphis, Tenn., greeting:

Beloved Brethren:—This is to assure you that we heartily approve of your efforts to furnish the Churches and the world with Sunday School books containing the whole truth and nothing but the truth. It is not convenient for any of our brethren to meet with you, therefore we send this. May the Lord be with you to guide you in your deliberations, may peace and harmony prevail, and your labors be in love of love, and result in the advancement of the Redeemer's kingdom.

Done in Conference Saturday before the 4th Lord's day in Oct., 1858. By order of the Church.

A. L. Brovall, Mod'r.

S. W. Robinson, Ch. Clerk.

THE BAPTIST CHURCH OF CHRIST AT HICKORY GROVE.

To the Sunday School Convention, to meet in Memphis, Tennessee:

Dear Brethren:—We have appointed our beloved Brother, Elder G. D. Russell, to meet with you and aid you in your efforts to provide a scriptural literature for our Sunday Schools.

We have thought best to send this letter to Bro. Dayton, at Nashville, lest Bro. Russell should fail to attend.

Done in Conference Saturday before the 1st Lord's day in Oct., 1858. By order of the Church.

A. L. Brovall, Mod'r

G. C. Thomas, Ch. Clerk.

MRS. MARY RANDLE.

Messrs. Editors:—Some time last year I wrote the obituary of Sister Randle, a lady of whom the world was unworthy, which was published in the Tennessee Baptist. In setting up the notice, the type setter made a mistake, and put an H in the place of R, which made her name spell Handle, in place of Randle. Every one who knew her, knew that it was a *typographical* error, and would never have thought any thing else. Since, I have had to meet H. H. Coleman, as a *religious* opponent; he has taken advantage of that error of the type setter, to injure me, "as adopting the *Indian* custom of changing names." This is a *contemptible* thing, on the part of any man; but is it so, and if it is denied, I will prove it. He handles her name in this thing in a shameful manner. I now say, that I wrote her name, "Randle," and if Judge Coleman is an *honorable* man, he will repair the *heart-rending* injury he has done to an affectionate husband, devoted children, and beloved relatives and friends, by speaking of this thing as he has, and using her name as he has. How lost to all human feeling a man must be, to take advantage of such a thing as this—and thus arouse the weeping and mourning affections of near friends, children and companion—for no other reason except to injure a living opponent. These unmoant and motherless children, if nothing else, should have paused his tongue and hand ere he spoke or wrote in such a way of a departed, pious mother. Alas, for the human heart. Thos. H. Compere.

August 7, 1858.

NOTICE—CORRECTION.

Messrs. Editors:—I notice in the Tennessee Baptist, of Saturday, 24th July, 1858, an article from Rev. J. L. Brown, with the signatures of some of his neighbors, affirming his good moral character and reputation, &c. The gentlemen who certify in behalf of the Rev. J. L. Brown, are made to say, that I said in the Circuit Court of De Soto County, Miss., that I would, if the next term thereof, bring witnesses to invalidate his said Brown's testimony. Now, I will stake my reputation that there was not one-fourth, no, nor one-tenth of those affiants in the court-house, nor in term, on the day when I applied for a continuance of the case.

I was, and had been for some time, merchandising in De Soto County, and, like other persons in my business, kept brandy and other medicines for the sick, but never, to my knowledge, violated the law by selling liquor by the retail.

At the June term of the Circuit Court of De Soto County, 1858, the Rev. J. L. Brown was called before the Grand Jury, and I was indicted for retailing liquor. At the same term the case was called—the State being ready for trial, and the said Brown being in Court.

I stated to the Court that I was not ready for trial, because of the want of witnesses. The Court then inquired of me what I expected to prove by these witnesses; and I stated that I expected to prove (not that I would) that said Brown would not be believed under oath. Upon this statement the Court gave me a continuance. This is the sum and substance of what took place in Court.

The Rev. J. L. Brown is quite touchous on the subject of his character. If he had waited until his character had been tested, and it had proven good, then he could with more propriety have addressed the community through the columns of a public journal. The case is not [illegible] second of.

Yours respectfully,

J. Farrow.

Arcabutla, De Soto Co., Sept. 24, 1858.

I see S. L. Farrow's attorney in the case alluded to, and think that what he states is about the same that he stated to the Court, when he applied for a continuance; that is, that he expected or had been informed that Br. great intimate the said J. L. Brown's testimony. This is my recollection of what occurred. R. R. Brown, Attorney.

We, the undersigned, do hereby certify that we were present when the above S. L. Farrow applied for a continuance of the above stated case, and the statement as made by him is correct.

R. Sparkes, U. Sparkes, T. R. J. Watts.

Messrs. Editors:—We, the undersigned, have seen an article in the Tennessee Baptist, of the 24th of July, 1858, over our names, in which we are made to make statements that never was presented to us for our signature, and which, had it been presented to us as it appears in the Baptist, we would not have signed. We were waited upon by the Rev. J. L. Brown to sign an article, (which never appeared in your journal,) totally different from what did appear.

We positively, directly and explicitly deny ever signing the article which appeared in the Baptist of the above date.

W. J. Reed, W. L. Farrow, S. M. Langford, James Swan, T. J. Rees, J. C. Smith.

I thought that I only signed an article stating that would believe Brown on oath and nothing more.

J. M. Hill.

OBITUARIES.

MRS. POLLY BRAY.

Died, in Henderson County, Tenn., Oct. 26th, 1858, Sister Polly Bray, consort of Elder Reuben Bray, in the 53d year of her age. She was the daughter of John and Polly Eudora, born in Randolph County, N. C., April 24th, 1807.

She gave herself to God in youth, and was buried with Christ by baptism. After her marriage with Samuel Bray, they emigrated to Tennessee, and settled in Perry County, where he professed faith in Christ, and was baptized. They then removed to Henderson County, where there was no Baptist Church near. But, mainly through the influence of Brother and Sister Bray, the community built quite a comfortable house of worship in that neighborhood. In 1840 a Church was constituted there, consisting of four members; Sister Bray was one, and continued a member of the same until her mission on earth was fulfilled, and called to rest from her labors.

Sister Bray made her mark while living; her life was a living epistle of Christianity, ever ready for every good word and work. Her illness was quite protracted, and at times it was thought her time had come, but nature would again rally. But whether nearing the shore or farther removed, all was well—ever ready for the will of God to be done. I saw her but a few days before her final flight, talked, sang and prayed with her. It was all bright sunshine. Rarely none can claim a more triumphant death than she. When one has come after they called, we might have some doubts; but when any one leaves rich clusters of fruit in sunshine or shade, in prosperity or adversity, for a series of years, clinging of heaven, talking of her bright prospects almost to the last organic of unpiring nature, who can doubt their acceptance? In her death many ministers and brethren will shed a tear of sorrow, and remember with fond recollection the many grateful smiles and acts of love and kindness, performed by her while they were partaking of the hospitality of Brother Bray's house. A large circle of friends, the Church at Friendship, but more especially her husband and three children, have sustained a great loss.

To speak of all the amiable qualities of Sister Bray's life, would be quite tedious; but she had an superiors in the sphere in which she acted, as circle in which she moved, whether of wife, mother, sister, or neighbor; as faithful one hand—as a member of the Church, greatly beloved. But she is gone. May the imperfections of human nature, sleep in silence with her dust; may her many Christian virtues in our memory live; may God sanctify this dispensation of his providence to the good of all her friends; and may her son, who has conducted himself with a noble bearing, yet not a member of the Church, with those that are, and father, friends, servants and all, prepare to meet Sister Bray in heaven. R. Day.

Biblical Recorder, N. C., please copy.

ELDER MATTHEW W. VANDEVIERE.

Died, on November 8th, 1858, at the residence of the writer, in Cave Spring, Ga., Elder Matthew W. Vandeviere, about 68 years of age. He was born in Fairfield District, S. C., was baptized at Bethel Church, in Wilkes County, Ga., in Aug., 1812. He served in the war of 1812; was a laborious and devoted minister of the gospel about 45 years. He baptized all his children. Two of his sons became ministers. Elder A. Vandeviere died at Pensacola, Ga. Elder A. B. Vandeviere is now pastor at Jacksonville, Ala. Wm. Newton.

JOHN PURNELL MARKHAM.

Departed this life, in Davidson County, Tenn., on the 10th of November, 1858, John Purnell Markham, in the 41st year of his age. He died the model of a true Christian.

Christian Advocate and other city papers please copy.

WM. HENRY RANDLE.

The son of Wm. C. and Mary S. Randle, was born January 12, 1858, and died August 14th, 1858, aged 5 years, 7 months, and 2 days. More than a year before his death, his dear mother was called to leave him and enter her rest at the right hand of God. From that time little Willie appeared to be depressed in spirit. He had been sick a few days. On the fourth day he appeared better—able to be up—when in an instant he became paralyzed and speechless. The next morning he spoke a few words, and that evening closed his eyes in death. As I saw him breathe his last, I could but think what joy there was at that moment in the spirit world. Little Willie rested in the bosom of his dear mother. Oh! blessed thought. May we all, after death, be thus happy.

Aug. 26, 1858. Thos. H. Compere.

MRS. WINNEY EVELINE WORD.

Died at her residence, near Harrisburg, Pontotoc County, Miss., November 9th, 1858, Mrs. Winney Eveline Word, wife of J. O. B. Word.

Sister Word was born June 24th, 1824, in Jasper county, Georgia—daughter of Barnabas and Perlina Strickland. She professed faith in Christ and joined the Baptist Church when about 14 years old. She was the mother of eight children, six of whom are living—two daughters and four sons. The disease which gradually carried her to the grave was at first pronounced bronchitis, but terminated in consumption. She was afflicted two years; bore her great affliction with a good degree of patience and resignation. She much desired to be spared on account of her little children, that she might aid her husband in raising them, but wished to submit to God's will. We have a good hope, founded upon God's Word, that she is saved by grace.

May the Lord preserve unto eternal life, the disconsolate husband and motherless children. We sympathize with our much beloved brother, and pray that he may have God's help to support and guide him in the discharge of the mighty obligations which now devolve upon him. A. L. S.

*** The Index will please copy.

PARMELIA C. BOWDON.

Sister Parmelia C. Bowdon (formerly Jenkins) was born in Franklin County, Georgia, December 23rd, 1806, and was married to Thomas Bowdon in Bedford County, Tennessee, on the 12th July, 1830. They had eleven children, and all but two are still living. Most of them are Baptists, and one a minister of the gospel, in Texas. Sister Bowdon lost her husband about eight years ago, but, notwithstanding her widowhood, her house has been the minister's resting-place, and her purse was always open when any call was made by the Church in which she belonged.

She was baptized by Elder Lewis, De Soto County, Miss., in September, 1848, and joined the Mt. Zion Church. During her life, she lived in Tennessee, Alabama, Mississippi and Arkansas. She moved to Phillips County, Arkansas, in January, 1847, and was one of the original members of the Liberty Church, of which she remained a firm, and consistent, and praying member till death called her home. She passed from the land of death to that of eternal life, at her residence, on the evening of the 7th of October, 1858, *sitting quietly on her chair*, without a minute's sickness! She had been conversing not a minute before her death, with her daughter, Mrs. Felton.

No one entertains a lingering doubt of her happy state of worlds. May her children all rejoin her in that [illegible] land, is the prayer of her former pastor. Lagrange, Ark. P. P. C. Walker.

BETHEL COLLEGE, RUSSELLVILLE, KY.—This well known and popular Institution will commence on TUESDAY, FEBRUARY 1ST, 1859. The very best facilities are afforded to young men for a liberal education. The Professors are men of matured scholarship, and of high character. Patronage to the College is offered in Law, Medicine, and a thoroughness of Mathematics and Natural Science. The next term commences in February and ends on 20th November. The spring term commences on Tuesday and ends on the first Thursday in June.

TERMS PER SESSION.

Tuition in College proper $20 00
" " Preparatory Department 15 00
Incidental expenses 2 00

No student will be enrolled until his account is arranged with the Treasurer. Young students will do well to provide themselves with a good Dictionary, Bible, and Hymn Book. Students can easily board for from $8 to $10 per week. Students can reduce their expenses by bringing their bedding, and board themselves. Students will be admitted at any time, and charged only from the time they enter. A full catalogue of the faculty and department of each student will be forwarded monthly to the parent or guardian. The institution has been in operation some five years, and no complaint of unpleasantness upon the part of the College authorities, or the furniture, or upon the neatly arranged shrubbery of the farm—not even can a pencil mark be seen about the building.

The village of Russellville is healthy. Neat, refined and healthy, may be the description. The Methodist Female Institute Board may be secured in the best families for $2 to $3 per week—all expenses here.

☞ For further information consult the President, R. T. Blackburn, A. M., or the Secretary of the Board of Trustees, R. H. Caldwell, Esq., Russellville, Ky. (nov.27—2m.

SPECIAL NOTICE IS CALLED TO

HICKS'

HOUSE KEEPING ESTABLISHMENT, 46 PUBLIC SQUARE, (UP STAIRS,)

Over (formerly) Hicks' China Hall, now J. C. Darden & Co.'s China Hall, Nashville.

WHERE CATALOGUES of a few THOUSAND of the articles kept by this establishment may be had, descriptive of the kind of business he proposes to do and the articles he has on hand, and to be constantly kept for sale to each buyer at lower prices than the same kind of goods have been usually sold in this market. It will be his purpose, as it always has been, to whatever business he has been engaged, to keep up with the improvements of the age. He most respectfully solicits a call from his former patrons and friends, whether they are in business or want of goods in his line or not. A. H. HICKS.

ALSO, Columbian Coal Oil and Lamps, supplying the CHEAPEST AND BEST LIGHT yet invented. I am sole Agent for the sale of State or County rights for the use of Coal Oil Generating Gas Burner, equal to gas, neither complicated nor hazardous, and highly ornamental. Patents forwarded to order. nov.27—2m. A. H. HICKS.

SOUTHERNERS, EDUCATE YOUR CHILDREN AT HOME!

SOUTHERN COMMERCIAL COLLEGE,

Affords facilities for imparting a thorough, practical, but brief education, to young men who are not surpassed by those in any similar institution in the South. The course of training is thorough, practical, and enables the student to go directly from the school-room to the counting-house, and assume a place in the world.

Book-keeping, Commercial Law, Commercial Arithmetic, and Penmanship, are the branches taught. Each Department of the University is under the supervision of competent teachers, and the students are kept in constant view of the Professor in charge, who is ever on the watch to promote the highest geniality of its scholars. For Circulars and Catalogues, address

SOUTHERN COMMERCIAL COLLEGE, Nashville, Tenn.

may 22—tf

FALL AND WINTER DRY GOODS.

EVANS & CO.,

WHOLESALE DEALERS IN

FOREIGN AND DOMESTIC DRY GOODS,

READY-MADE CLOTHING, BOOTS, SHOES, HATS, VARIETIES, &c., &c.

NO. 1 NASHVILLE INN BLOCK, Nashville, Tennessee.

WE ARE NOW IN RECEIPT OF OUR [illegible] of goods for the "FALL TRADE," which comprise every variety of FOREIGN AND DOMESTIC DRY GOODS, VARIETIES, &c., together with a complete assortment of READY MADE CLOTHING, BOOTS, SHOES AND HATS. Being the largest and most extensive establishment, we think we will be able to offer such inducements to MERCHANTS as to make it to their interest to trade with us. We would respectfully call an examination of our STOCK when in the city.

EVANS & CO.

Nashville, August 21—tf.

A. H. C. BROCKEN, NO. 22 CLIFF STREET, NEW YORK.

MANUFACTURER OF

GLASS SYRINGES, HOMOGPATHIC VIALS, GRADUATED MEASURES, NURSING BOTTLES, ETC.

Glass Ware for Chemists, Druggists, Perfumers, Photographers, etc. Green Glass Ware to the package. A liberal discount made to the trade. Orders from Country Druggists and Dealers solicited. Price Lists sent on application. sept9—6m.

MILES OWEN, Memphis, Tenn. HENDERSON OWEN, Late of Somerville, Tenn.

OWEN & OWEN, Cotton Factors, Receiving, FORWARDING, AND GENERAL COMMISSION MERCHANTS, NO. 276 MAIN STREET, Memphis, Tennessee.

WE ARE PREPARED TO GIVE OUR undivided attention to the Receiving, Selling and Shipping of Cotton, Tobacco, and other Produce consigned to our care. Also to the Receiving and Forwarding of Goods. All Consignments by Boats will be entered by open policies of Insurance, and while in store by our fire policy of Insurance, unless otherwise instructed. All instructions promptly obeyed, and all orders for Bagging, Rope, and other Plantation Supplies filled at the lowest market prices.

We shall always be prepared to settle all Cotton and other balances, in accordance with the instructions of our patrons. sept18—6m.

HUGHES BROTHERS, PHOTOGRAPHIC, AMBROTYPE, AND DAGUERREAN ARTISTS, No. 20, Union Street, Nashville.

AMBROTYPES, PHOTOGRAPHS, either plain or colored, and warranted as durable as any other style of Pictures. Daguerreotypes, Stereotypes, Crayons or Vignettes, and every other style of pictures taken at this establishment, in the highest perfection of the art, and warranted to please or no sale.

AMBROTYPES.—Although these beautiful pictures, or pictures on glass, were but recently introduced by the subscribers in this city, they have become so popular that we found it a great expense, to meet the services of a celebrated Artist from New York, to attend to this branch of the business exclusively.

SMALL ONES ALONG THE JUVENILES.—Children can by this process have their likenesses taken in a few seconds of time, and warranted to please, or no charge will be made. Price therefore along our have them taken before trying elsewhere.

Feb 9, 1858—tf

COAL OIL LAMPS.—J. W. WILSON, 17 COLLEGE STREET, Nashville, has a good supply of the above Lamps for burning the Coal Oil. They make a beautiful pure white light, requiring very little trouble in trimming, and at cost of half the usual expense for burning Candles or ordinary oil, or burning fluid.

This Lamp has the following good points to which we call the attention of all those who need light:

1st. They furnish a light equal to three or four Candles.

2d. They are altogether superior to the burning fluid Lamps, in that they can never explode.

3d. They make a white, steady, clear light, which does not injure the eye.

4th. They are easily kept in order. One wick will last a year.

5th. They will be supplied now or any time while burning.

The light can be adjusted so as to burn out but one cent's worth, or all the time, making it the most desirable light for the sick room or families wishing light during the night.

Every variety of the Lamp always on hand suitable for hall, parlor, kitchen, or chamber, pillar and side lamps for churches. Cost from $1 50 to $12. Oil Wicks, extra Burners, Lamp-chimneys. Brushes, extra Globe Globes, etc., always on hand. J. W. WILSON, 17 College Street.

sept 11—tf.

JAS. G. ROBERTSON, Gainesville, Ala. I. CRAWFORD BROWN, Mobile, Ala.

ROBERTSON, BROWN & CO., COMMISSION MERCHANTS, MOBILE, ALA.

May 18—1y.

WEST TROY BELL FOUNDERY, (Established in 1828.)

The subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School House and other Bells, mounted in the most approved and durable manner. Any bell purchased of us warranted to give satisfaction, or exchanged. Our patent rotary yoke, upon entering in Texas, notice of transportation, etc., free for a circular. Bells for the South delivered in New York.

C. McNEELY & SONS, Agents. West Troy, N. Y.

may 15, '57—1y.

J. B. CRAIGHEAD, DEALER IN HARDWARE AND CUTLERY, NO. 29 PUBLIC SQUARE, NASHVILLE.

Is unable to fill all the orders for Iron Safes, from this date, all accounts for Safes now unpaid will be considered due when the accounts are contracted, and payments will be expected when the accounts are presented. (feb 19 1858—1y.

P. W. MAXEY & CO. Dealers in TIN PLATE, BLOCK TIN, COPPER, SHEET IRON, LEAD Pipe, Wire, Iron and Tin Tubes, Brass Cocks and Materials, MARBLEIZED IRON MANTLES, PARLOR GRATES, Cooking Stoves, Heating Stoves, for wood or coal, Japanned and Common Tin Ware. No. 66, East side of Market St., Nashville, Tennessee. Keep on hand a full supply of Tinners' Materials, and Tools, being Agents for Pratt, Smith & Co's Anchor Lead. Nov 13, 1858—tf P. W. M. & CO.

WILSON BAKER. W. E. HARRIS.

TEXAS NEWS!—BANKS & HARRIS, Real Estate and Collecting Lawyers, Quitman, Wood County, Texas, will attend to business in Texas and Land. All claims against the State of Texas for land that are not patented to the person entitled to patenting by the 1st day of September, 1858, will not be made. Warrants now held by persons who have been approved. We do a General Land and Collecting Agency business throughout the State. (Sept.—1y.

RAINS & BROWN, Having purchased the entire interest of James Rains, in the late firm of Rains & Rains, will continue the business, conducting all old business at the well known stand, No 15, Public Square, where wholesale and retail dealers will find it to their interest to call and inspect their extensive stock of Boots, Ready-made Clothing, Hats, Domestics, Notions, Fancy and Staple Groceries, Hardware, Cutlery, Saddles, Harness, Trunks and Carpet Sacks, which they will sell at reduced prices. RAINS & BROWN, No. 15, South side Public Square. June 26—tf

THEODOSIA MORE BEAUTIFUL AND VALUABLE THAN EVER!

THEODOSIA—[illegible] Theodosia's half price. To the original work has been added the history of the [illegible] Theodosia's old Minister, and the history of Sister Johnson's Revenge. The whole of the book, as a Sentimental work, and its morality and religious influence, is highly commended by a heavy outlay by the Publishers, and yet nothing has been added to the real—price still $1, and by mail.

Will not parents present a copy of this edition of Theodosia to each one of their children? It will be a valuable present, and who can tell the influence it may exert over them, and others through them?

Will not every Baptist sister purchase this edition for her pastor, and visiting sister, and distribute among Theodosia and the other sisters, that they may see and decide themselves, and then will not their husbands and fathers do likewise?

☞ THE TRIALS AND SUFFERINGS FOR RELIGIOUS LIBERTY, and the sweet History of the organization of the Providence and Harvest Churches, finely bound, 40 cents, 216 pages.

☞ THE LITTLE IRON WHEEL, new and enlarged edition, before the publication. 40 cents—216 pages.

FOR WORKING CHRISTIANS.

GOULD & LINCOLN, 59 Washington Street, Boston, HAVE JUST PUBLISHED THIS DAY:

THE HARVEST AND THE REAPERS. SOME WORK FOR ALL AND J