Tennessee Baptist.

Editors. J. R. Graves, J. M. Pendleton, [illegible]

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THE PULPIT.

[One hundred and fifty Sermons will appear in this department, during the present year, by J. M. Pendleton, our stated contributor, and Spurgeon, Balfern, Brock, Smith, Jay, and others of the most brilliant sermonizers of England.]

SERMON NO. CXXXIV.

The Throne of Grace.

BY REV. OCTAVIUS WINSLOW D. D., OF LEAMINGTON.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Heb. iv. 16.

Such is the logical inference the apostle draws; and such, beloved, is the inference we are privileged to draw. If I have on the throne such a High Priest as the Lord Jesus Christ is, prepared to sympathize with my sorrows, and be touched with my griefs, then let me arise and draw near to the throne of grace. It is the throne of grace to which we are invited. Not the throne of justice—that is in heaven; not the throne of glory—that is in heaven. It is the throne of grace on earth; it is the throne where the God of grace is; where the sceptre of grace is extended; where all the blessings of grace are freely given; it is the throne of grace, sprinkled with "the blood of the Lamb." Approach in your sorrows, and in your wants. Oh! beloved, if you and I more clearly discerned the throne that invites us, as the throne of free grace, rich grace—we should more often be there; we should not walk at so great a distance from God as we do walk. Therefore, be more frequently approaching, unfolding all your circumstances to the eye of your God. The spirit in which you are invited to approach this throne of grace is not a fearful spirit, but the spirit of a pardoned and adopted child—the spirit of boldness; not distrusting God, not lingering at a distance from Him, not debating the question, whether you are worthy to come or not, but coming in Christ's name, pleading Christ's worthiness, wrapping yourself up in Christ's righteousness; approaching the throne of grace with all the holy, reverential boldness of a pardoned sinner, and a child adopted. The blessings you are invited to receive are most precious—that you may obtain mercy. Mercy is the most precious boon that God can give us; sure mercy; Christ's pardoning mercy; sanctifying mercy; justifying mercy; preserving mercy; mercy flowing from his heart who delights in mercy, and who is prepared to dispense his mercy to all who penitentially and believingly ask it.

And, that you may "find grace to help in time of need." Oh! blessed consolation! oh, glorious climax of this argument—"to find grace to help in time of need!" When is it not a time of need? The time of temptation is a time of need; the time of perplexity is a time of need; the time of prosperity is a time of need; the time of duty is a time of need. When and where are you placed in which it is not with you a time of need? But lo! you are invited to arise and come to that throne of grace, and receive from it grace to help in your time of need; grace that shall guide you in all your perplexities; grace that shall throw light on all your dark ways; grace that shall preserve you in all your temptations; grace that shall help you, succor you, and keep you. And this grace, the "God of grace" is prepared richly to bestow upon all them who humbly and believingly seek it.

It is possible, however, that there are some of my readers who are quite unacquainted with the sympathy of Christ. I do not say that you are unacquainted with grief: I do not say that that brow of thine is never clouded with sadness; that thine heart is ever a stranger to sorrow. If on earth there is an object of pity and compassion, it is the worldling in his grief bereavement, and perplexity, with no resources of consolation and comfort to draw upon, adequate to his case. Oh! what a pitiable condition is thine; if with perplexity weaving round thy path, the cup of sorrow in thine hand, and adversity darkening thy steps, thou art treading a sad and lonely path through life, unacquainted with the Savior, ignorant of his compassion, tenderness, and love! But oh, blessed sorrow! oh, sweet grief! if now it shall guide thy trembling footsteps to the "Man of sorrows;" if now it shall make thee acquainted with "the Brother born for adversity;" if now it shall chase the film from your mental eye, and open it on the beauties, and the glories of heaven; if this hour of your bereavement, if this time of your embarrassment, if this day of your adversity shall bring you into relation with Christ, make you acquainted with the sympathising High Priest—next to the scheme of redemption, the subject of his redeeming love, the song you will sing in heaven will be the sorrow that brought you to Christ—the grief that made you acquainted with his loving heart—the circumstances that led you to his blessed feet.

Saints of God, oh! let the time of your sorrow, the time of your grief, and the time of your perplexity, be a time of closer intimacy with Jesus. He has sent that sadness, he has sent that grief, he has placed in your hands that cup of sorrow that you might know him more—that you might cherish nearer relations with him—that you might walk nearer to him—that he might win back your truant heart, and entwine your affections that have strayed away from him more closely around his blessed self. Oh! sweet sorrow that brings me closer to a gracious Savior. Oh! blessed sickness that lays my feverish brow on his loving bosom who bore my sins. Oh! kind and gracious dispensation, that brings me to lean on his extended arm, and feel him linked and identified with me in all my circumstances! Blessed sorrow, that raises me up and lays me on his affectionate bosom, still throbbing with human sympathy, and causes me to know that I am one with Christ in suffering, one with him in sorrow so that I too shall be one with him in glory and immortality.

And, beloved, we should anticipate with a blessed hope the time when the vail shall be lifted, and when we shall gaze with an unclouded eye on that gracious, sympathising High Priest in heaven; who here on earth sorrowed when I sorrowed, sighed when I sighed, wept when I wept, was touched with the feeling of my infirmities; who led me gently, and carried me tenderly, and bore with me patiently; and along the dark valley of the shadow of death, was side by side with [illegible] that land of happiness and peace, where no tear will dim the eye, and no grief will sadden the heart; for we shall be forever happy, because perfectly holy. Precious Christ! adorable Savior! mingle what cup thou mayest, draw what cloud thou wilt over the landscape, we would be one with thee in thy suffering and humiliation here, that we may be one with thee in thy glory everlasting.

BAPTISMAL SUCCESSION.

A Brother greatly esteemed, writes from Virginia as follows:

"In an editorial in the Religious Herald of 18th of Febuary last, under the caption, Baptismal "Succession," the writer gave expression to some views of Baptist doctrine and practice, from which, some of us Virginia Baptists feel constrained respectfully to dissent. The mantle of 1615 has not descended to us. We are not numbered with "the more judicious," or with "the greatest number;" for some of us, by some means, have been taught to believe, that there never has been a time in the history of the Church of Christ, when a *general* conception of baptism, did make it necessary for an "unbaptized person;" to "baptize," another, "to begin a reformation." Are we wrong? We neither believe that an unbroken chain of regularly ordained ministers or Bishops, was required by the great commission, to make immersion valid; nor do we believe that the commission was given, or intended to be given to "unbaptized persons." We believe that immersion should be performed by a person who had himself been immersed into the name of the Father, Son, and Holy Spirit. We do not believe that the "exaltation of Antichrist" even destroyed the Church of Christ, and we believe, moreover, that there never has been a Church of Christ whose members dare not put on Christ; and we should call that no Church of Christ whose builders should esteem it" "needless trouble" to search for an administrator of its ordinances, who had himself submitted to them, when by possibility such a one might be found; and if such a one could be found, the plea of necessity was not admissible; and to no possible case was the example of John the Baptist applicable

The write, referred to, quotes Crosby thus: "the greatest number of English Baptists, and the more judicious, esteem all this but needless trouble. (meaning, the sending into Netherlands for regularly ordained ministers, &c.,) then farther on, "They (the English Baptists) affirmed therefore, and practiced accordingly, that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation." He then says, "Such was Baptist doctrine in the premises, when the seventeenth century came in, and generally for half a century afterwards." So then that peculiar Baptist doctrine lasted only half a century. When was it revived, if "such, with the more judicious" and "the greatest number, is Baptist doctrine now?" In 1695, it seems, a very different doctrine was taught, and such a doctrine we believe to be Baptist doctrine now, with "the greatest number," if not with "the more judicious." We do not believe in "Apostolical Succession" in our sense of the word. We believe that a congregation of properly immersed believers in Christ, constitute a Church that is competent to set apart a member to administer the ordinance of Baptism, whether that member can trace a lineal Episcopal descent from Peter or not. And we believe that such has been the practice and the doctrine of all regular churches, whether we may be able to prove it by history or tradition, or not, that the "baptisms of one age were descendants from the baptisms of the age that went before it." History, or what purports to be history, seems *sometimes* uncertain; and tradition, some one says, "is a hoary-headed liar."

I will trouble you no further with the views of some of our Virginia Baptists. If they do not accord with the views of regular Baptists, please say so. I desire information, and ask only to obtain it.

Rems.—In the absence of the Senior editor, to whom this communication was addressed, we take it upon ourself to make the following suggestions:

1st. Supppose it to be true that a large portion of those who avowed Baptist sentiments *in England*, in the early part of the seventeenth century, did entertain the opinion that a baptized administrator was not necessary to a valid administration of baptism; this would not change the Scripture teachings upon the subject. We must go to the *Bible* and the churches under the apostles in the beginning of the *first* century, and not to *Crosby's History*, and the churches in the *seventeenth* century for our instruction as to what the churches of Christ ought *now* to do.

2d. If it were true that the English Baptists in the beginning of the seventeenth century did have some doubts and troubles upon this point, it would be nothing strange. Let it be remembered they had been reared in Pedobaptist Churches, and trained under Pedobaptist teachers, and it would have been wonderful indeed, if they could have cast off all at once and forever every vestage of the tie that bound them to their old relationship. If they disagreed among themselves about these things, it is just what Baptists do in the nineteenth century in these United States. And it is not unlikely that a future writer of history may say of *us*, that "the greater number and more judicious" admit that the immersions by the unbaptized are valid baptisms. *But this will not make them so.* The question must be decided, not by a vote of the majority—not by opinions of the Doctors of Divinity, but by the *Word of God*, and the practice of the Apostolic Churches as recorded in that Word.

3. If this had been the opinion of *all* the Baptists in *England* at that time, instead of a portion of them, it would by no means show that such was the ordinary teaching or practice of the then existing Baptist Churches. There was then hardly a Baptist Church in England. There were a large number of men who had been all their lives Pedobaptists, but who knew from Baptists nothing of their history, or opinions, or practices. They were then *Pedobaptists* hunting for the true Church, and enquiring how they could get into it. The *Baptist* Churches were upon the Continent, and to *them* we must go to find the true sentiments of the Baptist Churches upon this question at that time. It is folly to ask these newly-awakened and newly-converted Englishmen, *who had never seen* a Baptist Church, what were the doctrines and practices of the Baptists.

4. It is however, important since this history of Mr. Crosby is so often referred to, that we shall understand *just what it was* that he says the greater number and more judicious of those early English Baptists contend for. And first let it be observed, they *never* contended that a man had any right to baptize because he was a *minister* of a Pedobaptist Church. An immersion by *such* a minister, conferred by authority of *such* a Church, they no more regarded as true baptism than his sprinkling of a babe by the same authority.

That there was much doubt and disputation among those who then for the first time were made acquainted with Baptist sentiments, as to *how* they could obtain true baptism, is very certain. Crosby says, page 97, "Some were of the opinion that the first administrator should baptize himself, and then proceed to the baptizing of others. Others were for sending to those foreign Protestants who had used immersion for some time, and so they might receive it from them. Others again thought it necessary to baptism, that the administrator be himself baptized, at least in an extraordinary case, but that whoever saw such a reformation necessary, might from the authority of Scripture lawfully begin it."

No other Englishman but one, John Smith, was charged with *baptizing himself*. "And if *he* did so," Crosby says, "the English Baptists neither approved it, nor received their baptism from him."

"A portion of them," he says, "proposed to send to the *Foreign Anabaptists* who were descended from the ancient *Waldenses* of France or Germany. They *did* send one Richard Blount, who was received by such a Church, and baptized by immersion, and he returned to England and baptized Mr. Blacklock, and they too baptized fifty-three others.

"But all this," he says, "was looked upon as needless trouble by the greatest number, and most judicious." They reasoned as some of our Doctors of Divinity do now—asked who baptized John the Baptist, and thought their brethren who insisted on a right administrator altogether too "exclusive."

It does not appear however, from *any example*, that Crosby gives that these refused to receive the ordinance from those who had received true baptism from the Baptists on the Continent, and it would appear from the reasoning with which they defended their opinions, that they must have received it from them when they could be had to administer it. For the utmost they contended for, was "that in a case where a *baptized* minister *cannot be had* it is lawful for an unbaptized person to baptise, and his baptism is valid," page 105. And further, it appears from their arguments that they regarded the validity of the baptism, as depending, *not upon the personal baptism*, but upon the authority conferred upon the administrator.

The Hon. Henry Laurence, one of the learned among those old Baptists, in a defence of them, says, p. 105, "It cannot reasonably be objected that he that baptizeth should *necessarily* be himself a baptized person. For, though ordinarily it would be so. Yet it is not *necessary* to the ordinance." [*Now mark the reason*] "for not the personal *baptism* of him that administers, but the *due commission he hath for baptizing*, is alone considerable to make him a true minister of baptism." "No man gives his own baptism, but conveys as a *public* person that which is given us by Christ." Now *all Baptist Churches* must agree that the *commission* to baptize, comes from God by miracle, as it did to John, or else through a true and genuine *Church* of Christ. And if Pedobaptist Societies are *not* such Churches, they can give no such commission, and if we recognize their acts as valid, on the ground that they are ministers of such Churches, we do by that act recognize those Churches as authorized by Christ, to confer the ordinance which they repudiate and laugh to scorn, and will not themselves receive.

Our brethren in Virginia and elsewhere will find a full, and we think, a *fair* exposition of both sides of this long-contested question in our little work on Pedobaptist and Campbellite immersions. Price 40 cts. D.

For the Tennessee Baptist.

A Baptist Paper in Arkansas.

The subject of publishing a Baptist Paper in Arkansas, has been discussed orally and through the press for the past two or three years, and the idea has become thoroughly settled in the minds of Baptists generally, that the time has fully come that we should have a State paper; not that we would discourage the circulation of others amongst us—and especially of the Tennessee Baptist—but we need one for local purposes. Our brethren of other States have adopted this plan before us, even our younger sister, Texas, is ahead of us.

In the Tennessee Baptist of July 24th, is an article partly on this subject, from that *never-tiring* Baptist, Elder W. M. Lea. Approving what he has there said, I have but little to add. I wish, however, to ask, through the Tennessee Baptist, that all the District Associations in this State express their sentiments at their ensuing sessions, as to "Shall we have a paper?" "*Where* shall it be published?" And last, but far from least, "What amount of donations to aid in purchasing press, type, paper, etc., as well as subscription," can each furnish. This will be placing the whole matter in a tangible form. Let every Association represent itself and its "*promises to pay*," in the Southern Baptist State Convention, to assemble in Charleston, Franklin County, on the 16th of October next. If delegates cannot go from every Association, let them be represented by letter, addressed to the President of the Convention at Charleston, where the body will meet. What I urge upon others, I will endeavor to do. *I shall try to be there.*

Again, requesting every Association in this State to express itself fully, as above interrogated, I remain

Affectionately,
P. S. G. Watson.

Lagrange, Ark., July 23, 1858.

Snakes in the Grass.

We have filled all the orders sent us for Malcom's Bible Dictionary, without a suspicion that it contains sentiments touching American slavery that may be considered incendiary. Looking under the word *Servant*, we find the following language.

"Domestic Slavery as it exists in the United States, is contrary to the entire spirit of the New Testament, and every good citizen should be anxious for its speedy extinction."—Page 246.

We advise all that we shall fill no more orders for this book unless the publishers, Gould & Lincoln, will publish us a *revised* edition. If they will not consent to do so, we will engage some able pens and bring out a Bible Dictionary, for the use of Southern Churches and Sabbath Schools. The days of our dependence upon Northern publishers are numbered.

We are happy to say that we have in hand for the next number of the Southern Baptist Review, an article from Prof. N. M. Crawford, upon (Gr.) *Doulos*, which will be a scriptural defence of American Slavery.

This article alone will be worth the price of the review, and will not its friends labor this month to procure new patrons. Cannot 500 or a 1,000 new subscribers be added to it this month?

Another Adder's Head.—In "McGuffey's Eclectic Fifth Reader," now somewhat supplanted by "McGuffey's *New* Eclectic Fifth Reader," there is an article on "Baptism," where the description is sprinkling. On page 343, 5th verse, you will find the following:

"Divine service was closed, and a row of maidens, all clothed in purest white, came gliding off from the congregation, and crossing the stream on some stepping-stones, arranged themselves at the foot of the pulpit with the infants about to be baptized." * * * On the next page, same verse:

"The baptismal water, taken from that pellucid pool, was lying consecrated in a small hollow of one of the upright stones that formed one side or pillar of the pulpit, and the holy rite proceeded."

It has been said by one who has noticed this series:

"There is sly poison in our common schools. The artless child treads thoughtlessly and unsuspectingly, but the destruction is none the less deadly, because it is hid in weeds. Childhood is not on the look out for moral danger. Guileless and simple the child is in the school to be taught; and I may say it learns nearly as much by indirect *impressions* as by direct teaching. Just let a map hang in the same place in the same school room for years, and the little child who has seen it there every day for months and years has learned geography before studying it. Let the reading lessons be slowly studied, and repeatedly read, and the pictures presented, and scenes depicted, will come to be as vivid and as truthful as they are familiar. How very necessary to have a pure common school literature.

This is only a descriptive piece, to be sure, but an error is described. No fault is found with it—there is the picture, highly colored and wrongly named. The child looks at it, is pleased with it, and receives a life-long impression

McGuffey's old series will, probably, be yet long and widely used over the State. I would simply say, if Pedobaptists will assume to edit articles on sprinkling for our children to read, let Baptist teachers assume to EXPLAIN the reading lessons of their classes. If sprinkling offers its snaky hiss in the text-book, let Baptism lift its crushing heel in the Teacher.

But when both the text-book and the teacher are Pedobaptistic, where is the defence for Baptists? Look and see what books your children read at school.

Since writing the above we have looked through two other works that have come to our table, which we see very highly commended by some of our Southern Baptist exchanges:

The Baptist Collection of Hymns and Tunes, adapted from the Plymouth Collection.—There are several abolition songs inserted under "Reform," just as strong and rank as their compiler, Henry Ward Beecher, could desire. The South Western Publishing House sent the invoice received back when its character was discovered.

"Select Discourses."—These are magnificent sermons, from the first minds of Europe. We regret to discover that one objectionable sentence is left to disfigure the book. We are assured that it escaped the notice of the publishers, Messrs. Sheldon, Blakeman & Co. It is their aim to issue no book that is not decidedly useful, and that can not be read with equal profit and pleasure, in the South as well as in the North. We can not advise the rejection of this volume of discourses for this *oversight*: it will be casting a heap of pure gold away, because of dross adhearing to one piece.

We take the position we do to let Northern publishers know that we will not purchase or encourage abolition publications.

[For the Tennessee Baptist.

Dalton, Ga., June 18, 1858.

Messrs. Editors:—In a recent communication to the Christian Index, I attempted to give a brief account of what I had seen and heard in the "French Protestant" Church of Charleston, S. C., where, for the first time in my more than thirty year's acquaintance with Baptists, I saw a Baptist minister clothed in priestly robes, and heard him read the entire afternoon service (except the sermon) from a "Liturgy," prayer, benediction, and all else.

In the Index of the 16th inst., I see a portion of the communication published, with a short preface by the acting editor, (for whom, by the way, I have very great respect,) which seems to be intended as a sort of apology to the "Charleston brethren" for the publication of any part of the article. Of this I do not complain, but the remarks of the editor would leave the reasonable inference that the portion of the letter withheld is extremely offensive in its character. As I do not so regard it, I send it to you hoping you will view it more favorably.

Before copying the rejected portion of the article, however, I desire to say that I trust I entertain as kind feelings for the "Charleston brethren" as does my Brother of the Index; but when I find a Brother departing from the simple and time-honored practice of our Churches, which we claim to have derived from the teachings of Christ and his apostles; I do not conceive it to be wrong or improper to animadvert upon his course, or the policy of those, however great they may be, who encourage and uphold him in his error. I remember it is said: "Great men are not *always* wise; neither do the aged understand judgment."

But for fear I make this article too long, allow me to close with the rejected portion of my letter to the Index, which is as follows:

"Now, sir, this same minister is a prominent officer of a great Southern Baptist enterprise, and can it be possible that those who manage the affairs of that Society, approve of his course in regard to this matter. If so, all I have to say to them is, that such a course may be approved and defended by all the Doctors of Divinity in the universe, without convincing the great body of Baptists that it is not a total abandonment of the simple faith and practice of our fathers, or that a Society which continues to employ a Corresponding Secretary whose practice is so unbaptistic, ought not to receive the support of

A Plain Baptist.

Mr. Tustin has been elected Manager of the Society, and is still the editor of the Southern Baptist.

To the Pastors of Tennessee and North Alabama.

Dear Brethren:—As we entered upon our official duties after one-third of your Associational year had expired we have found it impossible to visit all the churches and present our claims. The time of our annual meeting is approaching and many of our Pastors have not, I fear, presented the subject of Missions to their people.

Now, dear Brethren, I wish to ask if any *Missionary Baptist minister* can feel that he has obeyed the instructions of Christ's commission, or discharged his obligations to a perishing world, until he has so presented its claims to his people as to have persuaded them to "contribute of their abundance" to supply the perishing with the bread of life. There are, within the shadow of your own mountains, and within the limits of your county towns, many who are "aliens from God," and strangers to grace. They are looking to you who believe as they do, to send them a minister of the ancient faith. Other denominations have supplied their relatives and friends with the preached Word. Why should not the Baptists do at least as much as other Christians? Our *brethren will give their money if the Pastors will only present the claims of Christ to them.* They have given liberally to me—*why have they not given as liberally to you?* Answer this question, beloved Pastors of Tennessee and North Alabama. Why should a stranger come among you and induce your people to give more than treble their former contributions, while you were preaching regularly to them? Why should this be so, brethren? You cannot say, "My people will not give," because they have shown so far, as we have traveled, that they will give, and are glad to give whenever the Mission claim is plainly and practically presented to them. Now you have the entire training of their hearts in your hands. Sabbath after Sabbath you are permitted to inform their minds and appeal to their hearts by all the constraining motives of the gospel. In addition to this, you have the confidence and sympathy of your people. With these advantages then, ought you not to be able to raise much larger contributions for missions then any passing agent, or visitor, could do? And if you do not thus develop the liberality and ability of your people, can you feel satisfied with your year's labors among the people of your charge? If you fail in thus training your churches, you fail in the most important object for which churches were organized, i. e., the extension of the Redemer's Kingdom over the whole world. Will you not, therefore, present the claims of missions to your people and urge them personally, as well as publicly, to open a liberal hand for the supply of your associational treasury. It will be impossible for me to visit all your churches, or even one-half of them. The field is too vast, with the labors of the Secretaryship, for any one man to occupy.

I have visited between forty and fifty of the two hundred churches of our General Association. Surely we may expect from the one hundred and fifty churches, which I have not visited, as much at least as we have raised from the fifty which have been visited. Is not this a reasonable expectation, and if our brethren of the pulpit are faithful, will not, ought not, our expectations to be realized? Brethren Pastors of the one hundred and fifty churches which have not subscribed to Home Missions, if you will bring as much as the fifty churches have already subscribed, we will station a *faithful preacher in every destitute town, or densely populated point, within the limits of Middle Tennessee and North Alabama.* Will not each Pastor prepare a discourse on Missions, and present the claims of the Home field to each of their churches before the session of our next Association in October—and bring an abundant offering to the Lord for this year's preservation and blessings.

Yours in an earnest mission,
Edward Payson Walton.
Corresponding Secretary.

Remarks.—With all our hearts we second this appeal of our good Brother Walton. The Baptists of Middle Tennessee have members enough and wealth enough to do a great work in establishing and building up Baptist churches in our State. And if our brethren in the ministry would but present these claims with hearty earnestness there would be a great work done. D.

The Penny Postage.—A traveler, sauntering through the lake districts of England, some years ago, arrived at a small public house just as the postman stepped to deliver a letter. A young girl came out to receive it; she took it in her hand, turned it over and over, and asked the charge. It was a large sum—no less than a shilling. Sighing heavily, she observed that it came from her brother, but she was too poor to take it in, and she returned it to the postman accordingly. The traveler was a man of kindness, as well as of observation; he offered to pay the postage himself, and in spite of more reluctance on the girl's part than he could well understand, he did pay it and gave her the letter. No sooner, however, was the postman back turned, than she confessed that the proceeding had been concerted between her brother and herself; that the letter was empty; that certain signs on the direction conveyed all that she wanted to know; and that as they could neither of them afford to pay postage, they had devised this method of franking the intelligence desired. The traveler pursued his journey, and as he plodded over the Cumberland Fells, he mused upon the badness of a system which drove people to such straits for means of correspondence, and defeated its own objects all the time. With most men, such musings would have ended before the close of the hour; but this man's name was Rowland Hill; and it was from this incident, and these reflections, that the whole scheme of penny postage was derived, and Rowland Hill was a Baptist.

For the Tennessee Baptist.

Bro. Graves:—An objection is urged to your views on the Abrahamic Covenant. With all due deference to the opinions of others, I will "*mark*" my own faith on that subject. The covenant, of which circumcision was a token, was to Abraham and his seed *personally* and *individually*. The engagement was that he and his seed after him, should possess the land of Canaan forever. The other nations of the earth were no more interested in it than I am when an individual makes a deed to a certain piece of land, in which I am no ways interested, to one of my neighbors. The only reference in the covenant to other nations is, that Abraham should be made a blessing, and that through his seed, that is Christ, not the covenant nor circumcision, the nations of the earth be blessed. This covenant with Abraham has nothing more to do with the Aaronic or Levitical priesthood, the types and shadows of the Messiah, than the covenant and token that God gave to Cain that he should not be murdered. Let us see. The first notice that we have of the covenant with Abraham is in Genesis, chap. xii. Now if any one can find an allusion in this to any other individual, their perception is greater than mine. God here commands *Abraham* to leave his kindred and country, and to go into a land that he would show *him*, with the pledge that *he* should be the progenitor of a numerous seed; that he would bless *him*, so that *he* would become great in the earth, and *he* should be a blessing to the world, and that *he* should be protected. *Is all this not personal?* In Genesis, chapter xiii. we have a renewal of this promise, with the addition, that his seed after him should possess the land *forever*. In Genesis, chapter xv. we have the promise reaffirmed, and in chap. xvii. we have it more in detail, which the reader is requested to examine for himself

Now, in all of this, is there any reference to any one but Abraham and his seed? "My covenant is with *thee*; a father of many nations have I made *thee*, and I will establish my covenant *between* me and *thee* and *thy seed after thee, in their generations*, for an *everlasting* covenant. And I will give unto *thee*, and to *thy seed after thee*, the land of Canaan, *for an everlasting possession*. Thou shalt keep my covenant, *therefore, thou* and *thy seed* after *thee in their generations forever*." Now if the words "*thee*" and "*thy*" do not imply personalities, I must acknowledge that I do not understand plain English. In all of these repeated and reaffirmed promises, there is but one allusion to the nations of the earth, that in the seed (i. e. Christ) of Abraham should all the nations of the earth be blessed. Hence I maintain, that Abraham, and his seed after him, are *personally* and *individually* interested in the promise and token that God gave to Abraham, that his seed should possess the land of Canaan. Circumcision is no part of the law that Christ came to fulfil in order to make an atonement. It had no more reference to Christ (I speak with reverence) than it had to any other of the descendants of Abraham. It had no connection whatever with the Aaronic or Levitical priesthood, nor the types and shadows that pointed to Christ as the Lamb of God, and was fulfilled by him on the cross. The Levitical priesthood, with all of its types, rites and ceremonies, were then and there annulled and made void. But I have examined every passage in the New Testament where the rite of circumcision is mentioned, and nowhere do I find it intimated, that this token of the covenant that God made with Abraham and his seed after him, was annulled and made void by the death of Christ. We have just as much authority to maintain that the covenant itself was abrogated and set aside. That the Jews shall never return to the land of their fathers, to the law and the testimony: "I will establish my covenant between me and thee and thy seed after thee, in their generations, for an *everlasting* covenant. And I will give unto thee, and to thy seed after thee, the land of Canaan for an *everlasting possession*. Thou shalt keep my covenant, therefore, thou and thy seed after thee in their *generations forever*." Will any of the opponents of this "hobby" affirm that this promise has been made void? Will they assert that the seed of Abraham has become extinct? Will they affirm that they will not, when the fullness of the Gentiles shall come, return with the riches of the nations and take possession of the land of Canaan? This, I think, they will not have the rashness to do. Then, upon principle of interpretation do they maintain that the token of the covenant of God with them, that they shall return and possess the *land forever*, is, and has been made void? There is just as much scriptural authority for maintaining that that covenant was abolished as for maintaining that the rite of circumcision was made null and void. From all that I can learn from the New Testament, all the Jews that embrace Christianity, still continue to circumcise their children. And when they heard of the success of the gospel among the Gentiles, praised the Lord, and said unto Paul, thou seest, Brother, how many thousand of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest *all the Jews* which are among the Gentiles, to forsake Moses, saying that they *ought not to circumcise their children.* What is it therefore? Let this suffice. But I am reminded that the nations of the earth are to be blessed in the seed of Abraham, that is, Christ. All true. The world has been, and is still being blessed. And is this not an additional guarantee that they shall return and possess the land of Canaan forever?

To say that circumcision was a sign and seal of Abraham's faith in the promised Messiah, and that this sign and seal had been made upon his seed, and that the Jews were in the possession of the sign and seal of his faith in the Messiah, when they murdered the Lord of Glory, the very object of his faith, is simply absurd. It is equal to the Pedo's putting the sign and seal of regeneration upon their children, when they sprinkle and make the mark of the cross in their [illegible]. The absurdity of which is seen and known of all men.

For these and other reasons I am fully persuaded that the rite of circumcision has not been abolished. If wrong I would like to be corrected by *facts*, not sophistry.

Yours in the hope of eternal life.
Markwell, D.D.

Methodist Immersions.

The subjoined we find in the last number of the Christian Index. Well does the editor of that paper ask, would such immersions be taken by any Baptist Church as valid?

Pedobaptist Immersions.—Bro. Walker: (Report says,) in the town of E——, Ga., Elder W——, a Methodist preacher, received two young ladies into the church; they requested baptism by immersion. The preacher did all he could to dissuade them from the notion, but found it in vain. He then consented to immerse them. Down into the water they went—both preacher and candidates. He caused the first to fold her arms across her breast, then placing her in his front he laid his hand upon her shoulder, then spoke out in an audible tone "SQUAT." Accordingly the command was obeyed—but the water not being deep enough to cover her head, he threw a small portion upon it with his hand. She was then caused to arise, and started "up out of the water." But the minister had forgotten the formula until now, (but better late than never) so he hallooed out—"I baptize you, N——, in the name of the Father, Son and Holy Ghost—Amen." By this time, the lady was on the hill.

Thus ended the baptism of the first, and the last wasn't much better. Plow Boy.

A SONG FOR UNIVERSALISTS.

Thus Pharaoh and his mighty host
Had God-like power given,
A pleasant breeze brought them with ease,
And took them safe to heaven.

So all the filthy Sodomites,
When God bade Lot retire,
Went in a trice to Paradise
On rapid wings of fire.

Likewise the guilty Canaanites
To Joshua's sword were given,
The sun stood still that he might kill
And pack them off to heaven.

God saw those villains were too bad
To own that fruitful land,
He therefore took the rascals up
To dwell at his right hand.

The men who dwelt before the flood
Were made to feel the rod,
They missed the ark, but like a bark
Were washed right up to God.

But Noah, he, because you see
Much grace to him was given,
He had to toil and till the soil,
And work his way to heaven.

The wicked Jews who did refuse
The Lord's command to do,
Were harried straight to heaven's gate
By Titus and his crew.

There's Judas too, another Jew,
Whom some supposed accursed,
Yet with a cord he beat his Lord
And got to heaven first.

How happy is the sinner's state
When he from earth is driven,
He knew it was his certain fate
To go straight up to heaven.

Read The Bible.

In this noisy, bustling age, most every newspaper comes laden with the news of new books! new books!! They contain advertisements from almost every publishing house, of some thrilling and interesting work, bearing endorsements from some distinguished D. D., or some noted Honorable, besides many editorial commendations. The Bible, in this age of books, we fear is too much neglected. No other book can be compared to it. There is danger of the hearts and minds of men being turned from this, Heaven's statute book, of which the distinguished William Jones said: "Independently of its divine origin, it contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." God has commanded that his Scriptures should be studied, should be diligently searched, and no one should neglect the Bible to read any book, however good. Many read only a part of the Bible. How many Christians live and die without ever reading the whole of God's Word. "All Scripture is profitable." "The law of God is perfect, converting the soul." In it may be seen the great things of God's law, which unto many is accounted a strange thing. To neglect the diligent study of God's Word, is to treat him with contempt. Should a friend send a letter to a person who would only take it from the post office and never read its contents, he (the receiver) would be treating that friend with contempt. God is our Friend. In the Bible he has communicated to us his will, pointed out our duty, and made clear the way of salvation. It is clearly then the imperative duty of each and every person to read the Bible, and to neglect it is to treat God contemptuously. It is not only the duty of persons to read the Bible, it is also their duty to make known its precepts to those immediately around them. "Thou shalt teach them (God's commandments) diligently unto thy children, and shalt talk of them when thou sittest in thine house." Many only hear the Bible when read in the sanctuary. Such lose the impressions which are thereby conveyed, and it is indeed unto them a strange thing. The Bible should be read prayerfully. The assistance of the Holy Spirit should be sought, that he may open our understandings, and that we may receive the engrafted word of truth, and thus make us wise unto salvation. The dullness of many Christians in prayer, is owing to their slight acquaintance with the sacred volume. While it is profitable to read good books, let none forget to read the Bible. Therefore in the manner in which some of these "sensation advertisers" herald forth their new books, we, with a correspondent of the Watchman and Reflector, say

For a story of thrilling interest, read the Bible.

If you would know how much safer it is to act from principle than from expediency, read the Bible.

If you wish your neighbors to know what Baptists believe, and why they believe it, ask them to get the Bible.

No better book can be taken with you into the country than the Bible

For an unanswerable argument, for close communion, as it is called, read the Bible.

Have you read

"This book, these sentences, these lines,
Each word and letter
To me are better
Than chains of pearls and golden mines?"

If not you have lost pleasure and profit.

The Irish Milkman and his Bible.

The Irish are proverbial for wit. The following is a fine illustration of their readiness to meet an opponent and silence him with his own weapons. An honest milkman, a good Catholic, in the county of Kerry, had obtained a copy of the Bible. He found it a great treasure. His priest, learning the fact, made a visit to his parishioner; and on reaching the milkman's humble cabin, thus addressed him:

"Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"

"Sure, it is true, plase yer riverence, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures."

"Ah!" replied Pat, "but you must be after provin' that same, before I consent to lave off."

"That I will do from the book itself. Now turn to 1 Peter, 22: 'As new born babes desire the sincere milk of the word, that ye may grow thereby.' Now you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word,' and one who understands what the 'sincere milk' is, must give it you and tend you."

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied:

"But be aisy, your riverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cow, and what do you think he did? why, instead of givin' me the rale milk, he cheated me by putting wather into it; and if you get my Bible, perhaps you might be after servin' me that same. No, no, I'll kape my cow and milk her myself, and then I shall get the sincere milk, and not, as I might from you, mixed with wather."

The priest thus seeing himself defeated, and desirous that the mischief should spread no farther, said, in a conciliatory tone:

"Well, Pat, I see that you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his admonitor very cunningly and seriously, replied:

"Sure enough, your riverence, while I have a cow and can give a little milk to my poor neighbors who have none, it is my duty to do so, [illegible] and, saving your riverence, I will."

The priest concluding that the [illegible] was rather a tough customer, gave up the [illegible] and walked off abashed.

THE BAPTIST.

EDITORS.
J. R. GRAVES.
J. M. PENDLETON.
A. C. DAYTON.

NASHVILLE, SATURDAY, SEPT. 11, 1858.

"TRUTH AGAINST THE WORLD."

EDITORIAL TELEGRAMS.

"The [illegible] makes every thing bend to his religion but allow religion to bend to nothing."—J. A. James.

— We have a telegraphic dispatch from the Ben Editor, to the effect that he will not be here until after the time for his appointment at Gallatin on the 2d Sunday in this month. D.

— The Charges Made.—At a meeting of the First Baptist Church, held on Wednesday the 8th of September, after some other business had been transacted, the Pastor nodded to Bro. C. A. Fuller, who rose, and after some preliminary remarks, read a document charging Elder J. R. Graves with "*grossly immoral and unchristian conduct.*" We held our breath to hear what the specifications would be. Could it be possible, we asked ourself, that there was some secret sin about to be brought to light—some terrible atrocity all this time hidden from the world? What then was our surprise to learn that this grossly immoral and unchristian conduct consisted in that he had *slandered* Eld. R. B. C. Howell in the Tennessee Baptist; that he had endeavored to produce alienation of feeling between Eld. Howell and A. C. Dayton; that he had endeavored to produce difficulties between Elder Howell and four deacons of his church; and that he had slandered several ministers—naming Dawson, Duncan, Tustin, Waller, Mat Hillsman, and R. Fuller, of Baltimore. The testimony referred to, was the articles published in the Baptist Register and Tennessee Baptist, and has long been before the world. What the result will be, we cannot tell. We presume the charges will be made public as soon as possible. There was a motion made to lay them upon the table, which the Pastor decided must be put without discussion. Satisfied, however, that the brother presenting the charges was only representing Elder Howell, the Pastor, and seeing that three of the four charges were based upon supposed offences against himself, a brother ventured to ask the Pastor whether the scriptural steps had been taken according to the xviii chap. of Matthew. Elder Howell replied that "*the Pastor is not here to be interrogated,*" or words to that effect.

A motion was passed to commence the trial on the night of September 21. D.

Is Alexander Campbell Baptized?—A writer in the American Christian Review asks, "If baptism, 'according to the direction of God's word,' is 'for the remission of sins,' has S. H. Ford ever yet been baptized."

We answer, he has not been baptized, unless he was baptized by a Campbellite. But we ask that writer and all true Campbellites in the land, has Mr. Campbell, the father and founder of Campbellism ever been baptized? *Was he baptized in order to the remission of his sins?* We wish Mr. Campbell to notice this. 4m.

— Will not every subscriber show this number to his neighbors and friends, and interest them in the "INFIDEL'S DAUGHTER." With a little effort, thousands can be induced to become readers and subscribers to the paper. [sept4—5t.

— We call attention to two articles, "*Baptismal Succession*" and "*Snakes in Grass*" on our first page. As editorial matter they should have been set in the inside, but having been in type for the last issue and crowded out by other articles, it became necessary to put them where they stand. D.

— In our review of the report of the Bible Board of the 15th of June, I stated from memory and a partial examination that I did not believe I had ever published any "book notice" in the Home and Foreign Journal previous to the appointment of the Committee on the 31st of August. It may be proper for me to say that I have since found that I did write a brief notice of brother Evert's books, which were presented by him to the Library of the Board, published at the North. But I find none of any books published by the South-Western Publishing House. If any member of the Board, or *any one else* will point out to me any other error or misstatement of facts in that review, I will gladly correct it. D.

— *The Church at Columbus, Miss.*—The recent visit of Bro. Teasdale to this Church resulted, as we are told, in the addition of about one hundred and fifty to its members. They have called Elder T. to be their pastor, and he has accepted the call and is expected shortly to enter upon his work. We have information that an edition of his several sermons will soon be in print, and anticipate for them a large demand. We have known brother Teasdale as a laborious and very successful minister of Christ. May God bless him in his new field of labor, and give him yet many more souls for his hire and proof of his ministry. D.

— *Bro. John G Taylor*, of Monroe, Io., in a letter enclosing fifty dollars for books, says: "Go on with your great work, and give the South a Sabbath School literature, which we will not blush to own in the day of Judgment. We, as Baptists, have the truth! We need unflinching ministers to tell it, and unflinching churches to stand up to them while telling it and exposing the errors of men, etc." Bro. T is right! This is just the want of the age. The Sabbath School books will be forthcoming if the Lord prospers our efforts. D.

— At the Mt. Lebanon Camp-meeting, in Marshall county, Tenn. A very interesting meeting has just closed, at which there were 18 hopeful conversions, 7 baptized, and 10 added to the church.

— At Mt. Pleasant Church, Rutherford Co., Tenn. five were hopefully converted during the meeting just closed.

— The Church at New Hope, near Alexandria, Tenn., is enjoying a glorious revival. 57 have professed faith in Christ, 40 have united with the church, and 32 buried with Christ in baptism.

— Corrections.—In the last number of our paper on the fourth page, for 1858, as the date of Dr. Waller's letter to Dr. Phillips, read 1853; for the date of Dr. W's letter to Elder Ford, read also 1853 instead of 1858; and as the date of G. C. Whatley's letter read 1858 for 1856. Publishers.

The wonders of Chemistry.—A year or two ago we saw a piece of black stone coal which we were told had some wonderful properties. Among which was this, that nice *waxie* candles could be made of it, rivaling in beauty those made of the spermaceti itself. We have yet seen no demonstration that this is true, but we have *for* a few nights past been burning a beautiful reddish-colored *oil* made from coal of the same kind, and which for *cheapness*, cleanliness, and the soft witeness of the light, rivals, or surpasses any thing we have ever used to illuminate the darkness of our dwelling. The oil and the lamps, in which to burn it, may be had at Wilson's Tinware and House Furnishing Store, on College street. See his advertisement in another column.

— *The Cherry Street Church.*—We started up to this church last Sabbath, thinking to be in time to meet its Sabbath School. But owing to the fact that their old house is not in a condition to be used, they met in another building, and did not go through with the ordinary exercises. We were there just in time to see the children go home. There were present 210, and we are told that the interest of both teachers and pupils is constantly increasing. Oh that brethren would help this poor congregation, *for they are poor*, to put up such a building as they need. We see they have begun to build. May the Lord give them ample means to finish.

To the Churches and Associations.

The meeting of the Sunday School Union is fixed at so late a date that there will be time for all to consider maturely its objects, and to appoint messengers to attend it. We have never desired to force, or even to urge the present organization upon the denomination. We regarded it as the child of the Convention which gave it being; and, while we heartily approved, desired the denomination to adopt or reject, as it might seem best in the judgment of the masses. There has been a large and free discussion of the whole subject now for [illegible] a year. The minds of the brethren [illegible] Will you not give ex- [illegible] sending messengers

less be made with the Railroads and Steamboats to carry them at [illegible] and Memphis is one of the most accessible places in all the South. Its people are proverbial for their generous hospitality, and will make all more than welcome.

Let us have a large attendance. But meantime, if there is any Association, Church, or Sunday School which can not send a messenger, or *any messenger appointed* who can not come, let them, in order that we may have a full expression of opinion, *send by letter* to the Secretary of the meeting, directed to my care, Nashville, Tennessee, such information or counsel, such expressions of approval or disapproval, as they would express if they could be present. We shall thus be able to understand what it is that the denomination wishes to have done.

A. C. Dayton,
Pres. S. B. S. S. Union.

BANVARD.

The Southern Baptist of Aug. 31 contains some two columns from which it appears that Elder Joseph Banvard has made oath that he is the true author of those "Sketches" which made up, in part, the book published by the South-Western Publishing House, called, 'Trials and Sufferings for Religious Liberty," and which Bro. Graves collated from an English magazine. It is stated in the same article, on the authority of the Providence Journal, that Mr. Graves' statement, that he compiled them from a London Penny Magazine, "is darkened by the fact that Mr. Banvard wrote the original work several years after the publication of the London Magazine ceased."

"The case is therefore," says Mr. Tustin, "shut up to the condemnation and disgrace of Mr. Graves as a Christian and a minister. It was intimated in a late number of the Tennessee Baptist, that the first Baptist Church in Nashville, of which he is a member, would not dare to call him to trial for his many misdeeds. If this is so, now after these disclosures, then there is an end to discipline in the Baptist denomination in the Southern country. If thousands of Baptists are so ignorant, credulous and bigoted as to uphold a man thus stained with penal crime, the Baptist name will become a bye-word among all decent men of the world."

We have only to say, that if the Church of which Bro. Graves is a member shall see fit to investigate the facts, she will find upon the shelves of our library several volumes of the magazine from the first of which these sketches were taken, published after 1853, the year in which Banvard swears he composed the sketches.

They will find, further, one or more of their own members who saw the sketches in the magazine from which they were taken. They can have the testimony of those who set them up from the magazine that they were *not* taken from "Priscilla;" and further, they can have the papers in which, again and again, assurance has been given that if wrong was done to Banvard or any body else in this matter, Brother Graves was ready and willing to do ample justice in the premises. He waits but to secure the original magazine, which Brother Orchard has encouraged him to expect at an early day. If this will not satisfy the Church, she will be, in one respect at least, like Brother Tustin. D.

CONVERSATIONS ON COMMUNION

BY "D."

The following little treatise was begun, and partly written long ago. Ill health, and the pressure of other duties compelled us to lay it aside. When the premium was offered by Brother Graves for the best essay on this subject, the author determined to complete it and become a competitor for the prize. But having subsequently become connected with the Tennessee Baptist as assistant editor, for reasons which need not be mentioned, he at once declined to offer it. The publication of it in numbers, was begun in the last volume of the Baptist, but was interrupted by the crowding of other matters. We have thought best, therefore, as many new subscribers will be anxious to have the whole argument to begin it again, and will only promise that it is intended to be an original and thorough investigation of the teachings, not of *Doctors of Divinity*, but of the Word of God upon the question.

WHO MAY AND WHO MAY NOT BE INVITED TO THE COMMUNION OF A BAPTIST CHURCH?

NO. I.

No! no! my dear friend, exclaimed the judge, I can bear with any thing but that—in the practice of your Baptist Churches—you may prefer immersion if you choose, and I confess there seems to be some reason for your preference; you may reject the baptism of little infants, and I cannot deny that the ablest of your opponents have thus far failed to present any precept or example in the Bible to convict you of any wrong in this. But to set up your judgment against that of the whole Christian world, and claim that you, and only you, are fit to sit down to the Table of the Lord and celebrate the memory of his dying love, while you must admit that there are thousands who are just as truly interested in the salvation purchased by his death as you are, and whose hearts are just as full of love to him as yours are. This is too much. I could myself become a Baptist but for this one thing; I have no other difficulty. Your doctrines, your organizations and your practices, with this one exception, are, it seems to me, more nearly in accordance with the Scriptures than those of any of the other denominations.

Are you sure, replied his companion, that they are not as perfectly *in accordance* WITH THE SCRIPTURES upon this subject as they are in regard to the others? They may not so perfectly coincide with *your opinions.* They may be at variance with the feelings and the teachings of the great masses of professing Christians; but these should not be made the test of duty in a Church of Christ. The *Church* must ask, What saith the *Scripture?* How readest thou? What is *there* written she must do? She has no choice in the case. *Her duty is simply to obey the orders* GIVEN BY HER LORD.

True enough, replied the judge. All denominations, I believe, agree with you in this, that such matters as these must be decided by *the Scriptures*, provided the Scriptures say any thing decisive upon the subject, so that we can certainly know what was the mind of the Spirit. But I have always regarded this as one of those questions which the Scriptures have left *open* to be determined by the judgment of Christian people who should have any occasion to act upon it.

It would be very strange, however, said the other, that God should have instituted an ordinance to be observed for certain specific purposes to the end of time, and yet not have pointed out the persons who should observe it. If he *did* designate the persons, it would be very strange if we could not find out from the Scriptures what persons they were. If whom they were, it would be a strange act of disobedience in a Church of his to invite any others. Would it not?

Certainly. I admit all that; but have the Scriptures actually settled this point, and if so, have they decided that *no one but Baptists* are entitled to observe the Supper in remembrance of their Savior's death?

That is a somewhat different question from the one with which we started. We were not talking about *who might observe the Supper, but might properly be invited to commune with* a Baptist Church. We need not, for this purpose, inquire who may or who may not observe the Supper in remembrance of their Savior, unless we take it for granted that all who are required to observe this ordinance at all are entitled to do it in connection with whatever Church they please—and this I believe no denomination has ever contended for—whatever I might be able to show in regard to the general question, as to who are required or permitted by the Scriptures to observe the ordinance of the Lord's Supper, I do not care to embarrass the question before us by extending it beyond its proper limits. That question is, who may or who may not by a *Baptist Church* be invited to *her* communion? And the first leisure you can spare I pledge myself to give you such testimony as you yourself shall confess ought to be sufficient to convince any jury of twelve sworn men, that if a Baptist Church is a true scriptural Church of Christ she cannot, without disobedience to her Lord, invite to her communion *any one*, baptized or unbaptized, *who is not known to her as a member in good standing of an adopted Baptist Church.*

Well, sir, if you can do this, I must give up all my objections, for I would not advise a Church of Christ to disobey her King; and never will complain of her for not doing any thing which HE has forbidden. And more: if you can do this, I must, if your Church will count me worthy, myself become a Baptist. Let us decide the point to-morrow. What ought to have been done long ago I feel cannot now be done too soon.

Judge Buford was a man long trained in legal disputation—accustomed to weigh the value of testimony, familiar with the rules for the interpretation of language, and consequently possessed of some peculiar qualifications for the decision of such a question as this. He had some months before this conversation been convicted of sin and converted to Christ. He wished to unite with his people He had studied the Word to learn, if possible, who they were. That immersion was the baptism of the Scriptures he had been satisfied by the meaning of the word *baptize* in the language to which it belongs. That infants were not required or authorized to be baptized to make them members of the Church, or for any other purpose, he had been convinced by the fact that he could find no trace of infant baptism in the New Testament. Thus far he had in sentiment become a Baptist. But he was a man of generous mind, warm affections, and strong impulses. He had been reared by Methodist parents, and had many excellent and devoted Christian friends among the various denominations of what are called evangelical Christians. With some of these he had been accustomed to hold sweet Christian fellowship. He regarded them as real Christians—true lovers of his Savior. He felt that whatever formal distinctions might exist between them and the people called Baptists, they were in no degree inferior to them in devotion to the cause of Christ and his religion. Though mistaken in regard to the points named above, he could not think of them as entertaining any fatal error. He thought, though they might not be so truly members of Christ's *Churches* as the Baptists, they were as truly members of Christ as himself. As such, he regarded them as fully entitled to all the privileges of Christ's people, and could not bear to think of placing himself in a condition which would make it necessary or proper for him to treat them as in any respect less favored than himself. He had called upon the pastor of the Baptist Church, a man of sound judgment and logical mind, who, if he had no other learning, was very familiar with his Bible, and accustomed to employ his common sense to understand its language, and to take it for granted that it means *what it says*, and not what Doctors of Divinity may have imagined it to mean. They had a long and interesting conversation; the last portion of which we have given above. D.

Falsehood and Fraud.

Our attention has been called to an article styled "Falsehood and Fraud," in the Southern Presbyterian, in which the author of Theodosia is charged with "falsehood," in regard to certain quotations purporting to have been made from Dr. Wall, in regard to the introduction of sprinkling for baptism. We have not now access to the copy of Wall from which the quotations were made, nor indeed to any other copy, the one in our Bro. Graves' libary having been given to Bro. Buckner, the Indian Missionary. We will endeavor to procure another and examine into these matters at an early day. Meantime, we would say this: it appears from the artice itself that the "alleged falsehood and fraud" consists not in representing Wall as saying any thing which he did not say, but only in putting together, as though they were *continuous*, certain sentences, which, in Wall's work, are *separated* by other sentences, and this without the insertion of the repeated quotation marks or stars, to show that they were thus disconnected. The extracts from different authors given in the first volume of Theodosia, were, many of them, made from books which we chanced to find in the libraries of different ministers with whom we were spending a day or a night, during our travels as an agent for the Bible cause in Georgia. They were copied in a little blank book, which we carried in our pocket for the purpose, and afterwards re-copied in the manuscript for the work—and that under circumstances which precluded a reference to the original work for correction or verification. Then the book was set up and printed in New York, and we had no opportunity to read the proof. It would not therefore be very surprising that either in the copying or the printing the repetition *of the quotation marks* should have been undesignedly omitted. But we do not understand what difference it can make in the testimony of Dr. Wall, whether they were inserted or omitted. The question under discussion was this: "As immersion had been proved to be the baptism instituted by Christ, and preached for centuries by the Churches, how come it to be set aside, and sprinkling substituted in its place. The manner in which this was done was given in a quotation from Sir David Brewster, in the Edinburg Encyclopædia—and as conforming testimony, some "plain and explicit declarations of the famous Dr. Wall" are given by Mr. Courtney. Now if these declarations were really made by Wall—if Wall evidently intended to say just what

do not see the necessity of quoting several pages to get these sentences. Nor is there any "fraud" or "falsehood" in separating them from the context, unless the context would modify their meaning in regard to the point which they are quoted to establish. Whether it would do so we shall see when we can get the book. D.

THE INFIDEL'S DAUGHTER.

BY THE AUTHOR OF "THEODOSIA."

CHAPTER I.—NO. 2.

The infidel's father, an energetic business man, was a nominal professor of religion, and often urged upon his son the propriety of belonging to some religious denomination, as a means of securing confidence and increasing the number of one's influential business friends, while at the same time he made no secret of his opinion, that there was nothing in religion but the name and the forms with which it was invested, and that the most popular sect was the one best worthy of the connection and patronage of a business man.

Partly because he was dissatisfied with what he called the meagre course of study required in our American colleges, and partly with a view to future business prospects, he sent his son at an early age to be educated in a European University. The boy by nature was kind, ingenuous and noble—full of generous loving impulse; and had his moral powers been trained with the same care and skill which was bestowed upon his intellectual and physical education, he would probably have been a very different being. To these, however little thought was given, while all that could secure strength and symmetry to the body, and all that could invigorate, expand and fill his mind, in its capacities to learn, to remember, and to reason was most systematically and sedulously applied; nor was his intellect unworthy the training it received. Few at his age could boast a wider range of knowledge, and fewer still, a higher aptitude for independent thought, or greater fondness for metaphysical speculation. A temporay residence in his very early manhood, first in Germany and then in France, had made him somewhat familiar with the various phases of philosophy in both those nations, yet when he returned to his native land at the age of twenty-four, he could not be said to have any *settled* opinions in philosophy or religion. Every thing to him was simply *doubtful*, until a few months after his return, when a faithful Christian friend ventured to urge upon his conscience the necessity of *personal heart-felt, experimental religion.* He listened respectfully, and answered calmly and not unkindly, but with a haughty coldness of manner which prevented the repetition of the appeal. To one who could not see the hidden workings of his inner life this conversation seemed to have had no effect. But it was not so. Its effect was instant and terrible. What was designed for life wrought death. What was intended for love, brought forth hate—deep, lasting soul-absorbing hate, not to the *man* but to the subject that he had presented. It *distressed* him when he thought that there *might* be a glorious heaven which he was losing for the pleasures of the world; that there *might* be a fearful and eternal hell, which he was risking, rather than subject his wishes to the present self-denial that was needful to secure salvation.

It *mortified* him to be told that if he were ever saved at all, it must be on the same plan, and by the same means with the veriest profligate who should repent and believe the gospel, and that he would not be entitled to a better place in heaven than the humblest of the servants that now obeyed him as their master, who should with him obey their common Lord.

It *angered* him to think that it should be required of *him*, just in the flush and vigor of his early manhood, surrounded by all that heart could wish to make life happy, with such a future as his hope had painted stretching out before him, to give up *all*, even his own will, and submit to be controlled and governed by an invisible yet ever-present Being, who claimed it as a right that he should henceforth regard himself and all he had, not as his own, but as the property of the Invisible.

Earnestly and actively his well-trained intellect engaged at once in the required task, to show to himself, at least, if not to others, that these thing *could not be so.* Day after day, week after week, month after month, had he spent in gathering, classifying, and arranging teh facts and arguments which proved conclusively to him that such doctrines as these and others contained in the Bible were contradictory to reason; that the alleged facts of the Bible were contradictory to history; that the Bible itself was a lying fiction, the invention of wicked and designing men whose successors in the persons of the so-called clergy were now endeavoring, for selfish purposes of their own, to impose it upon the world as a revelation from God.

He was not yet convinced that there was no God, nor had he yet decided that there is no other life but this. These things were still in doubt, subjects for further investigation Yet he inclined to think that the position, which as a philosopher he would ultimately be obliged to take, would be, that if there be a God and a future life, we have at present, no means of knowing it.

This was his state of mind when he married a lovely Christian woman, and the only effect of her meek and pious life was to impress him with the conviction, that although Christianity were a delusion, it might be so associated with all that is lovely, as to seem a beautiful delusion. Less than two years had passed from the day she came to grace his Southern home, when she so suddenly, so unexpectedly was taken from him. And this event, so far from softening his feelings toward religion, served only to increase his doubts and confirm his hatred to the faith in which he said she had so vainly trusted. For if her God had loved her, and cared for her as she believed, he could not understand why she should have so sadly died just in the earliest prime of woman's joyful life.

His love for her became, henceforth, the helper of his hatred to the Being that she had worshiped as her God. If that God, the God of the Bible, had any regard to piety, had she not been the most pious of women? If he required faith, had she not trusted most implicitly? If he desired self-sacrifice, was she not always ready to lay self upon the altar? No one, he averred, could have saved him more faithfully than she had done, yet see the result. If I believed that there was such a God, my very heart would loathe him. Thus he reasoned with himself, and thus he grew stronger and stronger in his preconceived convictions of the falsity of all that pertained to the religion of Jesus Christ.

His little child—the precious pledge of her affection, which the sainted one had left him—Oh how he loved that child. It was a daughter, and as years drew on, he could see in her [illegible]

His mother, who had nursed the infant as her own, died when it was but four years old. His father had survived but two years longer. there was now only himself and this sweet object of his affection for whom he lived; and it was a strange yet pleasant thing to see how perfectly the strong and haughty man had become, not only the playmate and companion, but the servant of the child. When no visiters were present they two were the sole white occupants of that splendid residence. By day and by night, in his rides, in his walks, at his meals, and in his sleep, she was ever with him. Even during the hours he spent in study she was busy with her dolls and play-house in the corner of the library. He studied physiology, that he might understand more perfectly the laws of physical development, by which her body could be expanded and invigorated. He analysed his mental philosophy, that he might find in it some rules for the more systematic and complete development of her mind. His own eye watched the execution of what his mind had planned. Those female accomplishments which he felt himself incompetent to impart, were, as she grew older, supplied by others, but not without his careful supervision. At the age of fourteen he carried her to France, that she might be trained in modern languages, in music, and in etiquette, by the best Parisian teachers. All their instruction was, however, as far as practicable, given privately, and under his own inspection.

To say that when they had returned home, and she at the age of eighteen, was installed as mistress of his house, she was a beautiful and accomplished young lady, would very feebly express the truth.

She had inherited the impulsive kindness of her lovely mother, and so far from repressing, it had been her father's pride to cultivate, expand, and strengthen it into a firm and settled principle of action. It had, in early childhood been the reward of her extra diligence in study, to be permitted to make some person happy. There were those who mourned her mother's death, because to them she had been not only their comforter in sorrow, their counsellor in difficulties, but the bountiful provider for the relief of their necessities. As these became known to him through the occasional loquacity of Mammy Judy, the old servant, who had nursed him and lived to nurse his child, he endeavored to supply to them, as well as he could, the place of the departed, and asked no better recompense than to hear them tell of all her goodness. And many a scheme did he and little Emma plan for these poor people's pleasure, until, next to the approbation of her father, she knew no higher joy than that which sprang from acts of unaffected kindness.

She had inherited from her father a strong and active intellect, promptness of decision, firmness of purpose, and a steady self-reliance She thought for herself, decided for herself, and was ever ready to maintain her own conclusions, even against the reasonings of her father. It had been no part of his plan to subject her will to his, by any power but that of love. And upon every subject he had encouraged her, so soon as she was capable of doing so, to think and act as an independent being. Not what *he* might have decided, but what *her own reason* should regard as truth, he taught her to receive as truth. For this purpose he had often, in their conversation, espoused the cause of error, encouraged her to differ from him, and conceded to her the victory.

She had inherited from *both* her parents a strong *natural conscience*, and this her father had most wisely and sedulously cultivated Whatever she was fully satisfied was *right for her to do at any time*, she felt that she *must* do, let consequences be what they might Conscience does not determine for itself concerning what is right or what is wrong: that is done for it by the intellect. It only demands obedience to the law of right, which has been recognized by the other faculties One may, therefore, very conscienciously do wrong, provided he is thoroughly convinced that it is right. She had also inherited something of her father's pride, though she had nothing of the haughty reserve that characterised his intercourse with society, and which grew more marked as he grew older, and came to feel more and more that he was alone. The daughter, to do her justice, we must say, was rather proud of him than of herself or her position in society. She was peculiarly affable and kind to all. So unpretentious and forgetful of herself, that those who came into her presence were never reminded by her language or her demeanor that she was the inheritor, not only of the wealth, but in no small degree, of the learning and talents of her aristocratic father. Yet there was something about her which awed while it fascinated—which repelled every approach to familiarity, while yet it won the heart and enforced a heartfelt sort of affectionate admiration.

Such were Edward and Emma Livingston, the infidel and his daughter.

[TO BE CONTINUED.]

The Cherokee Library.

Brother Slover, the laborious and successful missionary among the Cherokees, says, in the Home and Foreign Journal, of August: "Brethren, if we just had a circulating library to put in motion in my present field of labor, it would advance our interests many—fold. The people want light on the subject of gospel truth. Who will send a Bible Concordance?"

The young ladies of the Mary Sharp College, Winchester, have undertaken that he shall have the library. But they are not able alone to send him such a one as the Indians need. Who will help them? Books or money may be sent to Mrs. A. C. Graves, President of the College Bible Society, Winchester, Tenn., or to the Tennessee Baptist Office, Nashville. Those who send books by mail can direct them at once to Elder J. A. Slover, Talequah, Cherokee Nation. D.

Dear Bro. Dayton.—It was with great mortification I witnessed at the First Baptist Church on last evening, so strong a determination upon the part of some of my brethren to carry on the work of distraction by them so recently commenced. Not content with wholly utterly destroying the Bible Board, one of the great auxiliaries of the Baptist strength, but now bent upon doing one thing which, if they shall effect, will rain the *First Baptist Church in Nashville.* Yea, sir, the star of its hope will set—its "candle will go out." The Lord of hosts will not permit his Church to perpetrate so gross injustice against one of his servants—one that has vindicated his truth, as the editor of this paper has—without purging her with his great wrath.

My dear brother, the many friends of the Baptist cause, and the truth, as advocated by our Brother Graves, will learn with the deepest sorrow [illegible] a portion of his immediate brethren. He who has stood foremost in defence of the Baptist cause, is sought to be sacrificed, is sought to be immolated—and for what? Ah! for what? My dear brother, will not deep, fervent, faithful prayers from ten thousand hearts ascend to the throne of the Great Eternal to prevent so mad a work? Brother D., I believe that God will, even in this, make the wrath of man to praise him.

A Member of the First Church.

NEWS ITEMS.

— The Doubt Spreads.—The Ministerial Conference of the St. Joseph's River Association, has appointed an essay to be written on the question, "Ought regular Baptist Churches to practice intercommunion?"

— A company has been formed to annex (?) Cuba to the United States, by a cable extending from Key West to Havana.

— Work of Grace on a Man-of-War.—The ship-of-war Wabash has been several times heard from of late. Some time ago, we stated the fact that forty-five of her seamen sent a request to be remembered in the prayers of Christians. Later news gives us the pleasing intelligence that a daily prayer meeting is maintained on board the Wabash; that the first lieutenant has become a pious man; that he encourages these meetings, and that he often addresses them, using all his influence in their behalf On that ship are several sailors and marines who became pious last winter and spring, on board the receiving ship North Carolina. On this latter vessel about 150 persons have been converted since last fall.

— A lady near Newmarket, Jefferson County, Tenn., was bitten by a rattle-snake, after which she undid her apron string, tied it over the bite, killed the snake, cut off a piece and applied it to the wound, and drank a quart of whisky. At last accounts she was doing well.

— Change of Sentiment.—The Baptist Family Magazine reports up to July of the present year, nineteen instances of a change of denominational views—of nineteen ministers who have united with the Baptists from other denominations; viz., one had been a Roman Catholic priest, two Congregational ministers, two Presbyterian, two United Brethren, one Episcopalian, and eleven Methodist.

— Ireland.—Foreign papers state that Protestantism is making rapid inroads upon the Catholic Church in Ireland. Many priests have left the church, and others are in an inquiring condition. These encounter so much opposition and actual persecution, that a society has been formed for their relief, called the Priest's Protection Society.

— The Queen of England and Prince Albert went across the channel to be present at the inauguration of the new French port of Cherbourgh—where large preparations have just been completed to ensure the more successful invasion of England by the French, should there ever be occasion for such a movement. After their friendly visit to the Emperor of France, they went to visit their newly married daughter at her home in Potsdam.

— Northern papers speak of the revival as still in progress, and many towns in the South are sharing its gracious influence.

— Some one has suggested that the Conventions and Associations of this season should meet a day earlier than the time appointed, in order to spend one day in special prayer for the out-pouring of the Spirit. We like the suggestion. Shall we not act upon it in regard to our own General Association of Tennessee and North Alabama?

— We see that our brethren in Alabama have leased the old State House, at Tuskaloosa, for about a hundred years, and propose to occupy it with a Baptist Female school of high order. Success to the enterprise. We rejoice and feel richer whenever we hear of the establishment of a good Baptist school.

— Great Religious Revival in Sweden.—The English correspondent to the New York Chronicle furnishes the following joyful intelligence:

The Secretaries of our "Union," Dr. Steane and Mr. Hinton, have been attending the annual gatherings of our brethren in Sweden. Their reception, as we may suppose it would be, was most cordial. The meetings were of the most fraternal and delightful kind, and Dr. S. speaks of their success in the most glowing terms. It approximates to apostolic times. From 500 to 600 are now waiting to be baptized. In some secluded dell, or some lonely part of the sea shore, or at the midnight hour, this impressive ordinance was to be performed still by our brethren. It is believed that there is not a parish in Sweden where there is not an awakening, and persons of every grade are coming under its influence. Instances of sudden conversion, as sudden and remarkable as some of those in the New Testament, are constantly taking place.

— One Dollar a Word.—The price which is proposed to be charged for the transmission of messages by the Atlantic Submarine Telegraph, is only one dollar a word from shore to shore.

— Repenting.—According to T. Lyne, in the Western Recorder, M. E. Lard "wishes that his and Jeter's work were burned, or that they had never seen the light."

— A Happy and Prosperous State.—A correspondent, under date of Houston, July 22, gives the following graphic picture of the present and the future:

Texas never saw brighter prospects than at present. Out of debt with a full treasury, taxes merely nominal—lighter than in almost any other State—a full crop of corn and wheat already realized, cotton and sugar-cane promising an abundant yield, railroads progressing rapidly, the cause of education receiving a good share of attention, the whole State is rapidly advancing in all that make a great, good, happy and prosperous people.

— How did he lose it?—The Rev. J. B. Logan, after editing the Cumberland Presbyterian about six years, "besides all his time, and attention, and labor, was out of pocket more than $3600." The Western Watchman says: "We would not be surprising to learn, that a large portion of his losses were caused by the broken promises of his subscribers."

— Baptism of Indians.—Twenty-nine Indians were received into the mission churches by baptism during the last quarter, as reported by two of our missionaries. The Lord is blessing the work.

— Baptisms.—We learn from the reports of our missionaries, received at the last monthly meeting of the Board, that they had baptized, during the last quarter 470 white and 156 colored persons. This is encouraging. The Lord be praised for the blessing enjoyed.

— Pedobaptist Immersion.—A Presbyterian minister in New York, having a young man to immerse, obtained the use of the Baptist baptistry, which is situated on the Parsonage lot, and is on descending ground, so that the lower side is some two feet high The candidate, entering the baptistry, knelt down; the minister, kneeling on the outside, pronounced the ceremony, and then pushed the candidate's head under the water.

— Mr. Spurgeon's Chapel.—It is at length announced that the large preaching hall, designed to accommodate five thousand hearers of Mr. Spurgeon at once, will be speedily commenced—the ground having been selected and engaged. The place chosen is "the open space opposite the Elephant and Castle," belonging to the Fishmongers' Company.

— Rewarded.—A Miss Drave has been presented with a free pass of infinite duration over one of the Pa. railroads. Being at home alone, she saw that a tree had fallen on a curve of the road on the opposite side of the river, and that the cars without warning, would be thrown off into the river. She crossed in a skiff, and as the train approached, succeeded in stopping it, thus saving, in the opinion of those on board, the lives of every one on the train. Instructions have been given, whenever she travels on the train, to stop for her at such point as she finds most convenient for her home.

How magnificently munificent they were, to make her so liberal a reward! Perhaps the girl will once in a dozen years want to take a ride on the road. Why did they not give her something, if possible, proportionate to the service she rendered? They were very liberal with what would cost them nothing. Had such a thing occurred in one of the Southern slave States, the passengers on the train would have presented the girl with at least a thousand dol-

PEN AND SCISSORS.

TREASURES OF THOUGHT.

If thou hast thrown a glorious thought
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

Great thinker, often thou shalt find,
While folly plunders fame,
To thy rich store the crowd is blind,
Nor knows thy very name.

What matters that, if thou uncoil
The soul that God has given,
Not in the world's mean eye to toil,
But in the sight of Heaven?

If thou art true, yet in thee lurks
For fame a human sigh;
To Nature go, and see how works
That handmaid of the sky.

Her own deep bounty she forgets
Is full of germs and seeds,
Nor glorifies herself, nor sets
Her flowers above her weeds.

She hides, the modest leaves between,
She loves untrodden roads;
Her richest treasures are not seen
By any eye but God's.

Accept the lesson. Look not for
Reward: from out thee chase
All selfish ends, and ask no more
Than to fulfil thy place.

— "The discussion which has been countenanced in some quarters of late, as to the tolerance of polygamy, by the New Testament, we do not consider a proper question for this, or for any other recognized religious journal which is used as a family paper. To our mind it is not an open question. If the doctrine of marriage is not settled in the New Testament, we know of no doctrine that is."—*Southern Baptist.*

So writes Mr. Tustin, the editor of the Southern Baptist, and yet this very man has been puffing and selling, through the Southern Baptist Publication Society, for years past, the *only book that we wot of that does* maintain the tolerance of polygamy in polygamic countries.

— Those shall be my friends in the future who prove themselves most faithful to Christ, and his despised truth.

EXCELLENCY OF CHRIST.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, he is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health
To blind men sight, and to the needy wealth—
A pleasure without loss, a treasure without stealth. [Giles Fletcher.

The Iron Wheel.—The last Louisiana Baptist, edited by Elders H. Lee and Hartwell, has the following, which we commend to that class of Baptists who, listening to the declarations of Methodists, regard the Iron Wheel as an abusive book, and its author on a level with the Methodist Scavenger. Let each Baptist procure a copy of the book and read it, and keep it for reference, and to loan to his neighbors. It is doing a great work, and opening many, many eyes to see the truth, abused as the book is. Its fruits are good.—*Texas Baptist.*

"The course of the Methodists toward Graves' Great Iron Wheel is remarkable. They cease not to abuse it, as the meanest and lowest of books. They say it is absurdly false in all its specifications, and only worthy of contempt. What would be reasonable and consistent in them if their allegations against it are founded in truth? Why, it seems to us nothing plainer, they ought to expose its meanness and falsehoods. We will open our columns to any who will do it. We desire to know if they are slandered, but without help we cannot see that they are. We have the Discipline, and have compared it with the Wheel when it was quoted or referred to, and cannot detect Bro. Graves in any mis-statement. Will some Methodist friend, then point out to us, one, two or twenty falsehoods, that we may publish them? Let all men know what is the true state of the case.

But we suspect how it is. They have guessed at its lies; they have not read the book, and they dare not, for they know that they follow John Wesley instead of the Gospel in the organization and government of their societies, and tradition of men instead of the Word of God in their perversion of the ordinances.

Brownlow's book scarcely pretends to answer it. His object was to cover it with dirt out of his own heart. He knew he could not refute it; the bishops knew they could not refute it; and so they engaged the scavenger of their own house to put dirt upon it, and well he did his work. But it is still rolling, and grinding episcopacy to powder as it goes. *Sic esto!*

— The Assembly of the Dead.—Dr. Reed, a traveler through the highlands of Peru, is said to have found lately, in the desert of Alcoama, the dried remains of an assemblage of human beings, five or six hundred in number, men, women and children, seated in a semicircle, as when alive, staring into the burning waste before them. They had not been buried; life had not departed before they thus sat around; but hope was gone; the Spanish invaders were at hand, and no hope being left, they had come hither to die. They still sat immovable in the dreary desert, dried like mummies by the effect of the hot air; and still kept their position, sitting up as in solemn council, while o'er the Areopagus silence broods everlasting.

The Logic of Acts.—This is the reasoning of a Florida Methodist against a Baptist—and we think its logical actions speak louder than words

"Again, what did he mean by asking the Methodist minister to go forward from his seat and take the preacher's chair in front of the pulpit and pray for mourners, and talk to them—thus treating him as a true minister before his congregation—and at the same time, holding that he is not a true minister or even a church member?

"If that was *consistent*, how could it be *inconsistent* to ask this Methodist minister into his pulpit to close services or even to preach? Would a Pedobaptist minister, thus treat a man whom he and his members did not regard as a gospel minister? If he did, I think his members would justly complain of him for his inconsistency."

RICHES.

If thou art only RICH, thou art poor,
For, like an ass whose back with ingots bowed,
Thou bear'st thy heavy riches but a journey,
And death unloads thee.—*Shakespeare.*

Shocking.—Mrs. Partington reading an account of a railroad accident, was much surprised to learn that the locomotive had been driven off the track by one of the switches.

"I should not have thought," said she, "that the great iron engine would mind such a little thing as a switch."

"Yes, but you must remember, mammy," said Ike gravely; "the locomotive has a *tender behind.*"

"Oh, that indeed," replied the old lady, resuming her paper, "well, you need not talk about it, my son; go on with your lesson."

— Where is now that horror of "religious novels," of which we have heard so much from certain persons?

The Methodists are in raptures over "Theophilus Walton," a pretended reply to Theodosia, by a Methodist minister? They praise, and sell, and commend the last, which is purely fictitious, not so much as based upon a fact. We hope Baptists will not be diddled out of their money by it. It is but a little above Brownlow, say those who have read it.

— Two Places to which Infants are not Admitted.—Says the Princeton Repertory, "So wide is the application of the principle that children are included in their parents, and enter with them into the civil and religious relations which they assume, that an eloquent Irish Episcopal minister exclaimed, 'There are but two places in the whole universe of God from which infants are excluded. The one is hell; and the other is the Baptist Church.' There must be something wrong in a doctrine which leads to such a violation of all analogies human and divine."

It is indeed astonishing that so dignified a Review as the Repertory should descend to so low and [illegible] a thing as the above, but we suppose it was the best thing it could think of. Now we suggest that there are two other places where infants are not church members: of Pedobaptist societies, if others tell the truth, nor are they found at [illegible]

PASSING EVENTS.

THE COMMUNION QUESTION.

This question is at this time exciting more discussion, and awakening more intense interest, than perhaps at any previous time since the settlement of this country. There has been, for the last fifty years, a laxity of denominational views stealing over the Baptists of America. There has been a gradual yielding for the sake of peace, point after point, either theoretically or *practically*, to our opponents, until in some sections of our country, especially in the North, nothing, in *fact* remains but usage to them, separate from the Lord's Table. The fatal conception, that Pedobaptist societies are evangelical or scriptural Churches, surrenders every thing that separates from Communion at the Lord's Supper. Not a few Baptists have seen and felt this, and have yielded to the pressure, and if we rightly understand the signs of the times, there will be ere long, unless a powerful reaction takes place, an open movement on the part of a portion of the denomination, North, into open Communion.

Pedobaptists notice this transition with peculiar satisfaction, and they are now putting forth unusual endeavors to accelerate the movement. A writer in the Boston Recorder, (Pedobaptist) is now addressing a series of articles to Baptists, urging them to renounce their present unchristian practice, and like children of the same God, and followers of the same Savior, sit down at the Table together. This writer, Ed. W. Hooker, is bringing some things to light.

1. It appears that he has been conducting a private correspondence, since 1854 at least, with the leading Pedobaptists in this country, to ascertain their positions, touching Communion with Baptists, and, so far as they were informed, what the feeling of Baptists was in their several localities. How extensively he may have corresponded with leading Baptists, we cannot say; but, judging from what we have seen, we suppose an extensive correspondence has been carried on, to see how many and who were willing to favor the movement. We are satisfied that this is the correspondence that Tustin revealed to Brother Smith, confessing that himself, and Maryland, and other Baptists not a few, were privy to it. It can no longer be doubted that such a correspondence has been, and doubtless now is, in progress.

2. This correspondence establishes the fact that there is a growing sentiment in favor of open Communion on the part of Northern Baptists, and that not a few of the leading minds of the North are in favor of the practice.

Dr. Sprague of N. Y. testifies thus:

From William B. Sprague, D.D., of the Second Presbyterian Church, Albany, New York.

"April 24, 1854.

"My general impression is, that there is a growing tendency to open Communion in the Baptist Churches; but much more among private members than ministers. My own conviction is that the current is, on the whole, setting strongly toward the liberal scheme."

Nehemiah Adams, D.D., of Boston says:

"Within a few years there has been a great change in the Baptist policy, in the circle of my acquaintance. Members are admitted with permission, if insisted on by them, to commune with other denominations. The progress of liberal sentiments is bearing away this intolerance of theirs into the gulf of obsolete things."

Rev. J. E. Tyler, of Conn., testifies:

"A distinguished minister, who was at the time editor of a prominent Baptist paper in this country, acknowledged to me that on one occasion, in a community where he had no personal acquaintance, he accepted an invitation to partake of the Lord's Supper with a Congregational Church, and a collection of Congregational ministers. To have declined, would have done great violence to his feelings. Yet this man declared that he could not tell his Baptist brethren what the impulses of Christian charity had led him to do."

Rev. T. Shepard, D.D., Bristol, Rhode Island, gives his views and imparts this information:

"Rev. R. Elton, D.D., formerly Professor in Brown University, was an open and decided advocate of free Communion. Another distinguished clergyman of that denomination, well known and much respected in this State, not long since, in conversation with me on the subject, remarked that personally he should have no difficulty in sitting down at the Lord's Table with our Church, but did not wish to disturb the conscientious scruples of his brethren. I doubt not that such are the views and feelings of not a few ministers and laymen in the Baptist Churches in New England, at this moment."

The editor of the New York Observer says:

"We have recently heard the names of some of the most eminent Baptist clergymen and Professors (of Colleges) mentioned as persons holding views favorable to the abandonment of the restricted Communion practice. They are not 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 which will eventually work a change in the practice of the Churches.*"

This is a startling revelation, and establishes again beyond controversy the existence of the scheme to betray Baptists into the hands of their enemies, to which Tustin admitted to T. T. Smith he was going.

We are now fully warned, and does it not become us to look after these men and mark the peculiar views and principles they are so industriously disseminating? If any one is at a loss to conceive what they are, let him recall the views advocated by Tustin, and those who affiliate with him.

3. But this correspondence and the signs of the times reveal another fact. Pedobaptists are on their part yielding the old issue and adopting new terms of Communion. This is worthy of note. They have, at every point, pushed Hall's position against us, because he was an eminent Baptist. We have repulsed them with, "You do not endorse Hall's argument yourselves." Why fault us, so long as we act upon your own principles, require a valid baptism and church-membership as prerequisite to the Supper? They have felt this, and have, after experimenting for half a century, found they can make no impression *without changing their own ground*, and this they *are doing*. Hall's sentiments, which they have sown, have taken far deeper root in Pedobaptist than in Baptist soil. The number of eminent men, and influential Pedobaptists, and critics in the North, that are openly adopting Hall's views is multiplying. Henry Ward Beecher carries them into practice in Brooklyn. Dr. Murry, of Elizabethtown, the noted Kirwan, in his letter, published in the Baptist Register, openly owns that he would commune with a pious Quaker, the unbaptized, as soon as though he had been dipped as deep as Jonah was.

By this movement [illegible] we expect to see [illegible] That a portion [illegible] open Communion, we expect, [illegible] place. A depletion of this character, we think, would prove beneficial to the general health and prosperity of the denomination. It is too large. There are too many professed Baptists who are only so in *profession*. They are not so in heart. They are ever laboring to affiliate Baptists with Pedobaptists. They oppose all denominationalism in the pulpit, in the press, and in practice. The faithful Baptist preacher is the object of their persecution. They dislike to hear Baptist sentiments and peculiarities advocated anywhere. They evidently have them themselves, but they plead the *feelings* of their dear Pedobaptist brethren. Now the sooner all such Baptists depart from us, the better for us. Let them go to their own—to those they most regard. Let our denomination be thoroughly purged of all these, and though our members are lessened one hundred-fold, our denominational strength will be increased one thousand-fold.

The present open Communion agitation, and this change of ground on the part of Pedobaptists, should be closely observed—it is one of the signs of the times.

THE DECLINE OF ABOLITIONISM.

Another one of the passing events, of the changes taking place in our day, is the decline of abolitionism, as a political or religious element, and this is the harborer of a nullification of the acerbity of feelings existing on the part of the South toward Northern men. Says the *South*:

"The youngest among us well remember when outside the Southern States of this Union, an apologist of negro slavery could be found in all the world. From 1830 to 1850, the fanaticism of abolition raged through Christendom with resistless fury. The desolation of Jamaica is a trophy of its conquests in the day of its power. But that was not its only achievement. It pervaded society, it corrupted literature, it debased religion, it perverted justice, it controlled legislation, it directed the policy of governments. In fact, for full half a century the anti-slavery sentiment dominated the world; and if its progress had not been arrested, the present generation would have witnessed the consummation of its enterprise.

As on the turn of the tide, so in this moral reaction the first refluent wave escaped observation. It was only after the water had sensibly subsided, that men began to notice the ebb, and to mark its decline by permanent landmarks.

From the beginning, abolitionism was based upon a misconception of the physical and moral constitution of the negro. He was taken for a man equal in every respect to the white races. The presence of classic literature had imbued the public mind with certain abstract and absolute ideas of liberty, which were straightway applied to the condition of the negro. In the light of these principles it was easy enough to demonstrate the hardship and injustice of his bondage. Nor, could the advocates of slavery plant themselves upon any more solid ground than equivocal apology, so long as they acknowledged the equality of the race.

The abolitionists pressed their advantage with all the zeal of fanaticism, until the slaveholder was reduced to the alternative of abandoning the institution, or supporting it by some better defence. He would not give up his property without a struggle. But it was idle to think of perpetuating it by flimsy excuses. If it was a wrong against conscience, there was no use in pleading the impossibility of extirpating it, for that was an impeachment of the wisdom and justice of Providence. If it was a political evil, society might at least mitigate its effects and prepare for its eventual abolition. In this dilemma the slaveholder had no choice but to explore the foundations of the institution, and to ascertain the chances of supporting it upon a more stable and secure basis. Accordingly a few thinking men of the South set themselves diligently to the work. Already had statesmen demonstrated the sufficiency of the government, when fairly administered, to protect the rights of the South. The question then arose, by what means might slavery be guranteed against the decay which must be its condition so long as it was destitute of support in reason and philosophy.

The first result from this inquiry was the lesson of observation. It was everywhere seen, and universally acknowledged that the moral and physical energies of the negro were best developed in the condition of slavery. But this must be due to some peculiarity of organization; and, sure enough, anatomy has exhibited his inferiority to the gaze of the world. The subordination of the negro in the relations of society is the result of that inferiority of endowment which science reveals. Thus we gained a great point. It had been already shown that slavery was not absolutely evil, in the sight either of reason or of Scripture. The strength of its legal guarantees are admitted even by its bitterest foes. And now philosophy demonstrated its harmony with the peculiar nature of the negro—demonstrated, in fact, that slavery is the condition of his highest development and greatest happiness. Of course these discoveries sufficed for the satisfaction of the slaveholding community, insomuch that at the present moment abolitionism is as exceptional as Atheism in the South.

The promulgation of this new philosophy of negro slavery was at first attended with some derision in the North, but its subsequent progress has been so rapid as to warrant a reasonable hope of its ultimate triumph in the strongholds of abolitionism. It is more silently efficacious than publicly advocated. Its power is out of all proportion to the number of its avowed disciples, because its profession involves some political disabilities. If we would appreciate its effects, we have only to mark the decline of abolitionism in the North. No doubt the anti-slavery party, as a political organization, is still strong and aggressive. But how with the anti-slavery sentiment? Is negrophilism yet rampant over the North? The truth is, that the feeling or conviction of abolitionism has decayed so rapidly within the last two years, that it now plays but an insignificant part in the politics of the North. Even the anti-slavery issue is ignored by the anti-slavery party. In Congress we hear nothing about the wrongs of the negro. The newspapers of the North are engaged in the discussion of other topics. There is a disgust for *Uncle Tom* literature, and Mrs. Stowe is an obsolete scribbler. And more significant than all, it is now perfectly plain that the Presidential election of 1860 will be suspended upon some other than the slavery issue.

Such has been the revolution of public opinion in the United States on the subject of negro slavery, that we hazard nothing in predicting the ultimate extinction of abolitionism as a moral sentiment and a political power.

In corroboration of the opinion expressed, is the fact that Blair, abolitionist, was defeated in St. Louis, which he has represented so long by a large majority. The tide is ebbing.

I Repeat It.

Returning from Jackson I preached at the Grand Junction, and excited some Pedobaptists, as I was told, by what they considered an unjustifiable remark. It was to the effect that Pedobaptists are not in favor of the baptism of believers—that they do not baptize believers because they *are* believers, but because they were not baptized in infancy. *I repeat the remark.* I believe it to be true. The matter presented itself to me in this light a few days ago in reviewing Peter Edwards on Baptism, for the next number of the Southern Baptist Review. If Pedobaptists baptized believers because they are believers they would baptize all believers—but they do not baptize all—only those who were not baptized when they could not believe. P.

How Men injure themselves in seeking the Injury of others.

An old minister in South Alabama writes that Bro. Talliaferro had fatally stabbed himself, and killed his book, by his recent course toward Bro. Pendleton, and this paper, "for," says he "no (sanctified) heart can send forth such a book as the name of his book purport to be, (The Grace of God Magnified) (in sic, of course, understood) and then write such bitter tirades against good working high-minded Baptists." What a book would all the bitter, and unchristian, and low, and vulgar expressions make were they culled from the columns of Eld. T. and H.'s paper since last October?

Such a book should be titled:

"ILLUSTRATIONS OF THE EXTENT TO WHICH THE GRACE OF GOD IS MAGNIFIED IN ELDERS TALLIAFERRO AND HENDERSON, EDITORS OF THE S. W. B.!"

The same writer adds—

The S. S. Union is approved of all through our county, far as I can learn, and a desire expressed that you go on and carry it out at Nashville, and furnish books to all who want them, and you will find a host who will support you in this enterprise.

In our Association there is one Sunday School for *twenty churches*, and for the want of books, in great part.

OPEN COMMUNION.

In our Association a few years ago, our church, or a large portion of its members practiced open communion; it is not in our body now; and various individuals a few years since, with whom I am well acquainted, were in favor of open communion. But we are getting the better of these heresies, and all the result of the Tennessee Baptist, and S. W. Pub. House books. Landmark is our doctrine, being the Bible doctrine; and there is but one sentiment, with few exceptions, in our county. Several years ago, at an association, the venerable Doctor Manly said to several of us, at our place of tarrying all night, after preaching one of his best Baptist sermons, such as he always preached. "I am afraid we are retrograding in true Baptist doctrine, and the older I get, the more of a Baptist I am; and we ought to be more distinctive than we are; we court too much the favor of other denominations, and we only do it to our damage."

Says he, "If some bold innovator were to come along, like *A. Campbell*, our churches would be rent to atoms; the Baptists will go down unless a change." This is some of what he said, for he talked hours, and strongly to the point. But it is different now. *A. Campbell* or any other man, or scores, might come along, and the Baptist churches would stand *firm*, because the Tennessee Baptist and your books have been read; the consequence is, the Bible has been studied and understood. Your House is doing a great and good work; may God prosper it.

SPECIAL NOTICES.

WANTED.—Two young ladies having several year's experience in teaching, South, desire situations in some Institution. Higher Mathematics excepted, they are qualified to give instruction in the English branches, Music, and French, or German, as desired. Address immediately, "X. N. C." Forsyth, Ga.

☞ The Correspondents of Eld. W. H. McGowen will address him at Union City, Obian County Tennessee.

☞ Elder Wm Gowen, of Germantown, Tennessee, has a supply of our books; he will take pleasure in supplying his field of labor with any thing from our list. He is also authorized to collect and receipt for money on our publications. PUBS.
Sept. 11—6t.

☞ We are truly glad to see some of our subscribers responding to the appeal made by Elder Ford, in our paper of the 24th July, in behalf of the Second Baptist Church in this city. We hope that what has been done is but the beginning of what will be done. Who would not give one *dollar*, (which is all that Brother Ford asks for) to help *build* a house for *God*, and especially *where* a house is so much wanted and help so much needed as in South Nashville. The house has been commenced and the corner-stone will be laid in two or three weeks. Brethren, let Brother Ford hear from you, and we think you will never regret it. M.

☞ A WORD IN SEASON.—To our old friends and patrons who are three years or more in arrears—we have a kind word with you; we wish to call you attention to the fact, that owing to the great money pressure, we are not able to send you our paper without some advancement on it, we are, therefore, under the necessity of informing all who are delinquent as above, that we shall continue to send it until the 1st January next, after which time we shall take it for granted they do not wish it, and we shall forward them accounts for collection at $3 per year, as far as we have time to do so, and discontinue the paper. Those who pay within the time named above, will be credited at advance rates.
Sept 11 tf. PUBLISHERS.

COLD WATER BAPTIST FEMALE SEMINARY AT CHULAHOMA, MISS.—The Trustees of this Institution take great pleasure in informing the public that they have engaged the services of Mr. William J. Berryman, late of Danville, Va., as Principal of the Institution, who comes highly recommended as a scholar of long experience and great success in conducting female schools.

Owing to business which necessarily detains Mr. Berryman in Virginia, the school will not commence until the first Monday in October, at which time the friends of the institution may rest assured that every thing will be in readiness for the reception of pupils. The Trustees are determined to do all in their power to build up a school of high grade, and worthy of patronage. W. C. MARRY,
President Board of Trustees.
R. B. SANDERS, Sec'y. [sept4–2t.

☞ A gentleman desires a situation as teacher of the Piano. Apply to GRAVES, MARKS, & Co.

☞ A lady well qualified to teach, wishes a situation in some flourishing school.
GRAVES, MARKS & CO.

BULAH ASSOCIATION.—The next session of this body will be held with the Bulah Church in Obion County, Tenn., 10 or 12 miles from this place and one mile from Union city, on the Mobile & Ohio Railroad, commencing on Saturday before the 2d Sabbath in October, proximo. Introductory Sermon by Elder A. B. Miller, alternate, Elder W. H. McGowan. JOHN T. MARKS, Clerk.
Hickman, Ky., August, 1858.

☞ The Grand Division of Sons of Temperance will meet in Annual Session on Thursday, the 21st October, at Temperance Hall, in the city of Nashville.

Representatives are requested to be punctual in attendance, as business of importance will be transacted.

By order of the G. W. Patriarch.
sept4–6t. M. P. JONES, G. Scribe.

TEACHERS WANTED AT KICKAPOO, ANDERSON CO. TEXAS.—We have the Academy, the children, and the money. Now we want the teachers. We intend to establish a male and female school, of the first grade, and we desire teachers of like capacity. So give us a call at an early day.
W. S. WILKINSON,
sept4–3t Secretary of Committee.

☞ The friends of Elder F. M. Freeman, will address him at Elba, Tenn.

FINANCIAL.

BANK NOTE LIST.

CORRECTED WEEKLY BY D. PEARL & CO.

TENNESSEE.		SOUTH CAROLINA.	
Bank of Tennessee	par	South Carolina Banks	½ dis
Union Bank	par	LOUISIANA.	
Planters' Bank	par	New Orleans Banks	par
Merchants' Bank	par	ALABAMA.	
Bank of the Union	par	Mobile Banks	½ dis
Traders' Bank	par	KENTUCKY.	
Bank of Commerce	par	Kentucky Banks	prem @ ½ dis
City Bank	par	MISSOURI.	
Farmers' Bank	par	Missouri Banks	½ dis
Bank of Paris	par	ILLINOIS.	
Bank of Chattanooga	par	Illinois Banks	5@10 dis
Bank of America	uncertain	NORTH CAROLINA.	
Citizens' Bank	30c dis	North Carolina Banks	3@5 dis
Bank of Memphis	par	VIRGINIA.	
Buck's Bank	par	Virginia Banks	½ dis
River Bank	par	INDIANA.	
Commercial Bank	par	State Bank	½ dis
Exchange Bank	—	OHIO.	
Northern Bank	par	State Bank	½ dis
Southern Bank	uncertain	SPECIE.	
Bank of Nashville	par	Gold	prem
Bank of Shelbyville	par	Silver	par@1 prem
Ocoee Bank	par	EXCHANGE.	
Bank of Dandridge	3c dis	New York Sight	½@¾ prem
Bank of Claiborne	30c dis	Philadelphia	½@¾ prem
Bank of Tazewell	30c dis	New Orleans	½@¾ prem
Bank of Trenton	30c dis	Baltimore	½@¾ prem
Bank of Jefferson	30c dis	Louisville	½@¾ prem
Bank of Knoxville	par	Cincinnati	½@¾ prem
Lawrenceburg Bank	15c dis	LAND WARRANTS.	
GEORGIA.		80's and 160's	85c
All Old Banks	½ dis	120's	70c
New Banks	uncertain		

WHOLESALE PRICE CURRENT.

[CORRECTED WEEKLY BY D. D. DICKEY.]

BAGGING.		HIDES.	
Kentucky	—@20	Green, ℔	—@4
India	—@20	Dry Salted, s'th'n	—@12½
Tennessee, wide	—@20	Mexican Flint	none
BEESWAX.		LEATHER.	
Yellow, ℔	—@22	Sole, (Cincin.) oak-tanned, ℔	—@25
CANDLES.		Skirting	—@25
Tallow, M'd, ℔	—@12½	Hemlock	—@25
Hard pressed		Harness	25@30
Summer	none	MOLASSES.	
Star	18@20	New-Orleans, ℔ gallon, (in bbls)	38@44
Sperm	40@42	℔ gal., (½-bbls)	38@40
CASTINGS.		Sugar House	38@40
Common Castings, ℔	4½@5	Gold'n Syr'p	60@70
Mill Cranks & Gudgeons	—@5	NAILS.	
Wagon Boxes, ℔	4½@	10d, ℔ keg	$3 50@3 75
COFFEE.		OILS.	
Java, ℔	16@18	Lard, ℔ gallon	$1 @1 10
Laguyra	—@14	Linseed	[illegible]
Rio	11½@12½	Sperm	$ @2 25
COPPER.		Tanner's	[illegible]
Sheet, ℔	@40	PAINTS.	
CORDAGE.		White Lead, in oil, ℔ keg	$2 30@2 40
Cotton	25@28	Chrome Green, ℔ pound	[illegible]
Hemp	—@11½	Spanish Br'n	[illegible]
Jute	—@12	White zinc	[illegible]
Manilla, ℔	18@20	Brown	[illegible]
Bale Rope	9@11	Stone Color	[illegible]
COTTON.		PROVISIONS.	
Ala. & Ten. ℔	[illegible]	Bacon— Hams, ℔	[illegible]
FEATHERS.		Shoulders	—@6
Live Geese, ℔	—@40	Sides	[illegible]
FISH.		Hog round, new, ℔	—@8
Mackerel, No. 3, ℔ barrel	[illegible]	Beef	—@7
FLOUR.		Pork	[illegible]
Extra	[illegible]	Butter	[illegible]
Superfine	[illegible]	Lard	—@9
Fine	[illegible]	Meal, ℔ bush.	[illegible]
FRUIT.		Eggs, ℔ doz.	[illegible]
Raisins, ℔ box	$2 75@3	RICE.	
Almonds, soft-shell, ℔	[illegible]	Carolina, ℔	5@6
Apples, dried, ℔ bushel	75	SALT.	
Peaches, dr'ed, ℔ bushel	$1 00	Kanawha, ℔ bush.	[illegible]
Peeled Peaches, ℔ bushel	$2 00	Sack— fine, ℔ bag	$1 25@[illegible]
GINSENG.		coarse	$1 10@[illegible]
Ginseng, ℔	[illegible]	SEEDS.	
GRAIN.		Clover	[illegible]
Wheat, ℔ bush	60@75	Millett	$ @1 00
Rye	40@48	Timothy	[illegible]
Corn	@40	Hemp Seed	75
Oats, clean	73	Herd's Grass	$1 25@1 50
HONEY.		Blue Grass— clean	@2 00
Strained, ℔	8@12½	[illegible]	$1 15@1 25
Comb, ℔	10@12½	Orchard	$1 75@2 00
SPICES.		SUGARS.	
Spice, ℔	@13	N. Orleans, ℔	6@8
Ginger Race	8@9	Havana, white	8½@10
Cloves	35@40	do. brown	[illegible]
Pepper	—@13	Loaf	11½@14
TALLOW.		Crushed	12½@13½
Rendered, ℔	[illegible]	Powdered	12½@13½
TEAS.		TOBACCO.	
Imperial, ℔	50@1 00	Rhd. per pound	5@9
Gunpowder	50@75	WOOL.	
Y'ng Hyson	40@60	Common, ℔	20@25
Black	@1	Fine washed	25@30

Atlanta Market.

ATLANTA, September 4th, 1858.

MESSRS. EDITORS:—We have no important changes to note in our produce market since our last report.

Bacon continues dull, except for Hams, which would sell readily at our quotations. The stock of Joints in the place is very light. Clear Sides 10a10½c; Shoulders 7½a8; Hams, common article, 11½a12c; Lard, in bbls, 10½a10½c; Lard in kegs and cans, 12½c for choice; Corn, sacked, 58a60c per bushel, dull; Wheat, sacked, 90c a $1 per bushel; extra Flour $4 75, super fine $4 50. Feathers 40 per lb.

Respectfully,
SEAGO & ABBOTT.
Commission Merchants.

ACKNOWLEDGMENT OF PAYMENTS.

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

Mrs J B Matthias, Mrs Sarah Lacy, Ben F Hatton, Mrs N Fine, J A Rowan, W B Sample, W Byran, Henry Lee, J J Burnett, A C Huff, Elder J M L Burnett, B F Burnett, Elder J N Tatom, W W Preevy, W C Coate, John S Kee, J Peddy, Elder Thos J Kelly, Elder Henry Mapes, Elder Isaac Ingram, Geo T Dowell, W W Jeffreys, W R Vann, W A J Reed, David Wells, Dr J H Knight, Elder W S Leerett, H Montgomery, M J Herrington, Thos Nelson, S M C H Parker, Elder C Feelder, T Oxner, Geo Woodward, Wm A Armstead, R H Davis, J H Cooper, F D Thews, Alex Everett, Zillan Pitman, Elder A L Duggan, J E Baskine, P H Hopkins.

The following subscribers have paid to the date annexed to their names for 1858:

J H Turley 30 Aug. Taylor Walker 27 Sept, A H Jackson 25 Sept, W Roberson 20 Dec, Mrs Louisa Nixon 28 July, Mrs Dr Means 17 Jan, Capt A M Estes, paid J. R. G., 8 May, D J Franklin, paid J R G, 3 Nov, D M Tucker 1 July, D Lacy, 31 August, J C Irvin, paid J. R. G., 1 Nov, Mrs A P Brooks, paid J R G, 26 March, J Hill, paid J R G, 29 Sept, Mrs C E Bates, 15 Jan.

The following new subscribers have paid to the 4th of September, 1859:

Maj A Nelson, lost time, to 4 Sept, Miss Bettie F Harris, lost time, to 4 Sept, J G Sanderson 1 Sept, Ansley Moses, by lost time, 4 Sept, W H Johnson 3 June, M S Scott 3 June, W A Pledge 2 May, A G Yancy 26 Feb, Mrs Mary Worley 30 Sept, P D Stafford 31 July, Larkin Foreman 31 July, Jas Ratcliff 30 April, W H B Smith 15 Jan, W G Turner 29 Aug, H J Tullee 27 June, Miss Adeline Moxley, by Eld Francis, 6 March, L A Waddell 30 Aug, S J Evans 26 July, S R Whitten 31 Aug, John Truss 19 Nov, Stephen M Call 1 Sept, J R Arledge 1 June, W P Nichols 6 Feb, Eld J R Barry, by lost time, 4 Sept, Jas C Moffett 25 Nov, J T Lahu 22 Aug, F S McCall 25 Aug, W H Dodson, paid J R G, 1 Jan, A White, paid J R G 1 Sept, S A Jordan, paid J R G, 15 Jan, Elder J L Cross, paid J. R. G., 18 July, Elder D Wagster paid J R G, 28 Jan, Elder S P Clark, paid J R G, 27 July, J S Mayo, paid J R G, 9 Oct, R G Henly, paid J R G, 1 Jan, Dr J F Johnson, paid J R G, 20 Mar, J H Freeman, paid J R G, 24 Oct, V Rhodes, paid J R G, 7 Jan, Jesse C Moore 1 Jan, J W Clark 24 March.

The following subscribers have paid to the dates annexed to their names for 1860:

Thos G Parker 2 Jan, S L Foster 1 Jan, Eld L J Cratcher 28 May, B W Wilkinson 3 April, Mrs M A Cheatham 8 Sept, Mrs E England by E C England 17 July.

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

B Chapman, by E Wray, 23 April.

Correspondence.

Bro. J. N. Bain, of Ala. Look in No. 45, in payments for 1859, the 17th line from the top. You will find your payment to June 21, 1859.

— Bro. J. Whitfield. Paper changed and paid to May 10, 1858.

— If Jas. A. Reid, who sends us $3 will give his post-office we will credit him, and comply with his request.

— We have many calls for paper of 7th August. If patrons will remember, they were notified that no paper of that date would be issued. The reason was, we were moving to our new house.

— Bro. C. Fielder. The Review is sent to you regularly at Winnsboro', S. C.

FOR ELDER W. H. BARKSDALE.

The following amount have been received for Brother W. H. Barksdale, of Helena, Ark:

S P Clark, of Tenn., $5 00.

MARRIED.

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— On the 1st instant, at the residence of the bride's father, James Lillard, Esq., by the Rev. N. Barnett, Mr. R. TRAZIER, of Rhea County, Tenn., to Miss LOU E. LILLARD, of Decatur, Tenn.

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MISSISSIPPI.—Aberdeen, Big Bear Creek, Biloxi, Ebenezer, Harmony, Liberty, Mississippi, [illegible], Yazoo, Zion.
MISSOURI.—Liberty, Locust, N. Cape Girardeau, North Western, Sack River, Salt River 2d, Union, South, Union, No. 1, Union, No. 2, Zion.
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THE QUESTION SETTLED.—THE latest issue of the South Western Publishing House—"Trials and Sufferings for Religious Liberty in New England." The First Church in Providence, not the oldest Church in America. By S. Adlam. J. R. Graves, Editor.
Baptists have been taunted for the past half century with having originated with Roger Williams, and that their baptism and ordinations have generally come down from Roger Williams' Church, and are no more valid than was his own baptism, therefore, no better than the [illegible] of Pedobaptists and [illegible] Baptists believe it! This question is in the above [illegible] thorable put to the rest. If [illegible] and [illegible] ments can settle any question. Will not every Baptist [illegible] himself of a copy and satisfy his own mind.
The Religious Herald, Va., thus speaks of this work:
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Would you have the work at once? [illegible]

NEIGHBOR GRAY.

[CONCLUDED.]

He rubbed his eyes, and looked again. Yes; it was true. Mr. Gray was passing through the gate; and now was moving down the road in the direction of his own home. Tompkins slackened the speed of his horse, so that he might not come too fully in view until Mr. Gray reached a bend in the road, around which he passed out of sight.

"What did that fellow want?" he asked, sharply of his wife, on reaching home.

"Of whom are you speaking?" she inquired.

"Why of Gray: — confound him!"

"He merely asked for you," replied his wife.

"Did he say that he would call again?"

"No."

"Humph!" Farmer Tompkins was worried. It was plain that Mr. Gray was not a man to be assailed and traduced, without calling his traducer to an account. So far as vituperation was concerned, farmer Tompkins found that an easy matter—it came as "natural as eating." But the thought of being called to an account—of being asked for explanations—of being required to give reasons for the strong language he had seen proper to use, was very far from being agreeable.

All that afternoon, farmer Tompkins was in hourly dread of another call from his new neighbor, Gray. Every sound of approaching feet, or sudden call, or noise of the shutting gate, caused him to start, or look up from his work. He was provoked with himself for all this; but, for his life, he could not help it. A little while before sundown, he came over from the barn to get something from the house. As he came in at the back door, a young woman, wearing a blue sun-bonnet, went out at the front door.

"Who is that?" he asked of his wife.

"Neighbor Gray's girl," was replied.

The farmer's heart gave a quicker bound.

"What did she want?"

He knit his brows as he awaited the answer.

"Mrs. Gray sent over a tumbler of calf's foot jelly for Maggy."

Now, Maggy was a dear little two years' old pet, with soft blue eyes, and light brown hair that fell in wavy circles about her neck, and a heart as full of love, as that of her father was of ill-will to almost every one but herself. To him she was sunlight and joy. The love that gushed forth for her, seemed all the stronger, because it had free course in no other direction. But Maggy was sick. A fall fever had seized upon her delicate frame, and wasted her almost to a shadow, and now, although the destroyer had departed from their dwelling, the child was as weak as in the days of earliest infancy.

"Mrs. Gray sent over a tumble of calf's foot jelly for Maggy."

What an unexpected answer! Farmer Tompkins was altogether unprepared for it.

"How did she know that Maggy was sick?" His voice was less imperative.

"Mr. Gray asked about her when he was here this morning."

"Who? What?"

Farmer Tompkins was again taken by surprise.

"Mr. Gray asked kindly about her; and when I told him that she was better, looked very much pleased."

The farmer turned his face partly away, so that his wife should not see its expression.

"How does Maggy seem this afternoon?" he asked, a few moments afterwards.

"Better," said the wife.

"I must look at her for a moment; dear little pet!" And Tompkins went into the bedroom where she lay. An older sister stood by her side, holding the calf's foot jelly, and feeding her with it.

"How is my little Maggy?" said the father, as he bent over and kissed her.

"I'm better," she answered, smiling—then added, in a pleasant way:

"Don't you think Mrs. Gray was very good to send me this nice calf's foot jelly?"

"Yes, dear."

How could he help answering, yes?

When farmer Tompkins returned to the barn, he felt very strangely. There was a pressure on his feelings, for which he could not clearly account; and no wonder—for the farmer was not much given to the observation of his own mental processes. That little act of kindness towards Maggy, so altogether unexpected, had thrown his mind into sudden confusion. He had felt a dislike for Mrs. Gray, simply because he hated her husband—but how could he continue to cherish this feeling for one who had shown kindness towards his little Maggy? It was next to impossible. And Mr. Gray had asked after Maggy! And further still—it was natural to conclude, that the kind act of his wife had some sort of dependence upon his direction of her thoughts towards the sick child.

"I wish I hadn't said anything against him at Peter Craig's." Now that thought marked the beginning of a better state of mind in farmer Tompkins. "I don't like him; and will never forgive him as long as I live. But there is no occasion to make an enemy, even of a dog. And of course, he's my sworn enemy from this day forth. I wonder what brought him over here. No, I don't wonder either! Well, let him do his worst; he'll find no backing down in Ephraim Tompkins."

On the next morning, Tompkins went over to the blacksmith's shop to see if Peter Craig had finished mending a plow which he had left there some days before. He had said nothing about being in a hurry; and did not really want the plow for a week. But he thought he would step over and see how the work was progressing. As he entered the shop, he saw the plow lying near the forge. But the blacksmith was hammering away upon a wagon-tire. Now, although Tompkins didn't want the plow for some days, he felt displeased at seeing his work put aside for the work of somebody else, and said, a little tartly—

"I expected to see that plow finished by this time."

"And so it would have been, friend Tompkins; but our new neighbor, Mr. Gray, had the misfortune to break a wagon-tire, yesterday afternoon, just in the midst of some hauling that must be finished by to-morrow. So I let your plow lie, as I knew you were not in a hurry, and was sure you would be willing to oblige Mr. Gray. I will have it all ready for you in the morning."

"To-morrow morning won't do!" said Tompkins, angrily. "I want my plow today!"

"I'm sorry," said the blacksmith, in a troubled manner. "I didn't think it would make any difference, or I wouldn't have put aside your work for Mr. Gray, or anybody else."

"O yes you would!" retorted Tompkins, in a spiteful tone. "Mr. Gray is every thing in Splintsville now—and I'm nobody!"

"Dont say that, friend Tompkins," said the blacksmith; "I would do your work as quickly as I would Mr. Gray's. If the plow had belonged to him, and you had come with the broken wagon-tire, I would have laid aside the plow to mend the tire."

But farmer Tompkins was not disposed to listen to reason. This act of letting his work lie over for a day, in order to do that of his neighbor, against whom he had so deep a grudge, made him almost blind with passion, and he was [illegible] in a loud, angry voice, when neighbor Gray's form darkened the door of the blacksmith shop. The new neighbor had called over to see how the mending of the wagon-tire progressed. Just as he entered, Tompkins used his name in connection with some pretty harsh language. Not seeming to notice this, Mr. Gray came forward, and offering his hand to Mr. Tompkins, said very kindly—

"How is your little daughter this morning? I hope she is very much better?"

"She is better, I thank you," replied Tompkins, [illegible] the words, at the [illegible] Mr. Gray to take [illegible] it, pretty much as he would [illegible]

[illegible] Mr. Gray, "that our friend, the blacksmith, hasn't done anything wrong in laying aside your work to do mine. If so, I pray you to let all the blame fall upon my shoulders. We were so unfortunate as to break our wagon-tire, and all our work was at a stand-still, until it was mended. It was one of those emergencies in which all neighbors are ready to accommodate each other, even at the cost of a little inconvenience."

Now, farmer Tompkins hardly expected a greeting like this, and was considerably thrown aback, as the sailors say. The kind inquiry after Maggy—the remembrance of Mrs. Gray's thoughtful attention to the sick child—and more particularly, the open, frank, friendly manner in which Mr. Gray spoke, all had the effect to disarm him. He wanted to repel the new neighbor—to speak out "his mind" to him—to let him see something of the antagonism that was in his heart. But the cordial good nature, and kind, gentlemanly bearing of Mr. Gray were too much for him, and thawed the ice of his feelings faster than a determined ill-nature could freeze the surface.

"I called over yesterday afternoon," continued Mr. Gray, "to mention what I had done; and ask if it would put you to any inconvenience. And I intended to speak with you about a matter which I will mention now. It is this:"

And he drew farmer Tompkins aside, in order that he might talk with him alone.

"I find," he continued, "in having the searches made for the purpose of fixing a true title to the farm I just bought, and which adjoins yours, that there has been a clear mistake in running the boundary between your farm and mine—a mistake that includes at least five acres of that fine meadow land to the west of your barn."

"I don't believe a word of it!" exclaimed farmer Tompkins, firing up, and looking the picture of angry indignation. "My title-deeds call for sixty acres, and sixty acres I mean to hold, if I law for it until doomsday!"

"Gently, gently, neighbor Tompkins," replied Mr. Gray. "There need be no trouble about the matter. We don't need any law to settle a business like this. A compromise, where both parties desire to do right, is the easiest thing in the world. You will find me very reasonable."

"It's more than you will find me, then, Mr. Gray, if you attempt to get five acres of my meadow land. I can tell you that, in the beginning."

"I don't want a foot of your land," said Mr. Gray.

"What then do you want?" demanded the exasperated farmer.

"Simply to do right," was the calm reply. "I find that I am considerably over on your line, and that the amount of land I enclose, which really belongs to you, is about five acres."

Farmer Tompkins started, looked confused, and flushed to a deeper crimson.

"I requested," continued Mr. Gray, "my conveyancer to go carefully over the matter again, and make his report, which was done yesterday. He says there is no doubt about the matter. I am over the line considerably. Now, what I wish to say is this: I will buy these five acres at a hundred dollars an acre, if you are inclined to sell; if not I will have my fence removed to the true line, which a surveyor can determine."

We need hardly say that Tompkins was completely disarmed. If a thunderbolt had fallen at his feet, he could not have been more surprised. A moment or two he stood in bewilderment of mind; then reaching out his hand to Mr. Gray, he said:

"I am rebuked. Have it your own way. Let the fence stand where it is, and keep the land, if you choose—I shall be as well off as I thought myself an hour ago."

"Right is right, friend Tompkins," replied Mr. Gray. "So if you will walk over to my house, we will settle this business at once. I prefer keeping the land and paying for it the price mentioned."

"It is yours at any price," answered Mr. Tompkins. After a few moments of silence, he added: "I was your enemy, Mr. Gray—your enemy, I now see, without a cause. You have disarmed me in the first encounter. Let us now be friends."

And he reached forth his hand, which was warmly grasped by the new neighbor.

After that, farmer Tompkins, was a different man. Mr. Gray, proved a true friend, for, both by example and precept, he taught him a better and happier way in the world, and he walked therein with a more cheerful spirit than of old.—*Steps Toward Heaven.*

A MODERN MISSIONARY LEGEND,

GLEANED FROM THE NATIVES, BY BROTHER BUCKNER, "IN HIS TRAVELS."

The capitol of the Cherokee Nation had long been under Pedobaptist influence. Methodists and Presbyterians had rivaled each other in representing the Baptists as *ignorant, bigoted,* illiberal, and unsocial with other denominations, until they had become almost a "hissing and a by-word."

The hostess of a certain Inn in Tallequah, by mere accident, came in possession of a Baptist book, which, together, with what she knew of the Bible, convinced her that beliver's immersion was the only baptism. But what was she to do? The only Baptist missionary of her acquaintance was an abolitionist, and she could not affiliate with him. Her husband, though a worthy and influential citizen, was yet a man of the world, and not especially interested about religion. She was sorely troubled in mind, and while sitting in her porch one evening musing over this subject, a very plain looking stranger in jeanes rode up, whom she invited to a seat, and whom she supposed had come from some of the bordering counties of Arkansas.

"Do you have religious meetings in this place?" inquired the plain man in jeanes.

"Yes, sir; we have preaching here very frequently," replied the landlady.

"Are there any Baptists here?" continued the stranger.

"Very few," replied the landlady. "Nearly all the church members in Tallequah are Pedobaptists."

"Do you think a Baptist Missionary could do any good in this place?" continued the man in jeans.

"I think," replied the lady, "if the *Southern* Board would send us an *educated* Baptist minister here, he might do much good; but it would be a great waste of means, as well as a burning reproach upon the Baptists, to send a *plain, illiterate Baptist missionary* to the capitol of the Cherokees."

"Well, Ma'm, I am a Baptist Missionary, sent by the Southern Board to this place; and I am this evening circulating an appointment to preach here to-morrow at 11 o'clock, precisely, and would be happy to see you and your husband at the meeting."

The landlady slept but little that night, thinking how unfortunate it was for the Baptist interest that *such* a man was appointed a Missionary. "All that the Pedobaptists have said about Baptist *ignorance* (mused she to herself) will be fulfilled, and practically illustrated by this plain countryman in jeans." At length she concluded it would not do to condemn a man without a hearing, and so at the appointed hour she went to hear what the stranger had to say.

The house was filled with people, and the man took for his text, "Thou art a Priest forever, after the order of Melchisedec."

"I never heard a better sermon in my life," said she to my informant. "I have heard him often since, and he preaches a good sermon every time."

Brother Slover is full of such sermons, and the Baptist cause flourishes in Tallequah. H. S. B.

REMARKS.—This is the same Brother Slover, who is now entreating us to attempt to secure for the Cherokees such a Library as we have already sent to the Creeks. He thinks it is *greatly* needed and will accomplish, with God's blessing, a *vast* amount of good. We have assurance already that one will be given. The young ladies of the Mary Sharpe College have laid the foundation by a contribution of nearly eighty dollars, to which they desire me to beg the denomination to add enough more to make $200. Who will help? Where are those who so generously came to the rescue when we called for the Creeks? Brethren and sisters, will you not send the books, or the money, to us, or to Mrs. A. C. Graves, President of the Society of the Mary Sharpe College at Winchester, who has taken this great work in hand, and intends it shall be done. We want to send the first instalment of the books this [illegible] A. C. DAYTON.

NEWPORT, KY, May 25, 1858.

MR. EDITOR:—I find in the Christian Advocate (published at Memphis) of April 19th, 1858, a communication headed "Kentucky Correspondence," in which I see a notice of a debate said to have taken place between a "Mr. O——," of the hard-side Baptists, and a "Mr. R——, of the Iron Wheel—J. R. Graves stock." Had "T," the writer of that rare production, confined himself to the neighborhood of truth, I would not have asked space in your paper for this communication.

1. "T." calls it "the most libelous, stimulating, burlesquing, and ludicrous debates that ever any community was bored with." A libelous debate! Who was defamed or slandered by the debaters? I defy Mr. "T." to produce one sentence of libelous language uttered by the debaters during the discussion. I pronounce this assertion of his an unprovoked falsehood.

2. "T" says "the point of discussion was the unconditional salvation of all Christians." No such proposition was discussed by said disputants. "Mr. R." has never denied the salvation of Christians; as Mr. "T." does when he preaches the doctrine of apostacy.

3. "T." says that "disinterested ones generally concede a victory to the redoubtable Hardside. This is passing strange indeed. When "Mr. C.," the Hardside could not be prevailed on by friends or foes to enter on the second day's debate. And after "Mr. R." was challenged to debate by another Hardside preacher, and accepted the challenge, he was compelled to enter on the second day's debate without an opponent. And he was not answered by "Mr. C." till more than a month after the debate, when "Mr. R." was sixty miles from the scene of action.

4. "T." says that "Mr. R. threatened him (Mr. C) with his polemic daddy—J. R. Graves." The name of J. R. Graves was not mentioned by the disputants during the debate! I call on "T." for the proof! Will he give it?

5. "T." calls me an "Iron Wheel scion," and then dips his pen in gall, and beggars the vocabulary of Brownlow himself, in denouncing the Iron Wheel with language like this: "blackest, meanest, scurviest, slimiest book." Now if I am a "scion" of the Wheel, then he meant this language for me. Our Savior was called Belzebub! I can only say that of the abundance of the heart the mouth speaketh.

6. "T." says "It is a pity that the Methodists ever noticed him (J. R. Graves;) and then, with one tremendous "stoop," he leaves the etherial climes of his dignity, and "so far transcends the most remote rule of respect" as to use this language in reference to Graves or his production: "embodied, doubly-distilled, extract-essence of the hyena, skunk, buzzard, and cockatrice infusion."

7. "T." says, "This man R. says, nearly in every sermon that he preaches, that the Baptist Church is the only Church." "R." has never said any such thing. He has said that he believes that the Baptist Church is the only Church set up by the Savior, while hosts of churches have been set up by men. If Christ set up only one Kingdom, is it "uncharitable" and "decapitating" to read the Word of God, and decide for ourself which of all the Churches is Christ's Church; and then to express an opinion, formed from investigation? "T." himself does not believe that all the Churches in the world are the Churches of Christ. And if he believes that the Church to which he belongs is the Church of Christ, he does not believe that the Baptist Church is, unless he believes them to be the same. Who, then, is the most "uncharitable" and "decapitating," "T." or myself? I advise Mr. "T." to read church history before he undertakes to tell what Baptists taught before "the reign of this J R Graves." I would advise "T." to read the Great Iron Wheel before he again pours out his "viper slang" on it and its author. I advise "T." to read in the Bible the doom of liars and slanderers, before he again hides his name from the public, and stabs at the character of others. Will he not drag himself forth from his dark retreat to the light of day?

I assure "T." that I entertain no unkind feelings toward him. But I hope he will repent, and pray God if perhaps the thoughts of his heart may be forgiven him. And I will pray for him without his request. "R."

[From the Index.

In a Difficulty.

To Brother Walker, and his Correspondents.

Dear Brethren:—Having been drawn into a controversy on Christian Baptism by a Pedobaptist friend, in a company of Pedoes, we discussed the subject at length to the height of our abilities.

Meantime, the kindest feelings prevailed. Through the whole range of argument, the scriptures used seemed to stubbornly hold the truth, that immersion is the only action in Christian Baptism. Finally my friend took a very sudden, unexpected turn in the controversy to this effect: "You believe that nothing is Christian Baptism, but immersion, by a legal administrator?" "I do," I replied. "You therefore believe, that nobody is in Christ's visible church who has not been thus immersed?" "I do." Consequently, you do not invite such persons to the Lord's table, because they are not in his Church, for which that table was instituted?" "That is the true reason," I replied. "Well, now why don't you be consistent? If you don't invite a man to the communion table, because he is not in Christ's Church, how can you invite that same man into the pulpit, and present him to the Church and the world, as a Christian teacher 'sent from God,' when he is in Christ's church?" "Sir," I replied, "your argument is conclusive and unanswerable; and I see no way to remedy the inconsistency, but to stop the practice." Taking my faith for the premises, his reasoning looked to me like a demonstration; and I saw no alternative, but a total surrender. Brethren, was I right, or was I wrong?

If a Baptist brother had thrust me through in this way, it would not have been *quite so severe.*

But the foregoing circumstances forced this impression on my mind: that intelligent Pedobaptists themselves, cannot understand how a man can hold the true Baptist faith, and practice union with Pedobaptists, without making his practice positively contradict his faith.

Brethren, let me hear from you.

A YOUNG BAPTIST MINISTER.

To the Duck River Association.

Dear Brethren:—I know that I announce welcome tidings to you when I say that Bro. D. Wagster will be with you at the next meeting of your Association, and also at Enon, near Unionville, at the time designated by him in a previous communication to you. *He will also prosecute the claims of your State Mission Board, in his visit among his old friends in Middle Tennessee.* Open your hearts brethren, and prove by your liberality that his former labors among you were not in vain in the Lord. Yours to serve a common cause,

EDW. PAYSON WARTON,
Cor. Sec.

RESOLUTIONS, ETC.

Southern Baptist Sunday School Union.

WHEREAS, We see that some good, trusty and laborious brethren in Tennessee, seeing the great want of good *Baptist* Sunday School literature, and desiring to do something for the rising generation, came together; and after, no doubt, due deliberation, organized the Southern Baptist Sunday School Union, for the purpose of giving to the Baptists of the South what they have so long needed, without expense to the denomination, good Baptist Sunday School books; and, whereas, we can't see how this organization can in any way injure either the denomination, or any other organization now in existence, since it only proposes, without expence to the denomination, to do for us what has never yet been done for us; and, whereas, the Union submits its future existence to the decision of the churches; therefore,

Resolved, That we [illegible] confidence in the now existing Board of the Union, and all the officers of the Union.

Resolved, That in our judgment, Nashville, Tenn., is the most suitable place for the location of the Union, and the Board.

Resolved, That we recommend the publication of a cheap Sunday School paper by the Union at Nashville.

Done by order of the Baptist Church, at Rosea, Ark., in April, 1858, and signed by order of the church. THOS. R. CONRAD, Mod.

WM. C. RANDLE, Church Clerk, *pro. tem.*

New Market Church, Ala.

At a regular stated meeting of the Church at New Market, the following resolutions were unanimously adopted:

Resolved, That we, the members composing the Baptist Church of Jesus Christ at New Market, Madison County, Ala., viewing the unparalleled attacks made upon our worthy Brethren Elders J. R. Graves, A. C. Dayton, and J. M. Pendleton, for their undaunted boldness in defence of the Baptist faith, "that once delivered to the saints," do hereby tender to them our thanks for said boldness, and recognize their complete and full acquittal of all charges alleged against them, and cordially invite them to meet at Liberty Association of Baptists to be held with this church, Friday before the second Sunday in October next.

Resolved, That the Clerk send a copy of these resolutions to Elders J. R. Graves, A. C. Dayton, and J. M. Pendleton.

Resolved, That the above resolutions be published in the Tennessee Baptist, and signed by the Moderator and Clerk.

Done in Conference, and signed by order of the Church, Saturday, August 7th, 1858.

GEO. W. CARMICHAEL, Mod.
GEO. D. NORRIS, Church Clerk.

Ordination.

In accordance with the request of the Church at Providence, Sumner County, Tenn., a Presbytery met on the second Lord's day in August, 1858, consisting of the following brethren: J. M. Bilingley, J. J. Butler, Luis Barbea, and J. L. Worley, and proceeded to the ordination of Bro. Isaac B Lee to the gospel ministry, which was conducted in the following manner: Sermon by Elder Bilingley; examination by the same. Ordination prayer by Elder Barbee; charge by Elder Butler. Presentation of the Bible by writer. Right hand of fellowship by the Presbytery and church. Benediction by the candidate. J. L. WORLEY.

OBITUARIES.

[We desire to oblige our brethren and friends who mourn the dead, and could we do so without injustice to our patrons, would occupy half of our paper with obituaries. We have enough on hand, perhaps, to fill the whole paper. Those who sent the following will see that they are somewhat reduced in size. We must abridge or decline to publish altogether. If brethren insist on half-column notices of the death of their friends, we shall be obliged to put them among *our advertisements*. An obituary notice to secure prompt insertion should not cover more than one side of a small page of letter paper.]

Mrs. Eugenia E. Sugg.

Died August 5th, 1858, at the residence of her father, Joseph Wimberlay, Robertson County, Tenn., Mrs. Eugenia E Sugg, wife of J. B. Sugg, in the 22d year of her age.

Just when the sun of her life had risen in full beauty and splendor, it faded from view, to rise no more on earth. Just when the characteristics of her nature had been fully developed into those lovely attributes which render the possessor amiable, meek, prudent and comely, she was torn, as a vine from the boughs, around which its tendrils were fondly clasped, and even from the aged parental oak, around which it was entwined in all the loveliness of affection—leaving it almost stripped, alone to bear the storms of life.

The departed one mourned long her Savior's love to know, and when known and felt, mourned still that she could not love him more. The time came at last, when that soul calmly awaited the solemn change, and with meek submission passed away, breathing the exulting song, "There is an hour of peaceful rest!" J. W. F

Mrs. Elisa Jane Hogan.

Elisa Jane Hogan, daughter of Elder O. H. Morrow, and wife of A. Hogan, departed this life on the 23d inst.

Sister Hogan professed religion at an early age, and united with the Baptist Church at Sulphur Springs, Simpson County, Ky., where she ever remained a faithful lover of her Savior up to the date of her death.

During the whole of her affliction and suffering she was resigned to the will of the good One. Yet, although just in the prime of life, (about 30 years of age) with so many incentives to desire long life, as any one on earth, she died without a murmur. Being conscious of her exit she would talk to friends and relatives with much composedness, and with occasional outburstings of soul in praises of God. EMMA.

Mrs. Mary Justice.

Departed this life near Middleburg, Tenn., on the 16th of July last, Mrs. Mary Justice, in the 74th year of her age. She had been a consistent member of the Baptist Church for about thirty-two years and ever from the time of her attachment to the church, she gave bright evidences of the joys and comforts of the Christian character. For many years she was deprived of her sight, but was always found at the house of God whenever circumstances would permit. Truly may it be said that a mother in Israel has gone to her reward in the realms of unfading glory at God's right hand in heaven. She leaves a large family of children and grand-children, relatives and friends, to mourn her departure; but to them I would say, grieve not for her, but be prepared to meet her, when called to die, in heaven, where parting will be no more. ZACK. JUSTICE.

Elder S. W. Nowlin.

Departed this life on the 14th of April, 1858, at his residence in Pulaski County, Ark., Elder S. W. Nowlin, in the 35th year of his age, of pneumonia. Bro. Nowlin was born in Hall County, Ga. In Sept 1851 he was baptised into the fellowship of Union Church, Ark. In April 1856 he was set apart to the ministry by a Presbytery composed of Elders Chaunault and Lindsey. From the time he became a member of the church he was an exemplary man and an efficient member. After he engaged in the ministry he was a faithful servant in the vineyard of the Lord; but alas, in the commencement of his usefulness he was stricken down by the monster death. He was a kind husband, an affectionate father, a good citizen, a devoted Christian a zealous preacher. We mourn his loss but we do not mourn as those who have no hope; our loss, no doubt, is his eternal gain. E. N. CHARAALT.

D. W. Nowlin.

Died on the 4th of April, 1858, D. W. Nowlin, son of R. W. and Mary Nowlin. He was born in Jackson County, Ga. He came to Arkansas in the year 1850; professed faith in Christ in 1852, and united with the Pleasant Grove Church, July 1853, where he lived a devoted Christian until the time of his death. His disease was pneumonia. He was 32 years of age. He died in full triumphs of a living faith, exhorting sinners to prepare for death. E. N. C.

James T. Sheppard.

At a call meeting of the students of Professor H. R. Moor's school, near Carrollville, Tishamingo Co., Miss., on the 15th July, the following preamble and resolutions were reported and adopted:

WHEREAS, Since God in his infinite wisdom saw fit on the morning of the 8th Inst., to remove from our midst our much esteemed friend and fellow-student, James T. Sheppard, of this vicinity, to the blissful climes of long eternity, after a short, though patient illness; therefore, be it

Resolved, That while we willingly submit to the strokes of an Allwise Providence, we deeply deplore the loss of our worthy and much esteemed friend.

Resolved, That in the death of our friend, our school has lost a kind and devoted student, the neighborhood a promising, intelligent, and agreeable young man, and our whole country a noble example of purity and virtue.

Resolved, That the students of our school tender their heartfelt sympathies to the bereaved parents and relatives, in their great and irreparable loss.

Resolved, That a copy of this our tribute of respect, be forwarded to the bereaved parents, and a copy also be sent to the Tennessee Baptist for publication.

J. LEWELLEN, Pres't,
B. H. ALLEN,
J. D. BILLS,
J. J. MOORE, } Com.

Charity Hogins.

Died at Plantersville, La., October 11, 1857, sister Charity Hogins. Sister Hogins was a member of Mount Hope Church, consort of Rev. E. J. Hogins, and daughter of John Edwards. She was born Sept. 11th, 1833, in the State of Alabama, Autauga Co., was married March 23d, 1848, and professed a hope in Christ in July, 1854; joined the Baptist Church at New California, and ever afterwards lived a life of a Christian. She was taken sick on Sunday with the pneumonia, from which she only lived one week. We can give evidences in the hour of her death of her acceptance with God, and we have every reason to believe that she is now enjoying the realities of the Christian's hope.

Done by order of the Church in Conference, Saturday before the first Sabbath in June, 1858.

JOHN S. WOOD, Mod.
G. D. DUCKWORTH, Clerk.

☞ The editors of Baptists journals in Alabama and Mississippi, please copy.

Robert Menees Stephenson.

Son of E. D. and E. M. Stephenson, died July 7th, 1858. He was born Sept. 6th, 1853, and had, therefore, lived upon the earth four years, ten months, and one day. His parents had devoted him to God by prayer, and hoped that God would permit them to see him engaged in his service here But He who doeth all things well has taken him to sing the praises of his love in heaven. He was a child of extraordinary promise. It was heard to give him up. But they now rejoice that he is safe at home, and comfort themselves as David did, "He cannot return to me, but I shall go to him." D.

John Curlin.

Brother John Curlin died on the 2d of July, 1858, aged 73 years. He was born and reared in North Carolina; moved to Tennessee about the year 1832, and settled in Madison County. He professed faith in Christ and was baptised by Elder Obadiah Dodson in the year 1835. On the evening of the 1st be was taken suddenly ill. His family present proposed sending for friends and medical aid, but be declined, saying, he was in the hands of the Lord, if it was his will he was willing to go. Although he was sick only about eight hours, he was so calm and submissive that his spirit took its flight and his friends could not tell the precise time when. Not a moan was heard, or a struggle seen—leaving the eyes closed and a smile on his countenance. His aged companion, and all his children are members of the church, and we would say to them remember that God hath said, "Blessed are the dead, who die in Lord." GEO. E. THOMAS.

UNIVERSITY OF NASHVILLE.—
I. COLLEGIATE DEPARTMENT, OR
MILITARY COLLEGE.

J. BERRIEN LINDSLEY, M. D., D.D., Chancellor of the University, and Professor of Chemistry and Geology.
Col. B. R. JOHNSON, Superintendent of the Military College and Professor of Engineering.
JAMES F. HAMILTON, A. M., Professor of Mathematics, Natural Philosophy, and Astronomy.
J. H. STEWART, A. M., Professor of Greek and Latin Languages and Literature.
F L J. THYSSENS, A. M., Professor of French and Drawing.
G. S. BLACKIE, A. M., M. D., Professor of Botany and Natural History.
Rev. J. W. HOYTE, A. M., M. D., Professor of Mental and Moral Philosophy, and Biblical Literature.
C. K. WINSTON, M. D., Surgeon.

The First Term of the next Academic year commences on the 20th of September, and the Second Term 14th of February.

Tuition, Boarding, Washing, Fuel, Rooms, Servants' attendance, and Use of Arms, $100 per Term. Matriculation Fee, $5. Students are required to furnish their rooms, which can be done at a moderate charge, by rent or purchase. Engineering, French, Spanish, German, Drawing, Book-keeping, and Fencing, each $10 per Term of twenty weeks.

In the regular Collegiate Course, the ancient reputation of the University for Scientific and Classical Scholarship will be maintained, and at the same time, every facility afforded those who desire to pursue a partial course. Besides the four regular College Classes, there is also a Preparatory Class. Students under 14 years of age will not be admitted.

By the aid of Military Discipline, effective government is established, and health, physical culture, good order and studious habits are promoted.

For Catalogues or additional information, apply to any Member of the Faculty.

II. MEDICAL DEPARTMENT.

SESSION 1858-9.—The Seventh Annual Course of Lectures in this Institution will commence on Monday the 1st of November next, and continue till the first of the ensuing March.
THOMAS R. JENNINGS, M. D., Professor of Anatomy.
J. BERRIEN LINDSLEY, M. D., Professor of Chemistry and Pharmacy.
C. K. WINSTON, M. D., Professor of Materia Medica and Medical Jurisprudence.
A. H. BUCHANAN, M. D., Professor of Surgical Anatomy and Physiology.
JOHN M. WATSON, M. D., Professor of Obstetrics and the Diseases of Women and Children.
PAUL F. EVE, M. D., Professor of Principles and Practice of Surgery.
W. K. BOWLING, M. D., Professor of Institutes and Practice of Medicine.
WILLIAM T. BRIGGS, M. D., Adjunct Professor and Demonstrator of Anatomy.

The Anatomical Rooms will be opened for students on the first Monday in October (the 4th).

A *Preliminary Course* of Lectures, free to all Students, will be given by the Professors, commencing also on the first Monday of October.

The Tennessee State Hospital, under the direction of the Faculty, is open to the Class free of charge.

A Clinique has been established in connection with the University, at which operations are performed and cases prescribed for and lectured upon in the presence of the class.

Amount of Fees for Lectures is $105, Matriculation fee (paid once only) $5. Practical Anatomy $10. Graduation Fee $25.

Good boarding can be procured for $3 to $4 per week. For further information or Catalogue apply to

W. K. BOWLING, M. D.,
Dean of the Faculty.
aug14—4t

LEBANON FEMALE ACADEMY—
TO PARENTS.—The proper education of your daughters is a matter of the utmost importance. In all the relations of life, woman occupies a position which enables her to wield a mighty influence in the world, and for which her nature admirably fits her. She is the artist whose skill will draw the social picture, and pencil upon it the lights or shadows of good or evil. If educated and virtuous herself the circles in which she moves will be clothed with the same bright and beautiful colors. If ignorant and debased, society will present the same sombre and repulsive hues. And in proportion to the cultivation of the female mind, society will make an accelerated progress in the way of moral and intellectual improvement.

It is a matter, then, of great importance, not only for their happiness but for the well-being of society, that you give your daughters a good education—a thorough intellectual and moral training.

But there is nothing of equal or even of comparative importance, which has been so sadly neglected. In many of the Colleges and Institutes for the education of females the rule seems to be to refer more to a course of time than to one of studies; and the primary object more the *eclat* of a graduation and a diploma than intellectual improvement and the acquirement of substantial knowledge.

Now, in opposition to this superficial course, we intend that THE LEBANON FEMALE ACADEMY shall offer to young ladies an opportunity of a thorough literary and moral education; that while their minds shall be educated and stored with useful knowledge, their hearts and manners shall also be cultivated and trained. For this purpose, we have engaged the services of the Misses MOULTON, late of the Tennessee Baptist Female Institute, as principals and teachers. With respect to the character of these ladies as educators of females we need say nothing—their successful efforts for a series of years in the Southern States have made for them a reputation to which nothing we can say would add anything. Neither is it necessary for us to say anything in commendation of the location of this Institute. Lebanon is already notorious for its literary, scientific, social and healthy character.

The first session will commence on the SECOND MONDAY IN SEPTEMBER next, in a new and handsome building now being erected. Boarding can be had for any number of young ladies, in some of the best families in the place, at the low price of ten dollars per month, without washing.

COURSE OF STUDY.

The Year is divided into two Sessions of Twenty-one weeks each

Tuition in Primary Department—Reading, Spelling and Defining of Words, Elements of Geography and Arithmetic, Bible, per session	$8 00
JUNIOR CLASS.—Arithmetic, Geography, Reading, Writing, Grammar, Composition, Spelling and Defining of Words, History of the United States, Bible	12 00
MIDDLE CLASS.—Reading, Spelling and Defining of Words, Arithmetic, Algebra, Chemistry, Natural and Mental Philosophy, Natural History, Writing, Grammar and Analysis, Composition	16 00
SENIOR CLASS.—Reading, Spelling and Defining of Words, Writing, Grammar, Analysis, Composition, Algebra, Geometry, Trigonometry, Intellectual and Moral Philosophy, Natural Theology, Rhetoric, Universal History, Elements of Physiology and Hygiene, Political Class Book, Bible	20 00

Latin, Greek, Spanish, and French Languages, extra.

There will be a class formed for the benefit of young ladies who may wish to qualify themselves as Teachers, on Wednesday evening of each week. One of the young ladies will have the privilege of hearing the recitation of her class, that we may have some practice in the "art of Teaching."

Young ladies who may wish to pursue the full course of instruction prescribed by Universities, can do so.

Drawing, Painting, Ornamental Needle-work, per session	$10 00
Monochromatic Painting	12 00
Piano, Guitar or Organ	25 00
Use of Instruments when furnished	4 50
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☞ All bills due when the pupil enters.

Teachors:

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CLARA MOULTON, Prof. of Music.

The Bible is the book of all classes. Every morning it is studied either by reading and comment or repeating from memory. The school invariably opens with prayer.

The Trustees are gratified in being able to assure the friends of Female Education that the Lebanon Female Academy is now permanently established, and under the direction of as able a Faculty as can be found at the head of the best Institutions in the South.

No efforts will be omitted by the teachers to render the Course of Instructions as thorough, solid and progressive as in any other school. The location is eminently healthy and accessible, society moral and intelligent, and the advantages from the careful, kind, and homelike discipline, unusual.

One evening in each month will be appropriated to the public examination of the pupils in the studies they are pursuing. Care will be used in the selection of text-books. And for greater facilities in guarding the morals and habits of the pupils, all young ladies from a distance are required to submit, outside the school-room, to the advice and government of the teachers.

Young ladies who pursue their studies regularly and satisfactory, will receive Diplomas from the Institute. A charter will be obtained at the next session of the Legislature.

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july24—tf

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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 parlor, that visitors may form the acquaintance with Theodosia and the circumstances attending Pastor Johnson's baptism.

Agents and Booksellers will find they can sell double the number of this edition than any former one.

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The new matter in this edition consists of over one hundred pages on the following subjects:—Geological evidences in favor of Revealed Religion; on the Ancient Graywacke Rocks of Scotland; On the Red Sandstone, Marble and Quartz Deposits of Assynt; on the Corals of Oolitic System of Scotland; On the Fossiliferous Deposits of Scotland. The volume embraces also four additional plates. New engravings of the previous illustrations have also been made.

"This admirable work evinces talent of the highest order, a deep and healthful moral feeling, a perfect command of the finest language, and a beautiful union of philosophy and poetry."—[Prof. Benj. Silliman, LL. D.

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With the exception of one or two points, all agree that the work is a rich contribution to our theological literature.

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GRAVES, MARKS & CO.,
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A GIFT BOOK.—LIFE IN ISRAEL; or, Portraitures of Hebrew Character, by Maria T. Richards, author of "Life in Judea." One vol. 12mo., Price one dollar.

From the Christian Times.

Sheldon, Blakeman & Co., are doing something in this line. They have brought out in beautiful binding that charming work of Mrs. Richards—already so widely circulated—Life in Israel, and I know of no other more appropriate present, either to please or instruct. Its brilliant portraitures of Hebrew character, as set forth in the Bible, have invested with new interest many a chapter and many a scene before comparatively uninviting. I learn, by the way, that this book has just been republished in Scotland, by Clark, of foreign Library reputation. It is surely a compliment of a high order but well deserved.

The simple purpose of this work is to invest with new interest some of the most prominent eras of Jewish history. It consists of three parts, each complete in itself, under the designation of "The Pilgrimage," "The Reign of Solomon," and "The Captivity."

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"The master idea on which it has been formed is, we deem, wholly original, and we regard the execution of it as not less happy than the conception is good."—Hugh Miller in the Scottish Witness. july 3

GOULD & LINCOLN.

TENNESSEE BAPTIST FEMALE INSTITUTE—MURFREESBORO, TENN.

The next session of this Institute will commence the FIRST MONDAY IN SEPTEMBER 1858. The Trustees have been so fortunate as to secure the services of Rev. Duncan H. Selph, as President. That he is well qualified for the position will be questioned by no one who knows him. The Trustees are happy in the belief that the newly elected President will labor diligently and perseveringly to make the Institute what it ought to be—a place where young ladies can acquire as thorough mental training as their brothers enjoy in Union University.

The Trustees take pleasure in announcing that Mrs. E. M. Eaton has consented to resume the work of teaching. She will assist President Selph. Her qualifications as a Teacher are well known and highly appreciated. Other Teachers will be secured as the wants of the Institute may from time to time require.

The Trustees have appointed Mr. L. B. Fish, Professor of Music, and they are satisfied the Institute will to say the least furnish musical advantages equal to those of any School of which they have knowledge. Vocal music, (for which there will be no extra charge,) will be taught to all the classes. Prof. Fish being an admirable Piano-tuner, will keep the instruments of the school in perfect order. This will greatly promote the proficiency of his pupils.

The rates of tuition payable in advance are as follows:

Primary Class, per session of five months	$ 9 00
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Use of Instrument, per session of five months	5 00
Incidentals	1 00

Board exclusive of Washing and Lights, may be had in the family of the President for $50 per session.

By order of the Board. July 5 1858.

J. M. PENDLETON, Chairman.
JNO. W. KING, Secretary. july24—tf.

RAINS & BROWN, Having purchased the entire interest of James Kernan, in the late firm of Kernan & Rains, will assume all liabilities, and receive all accounts due said firm. They will continue the Drug and Medical business at the well known stand, No. 19, Public square, where wholesale and retail dealers are respectfully invited to call and inspect their extensive stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Instruments, Extracts, French and English Chemicals, Perfumery, Fancy Articles, Snuff, Tobacco, &c., all of which will be sold at reduced prices. RAINS & BROWN,
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To enable us to sell Goods at low prices, from this date, all accounts for sundries purchased on credit, shall be considered due when the articles are delivered, and payments will be expected when the accounts are presented. feb 27 1858—1y

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Affords facilities for imparting a thorough, practical, business education to young men, which are not surpassed by those of any similar institution in the world. The course of training is eminently practical, and enables the student to go directly from the school-room to the counting-house, and assume at once the duties of an accountant.

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may 22—tf — Nashville Tenn.

J. T. MARTIN & CO., WHOLESALE AND RETAIL GROCERS, (NO LIQUORS.) CORNER BROAD AND MARKET STS., Nashville, Tenn.
feb27—tf

P. W. MAXEY & CO. Dealers in TIN PLATE, BLOCK TIN, COPPER, SHEET IRON, LEAD Pipe, Wire, Iron and Tin Rivets, Plumbers' Tools and Materials, MARBLEIZED IRON MANTLES, PARLOR GRATES, Cooking Stoves, Heating Stoves, for wood or coal, Japanned and Common Tin Wares. No. 52, East Side of Market St., Nashville, Tennessee.

☞ P. S.—We will keep constantly on hand Tin-smith's Machines and Tools, being Agents for Peck, Smith & Co., Southington, Conn. P. W. M. & CO.
Nov 13, 1856—tf

WINSTON BANKS. — W. T. HARRIS.
TEXAS NEWS!—BANKS & HARRIS, Land and Collecting Lawyers, Quitman, Wood County, Texas, will purchase claims against Texas for Land. All claims against the State of Texas for land that are not presented to the proper Court for registering by the 1st day of September, 1858 are null and void. We are now ready to present them and have them approved. We do a General Land and Collecting Agency business throughout the State. [illegible]—1y.

WEST TROY BELL FOUNDERY. (Established in 1826.)

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. For full particulars as to many recent improvements, warrantee, diameter of Bells, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.

A. MENEELY'S SONS, Agents,
West Troy, N. Y.
may 16, '58—tf

MEDICAL SCIENCE.—[illegible] of HOOFLAND'S GERMAN BITTERS [illegible] medicines of the day, and the many [illegible] have been performed with it in cases of Liver Complaint, Dyspepsia, Nervous Debility, and diseases arising from a disordered liver or stomach, places it among the most astonishing discoveries that has taken place in the medical world. The diseases to which these Bitters are applicable are so universal that there are but few of our friends who may not test their virtues in their own families or circle of acquaintances, and prove to their satisfaction that there is at least one remedy among the many advertised medicines, deserving the public commendation. It is a fact that, in the minds of many persons, a prejudice exists against what are called Patent Medicines; but why should this prevent you resorting to an article that has such an array of testimony to support it as Hoofland's German Bitters? Physicians prescribe it. Why should you discard it? Judges annually considered men of talent, have and do use it in their own families. Why should you reject it? Clergymen and those the most eminent, take it; why should not you? Let not your prejudice usurp your reason, to the everlasting injury of your health; if you are sick and require a medicine, try these Bitters.

☞ These Bitters are prepared and sold by Dr. C. M. Jackson, No. 418 Arch Street, Philadelphia, Pa., and by Druggists and store-keepers in every town and village in the United States, Canadas, West Indies, and South America, at 75 cents per bottle. See that the signature of C. M. Jackson is on the wrapper of each bottle. Jan8

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

The Vere[illegible] for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past four years, without THE LOSS OF ONE IN ONE HUNDRED CASES!

What physician in Tennessee can say this of his treatment of the fever or measles? Yet Medical Schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL!!

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

The Faculty of any Medical College, or any respectable Physician, may send me ten cases of confirmed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the Medical School at Nashville, especially, to test my skill in the treatment of the Cancer to the most rigid and fair trial.

There are cases which I except in the above Challenge:
1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is affected with another disease or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to Cure Cancers under ordinary circumstances.—Yet I have successfully treated patients from 80 to 86 years old.

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

REFERENCES.

Dr. Bord, M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri. Cured.
Dr. Dillard, B. B., Lexington, Ky.
Warner Saindis, Fredericksburg, Va.
Elder W. C. Buck, Columbus, Miss.
Hon. Joel Berry, Miss.
Dr. Norfleet, M. D., Port Royal, Tennessee.
Dr. Sayles, M. D., Ridgely Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Paterson Tanner, Athens, Alabama.
J. H. Eaton, L. L. D., Murfreesboro, Tenn.
J. R. Graves, Nashville, Tenn.
Col. John McGee, Baltan Georgia.
J. S. McDowell, M. D., Helena, Ky.

Murfreesboro, Tenn., Sept. 2 1854. — S. W. JANUARY.

BOERHAVE'S HOLLAND BITTERS. The celebrated Holland remedy for DYSPEPSIA, DISEASES OF THE KIDNEYS, LIVER COMPLAINT, WEAKNESS OF ANY KIND, FEVER & AGUE, And the various affections consequent upon a disordered STOMACH OR LIVER:

Such as Indigestion, Acidity of the Stomach, Colicky Pains, Heartburn, Loss of Appetite, Despondency, Costiveness, Blind and Bleeding Piles. In all Nervous, Rheumatic and Neuralgic Affections, it has in numerous instances proved highly beneficial, and in others effected a decided cure.

This is a purely vegetable compound, prepared on strictly scientific principles, after the manner of the celebrated Holland Professor, Boerhave. Because of its great success in most of the European States, its introduction into the United States was intended more especially for those of our fatherland scattered here and there over the face of this mighty country. Meeting with great success among them, I now offer it to the American public, knowing that its truly wonderful medicinal virtues must be acknowledged.

It is particularly recommended to those persons whose constitutions may have been impaired by the continuous use of ardent spirits, or other forms of dissipation. Generally instantaneous in effect, it finds its way directly to the seat of life, thrilling and quickening every nerve, raising up the drooping spirit, and, in fact, infusing new health and vigor in the system.

CAUTION.—The great popularity of this delightful Aroma has induced many imitations, which the public should guard against purchasing. Be not persuaded to buy any thing else until you have given Boerhave's Holland Bitters a fair trial. One bottle will convince you how infinitely superior it is to all these imitations.

NOTICE.—Whoever expects to find this a beverage will be disappointed; but to the sick, weak and low spirited, it will prove a grateful aromatic cordial, possessed of singular remedial properties.

Sold in Nashville by Ewin, Pendleton & Co., W. W. Berry & Demoville, A. H. Roscoe, Jos. G. Brown, Demoville & Sell, G. W. Hendershott, T. Wells, Beech & Hunter, Wells, Hooper & Co., and Druggists generally throughout the State.

☞ Sold at $1 per bottle, or six bottles for $5 00, by the Sole Proprietors.

BENJAMIN PAGE, JR., & CO.,
MANUFACTURING PHARMACEUTISTS AND CHEMISTS,
Pittsburgh, Pa.
April 17—1y.

READ THIS AND SHOW IT TO YOUR NEIGHBOR.

THE FEVER AND AGUE CURED. THE TRAPPER'S REMEDY, OR OREGON AGUE POWDERS.—This preparation has been used with eminent success, and being safe and speedy in its operation, has established for itself a high reputation in those quarters where its worth has been made known by experience. Being in a portable form, it is very convenient for persons going into districts where ague and fever may prevail, as it can be carried without danger [illegible] strictly to the directions, relief may be confidently calculated upon. No one afflicted with fever and ague should neglect to avail themselves of its virtues. No arsenic, quinine, nor poison of any kind used in its composition. Many of the most respectable citizens of this and other States have tried it, and bear testimony to its great value. Persons suffering with fever and ague *in any part of the country*, can be supplied with this most invaluable remedy, by enclosing one dollar to us by mail, upon receipt of which the medicine will be delivered by return of mail, *at any post office in the United States,* without further cost.

As clergymen may meet with cases of suffering from fever and ague where the parties can illy afford to pay even one dollar for medicine, orders from ministers and missionary stations will be supplied at half price, and in such [illegible] the money will be refunded should a cure not be effected.

A liberal discount to those who buy to sell again.

SMITH & ATKINSON,
May 15, 6m. — 12, South Sharp street, Baltimore.

BITE OF A RATTLESNAKE CURED IN FIVE MINUTES BY THE PAIN KILLER!—READ THE FOLLOWING:

ST. LOUIS, MO., August 28th, 1851.

MESSRS. PERRY DAVIS & SON—GENTS:—A merchant of Linooers, in this State, informs me that recently one of his sons was severely bitten on the leg by a rattlesnake, from the effects of which he soon suffered most dreadfully. The family chanced to have some of Perry Davis' Pain Killer in the house, immediately commenced bathing the bitten place, without knowing whether it would or not, afford the least relief, but surprising as it may seem, the poison was soon observed to exude from the wound, and in five or ten minutes the young man fell asleep, entirely free from pain, or any effect from the bite except the flesh wound, which healed very soon, and the young man was able to prosecute his business without further delay.

By giving publicity to this fact in your pamphlet, destined for Southern and Western distribution, and such countries as poisonous reptiles more or less abound, it might serve the cause of humanity, and be the means of supplying an article, the want of which has long been experienced.

Yours respectfully,
H. BLAKSLEY.

Messrs. PERRY DAVIS & SON:—Having witnessed the beneficial effects of your celebrated Pain Killer in several cases of the Dysentery and Cholera Morbus within a few months past, and deeming it an act of benevolence to the suffering, prompted by the feeling of a common humanity, I would most cheerfully recommend its use to such as may be suffering from the aforementioned or similar diseases as a safe, and as far as my observation goes, an effectual remedy.

Yours very respectfully,
EDWARD E. FULLER.
Pastor of First Baptist Church, Somerset, Mass.

JAS. G. ROBERTSON, Gainesville, Ala. — L. CHAPMAN BROWN, Sumterville, Ala.

ROBERTSON, BROWN & CO., COMMISSION MERCHANTS, MOBILE, ALA.
May 15—1y.

HUGHES BROTHERS, PHOTOGRAPHIC, AMBROTYPE, AND DAGUERREAN ARTISTS, No. 28, Union Street, Nashville.

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

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

BRING ALONG THE JUVENILES.—Children can by this process have their likenesses taken in a few seconds of time, and warranted to please, or no charge will be made. Bring them along and have them taken before trying elsewhere.
Feb 9, 1856—tf

WM. H. MINCHIN, DEALER IN HARDWARE AND CUTLERY,
☞ No. 47 Market Street, [next door to M. Burns,] Nashville, Tenn. [july17—tf.

SOUTH-WESTERN SCHOOL FURNITURE MANUFACTORY—THOMAS KELSALL, Proprietor, North-west corner of Seventh and Baymiller Streets, Cincinnati, Ohio.

The only establishment in the South West exclusively devoted to the manufacture of School Furniture, and where all information connected with the furnishing of schools may be obtained. A Circular containing designs and prices will be furnished on application by mail or otherwise. [july17—2m.

R. M. THRASHER & A. L. HAY. ARKANSAS BAPTIST BOOK HOUSE, CAMDEN, ARK.

The denomination in Arkansas and North Louisiana can be supplied with Baptist publications on the same terms as at the place where published. Books sent by mail. [illegible]

KENTUCKY BAPTIST BOOK CONCERN.—GEORGE W. ROBERTSON & Co., Publishers, Booksellers, and Stationers—Masonic Temple, Corner Fourth and Jefferson Streets, Louisville, Ky. [illegible]

FRANCISCO, MODELER OF FASHIONS, AND DEALER IN HATS, CAPS, AND LADIES' FURS. NO. 23 PUBLIC SQUARE, NASHVILLE, TENN.

THE NEW STYLE FOR SPRING 1858.

WE issue to-day our Spring Style Moleskin Hat. FRANCISCO, Fashionable Hatter, Public Square.

SOME desirable, neat and choice styles of [illegible]