Tennessee Baptist.

Editors: J. R. GRAVES. J. R. [illegible]

{VOL. XVI. NO. 17.

J. R. GRAVES, W. P. MARKS, S. C. ROGERS, R. F. POOL. GRAVES, MARKS & CO., PUBLISHERS.

NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 17, 1859.

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

PEN AND SCISSORS.

TRUST.

Quiet as a peaceful river,
Quiet as the wind-hushed sea,
In Jehovah trusting ever,
We are here in perfect peace.
We'll not ask Thee what Thou doest—
Whatever it be, the right;
Then our Friend, of friends the truest,
Will sustain 'mid storm and night!

Deep beneath the warring ocean,
Deep beneath the howling flood,
All unscathed in the commotion,
Lie the precious of God.
We are anchored firmly to them,
Though in tempests near our shrouds,
Calmly we look up, and through them,
View the thunder-riven clouds.

This our constant heart cheer—oth,
And we will not be afraid,
'Tis our heavenly Father reigneth,
And on him our souls can stayed.
Quiet as a peaceful river,
Quiet as the wind-hushed sea,
In Jehovah trusting ever,
We are kept in perfect peace!

The subscription list of the *Banner & Baptist* can be run up to 2500 by the 1st day of January, 1860, if its friends only will that it shall be done. A less number than that, will not pay expenses and buy salt for the editor.—*Landmark Banner & C. Baptist.*

We trust the friends of Baptist principles in Georgia will respond to the request of the editor of the *Banner & Baptist*. It is a sound, high-toned, well printed paper—its only drawback being bad proof reading. This defect, we hope, will be remedied ere long, when its circulation will warrant Brother Wood in devoting his whole time to the enterprise. Again we wish the *Banner* abundant success.

We find two special notices in the *Banner & Baptist*, that to us are real additions. Here is the first one:

We wish to know at this office, if there is a *Baptist* church in any place, that will receive as a member any body without Christian baptism, and that does not regard immersion only as Christian baptism. If there is no such one known to be in existence, we would like to have the history of any one that may have existed in times *gone by*. Any authentic information will be thankfully received. We shall have this as a standing notice for a few weeks and see who will respond.

We should like to know too. Has any one responded, Bro. W.? Here is the second:

We wish to know at this office if there is a *regular* Baptist church anywhere that would regard a man scripturally in the ministry, before such a man is scripturally baptized, which is necessary to becoming a scriptural member of a scriptural church.

We don't think there is, Bro. Wood. If there is such a Baptist church, it is not a "*regular*" one.

The capital and stock of the Methodist Book Concern in New York is mentioned as $613 681 over all liabilities; and that in Cincinnati at $308,896.

And from whence came this stock? Out of the hard earnings of Northern Methodists. If this capital and stock were properly appropriated, one might expect much good in evangelization, but the fat salaries of agents, superintendents, editors, &c., &c., &c., will soon absorb it. It is a great institution to fatten Methodist ministers.

We are gratified to learn that a late parishioner of the Rev. Dr. Willis Lord, late of Brooklyn, New York, has now a Professor in the Northwestern Seminary, has presented *fifteen hundred dollars* towards the purchase of a library for that young and hopeful institution. May the example stimulate others to do likewise.—*Presbyterian.*

How many colleges in the South would rejoice over a like presentation! A good library and apparatus are essential to the prosperity of any literary institution. Such an investment by some of our rich brethren would be a laudable and permanent one.

A religious journal says: "When our brethren mod us on account of a revival, it is singular and unaccountable that they should seek to send us a list of new subscribers."

It is strange. We are informed that it is a rule among a certain sect to plead the interests of their paper as soon as the probationer's name is entered upon the class book. This may be premature, but we have often thought that after the close of a gracious outpouring of God's spirit, our friends might profitably speak of the *Tennessee Baptist*. That is, brethren, if you think it would help to ground the young converts in the faith.

"I was in Russellville, Ky; wanted to go five miles to a meeting at Red Oak Grove; went to a livery-stable; man asked me sixty-a-dozen a mile, about twenty dollars a day; wouldn't give it. Then a good Baptist brother offered me his horse. Afterwards another good Baptist brother, who had voluntarily paid my tavern bill and my stage fare when I was in Russellville before, offered me his horse; thanks! them both, kindly; but don't ride on horseback because it aggravates my piles. Preferred to walk.—*R. F. Pitts, on the Nashville Ch. Journal.*

If we ever visit Russellville, we hope to meet that large hearted Baptist brother. He neglects not to "entertain strangers," even though they are Methodist stewards.

—Why is it that Christian (?) fathers will permit their daughters and sons to tipple away all their early years in respectable dissipation!—such as card playing, parties, extravagant dressing, and the like!—*Quarrel in Judea.*

Because it is fashionable. People now-a-days love to be in the fashion, practically adopting the old saw "It is better to be not of the *world* than out of the *fashion*." To know a christian in these fashionable times, you must hear the announcement from his lips, for it is hard to gain it from his daily walk and conversation.

ALL'S WELL.

The clouds which rise with thunder, slake
Our thirsty soils with rain;
The blear mist needed falls to break
From off our limbs a chain;
Our very sins and follies make
The love of God more plain;
As through the shadowy lens of even,
The eye looks farthest into heaven,
On gleams of stars and depths of blue,
The glaring sunshine never knew.

—"Robert Fenton's Victory," in Harper's Magazine, sent a delightful influx in the mouth of a dying wife: "Do you remember what you told me about the angels?" she said. "What about them, my darling?" "I think that is the way with all of God's doings that seem sad to us now. They look like clouds, but by and by they will turn into stars."

The *Christian Inquirer*, a Unitarian paper, published in Boston, speaking of the change of Dr. Huntingdon's views from Unitarian to Trinitarian, says:

"It is the destination to which we have long seen Dr. Huntington was tending, if he had not already arrived at it. It is but the concluding act of a drama which has been in progress for several years. In the moment case, it has long been a question where Dr. Huntington belonged, and what he definitely believed. Now that a necessary is settled. We know that his antecedents had been principally of the so-called orthodox kind. His father was originally of that faith, though he became a Unitarian. Dr. Huntington was educated at Harvard college, and had for his chosen and intimate friend, as we are informed, Rev. Dr. Bacon, now of Brooklyn. Early in his ministry, he differed materially from the current Unitarian views, and his differences steadily gained volume and decisiveness from year to year. It is now many years since we have seen him present at any convention or conference of the denomination."

—The New York *Examiner*, referring to the remarks of Dr. Jenks, against disturbance at the Union Prayer Meeting, Boston, says: "We have had repeated occasion to notice offenses against the catholicity of those meetings, but remember no instance in which the wrong was committed by Baptists. Of course we do not affirm that there is no fault on our side, in any case; but in every case that has been reported to us, Baptists have been objects and not the authors of opposition. Such conduct cannot be persisted in without narrowing the scope of Christian intercourse and co-operation. And if that undesirable result shall be reached, it will prove that Christian union is impeded, not by Baptist exclusiveness, but by Pedobaptist intolerance."

There is no modern discovered appendage to religion more prolific of contentions and quarrelings, than this "new fangled means of grace"—*Union Meetings.* "Big-hearted" Baptists desire to be so liberal, and save themselves from the charges of bigotry and exclusiveness, and hence they will engage in these hundrum. Thus will work wonders with these "delightful Union Meetings."

THE PULPIT.

[Fifty Sermons will appear in this department, during the present year, by J. R. Pendleton, our distinct constituents, and Spurgeon, Baldwin, Brook, Smith, Hall, and others of the most brilliant luminaries of England.]

SERMON NO. XVII.

HEAVENLY HUSBANDRY.

BY REV. WM. HARKER.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—1 Cor. iii. 6, 7.

THE Church of Christ in this chapter is compared to a husbandry, and is therefore the cause of every spiritual process for the development and perfecting of the divine life, and of all holy influences, by which alone these means can become effectual. The Corinthians entertained a very inadequate and mistaken view of God's real connection with the success of the Gospel; they therefore unnaturally compared and unduly magnified the personal influence of the several teachers Christ had given them. How sad when the friends of Jesus make such a mistake! for it induces many vital evils which hinder their progress in the divine life, and gives Satan a great power for mischief in trampling down some of the most hopeful plants in the garden of God.—First, it prejudices the given power and talents of any one of the ministers of Christ, and must therefore injure his usefulness. Why should Peter be named to the disparagement of Paul, or Paul of Apollos? They are so essentially alike each other in their person and manner that they are suited to occupy two very distinct spheres, and you should not hinder their success in either. They are like so many stars moving in the same heavens, sustained by the same Omnipotent hand, but presenting a diversified light which adds beauty and utility to the entire economy of nature, of which they form so many parts. Secondly, a feeling of this kind engenders unholy strife in the Church, where there should be harmony and loving co-operation. Hence the Apostle was moved with earnest solicitude for, and fired with indignation against, the carnal-minded Corinthian professors who had indulged in these dishonorable and injurious preferences. Thirdly, this grave evil always follows—*God is kept out of sight.* He, the great Author of every vitalizing power, of every fructifying influence, and every consummate form of life and fruit, is set aside, his Spirit is grieved, the blessing is withheld, and the Churches wither. Oh, sad but righteous consequence of our worldly policy! the thought of which should humble us in the dust, and slay our sensuousness and pride.

There are two things to which I would call attention in illustrating this text.

I. *The persons of human instrumentality.*

1. It is varied in its character, "planting—watering." This double form not only pertained to the apostolic period, but extends to all times and forms of operation. They are figuratively mentioned as including other modes of action; as the breaking up of the fallow ground—the coating in the seed, weeding, pruning, and every care that may conduce to the health and fruitfulness of the Savior's vineyard. While the "seed of the kingdom" is being sown with a liberal hand, the plants of grace must be fostered by every means to promote their growth in piety and usefulness. One great feature of our work is to sow the seed, to plant, and transplant, and the Church has no right to control our efforts—hinder our zeal, or do anything to mar our work. The minister of the gospel owes obedience to Jesus alone in that department of labor. Let every man who has himself been transplanted, by similar means, out of the kingdom of darkness, into the kingdom of God's dear Son, be careful he does not trample on the seed sown, and break down other transplants by his haughty bearing. We are also to water and prune; feed and build up. The doctrine of God is compared to the "rain and snow from heaven, watering the earth and filling the pools thereof; it drops as the rain and distills as the dew." The ministry of truth has not only to prune away the follies and prejudices of professors; but even many of their imagined excellencies are spurious, and must be taken away, as the vine-dresser not only cuts off many seemingly healthy sprigs of the vine, because fruitless, but thins the grapes themselves to make the remaining fruit larger and more luscious. The ministry of the Word is not always intended by God to comfort you; but to instruct, chide, counsel, convert, and bless. It is not very pleasant to feel God's pruning knife cutting away our imagined excellency, feeling our large-spreading branches and verdant leaves! We feel diminutive when under his hand, and he intended we should, that his life in us might be the more fruitful; for every branch in Christ that *beareth* fruit he *purgeth* it, that it may bring forth more fruit.

2. The laborers were as diversified as their labors. Paul was a bold, earnest, self-denying Apostle, whose profound views of the Gospel commended the respect of the adversaries, and awakened the highest admiration and devotion of its friends. But he was far too profound for many, and his words were often a stumbling-block to the hollow professors of his own times (2 Peter iii. 16). Peter, with an earnest out-spoken manner, commanded respect as a man whose whole heart was in the work, and whose best lessons, though inspired truth, were uttered from the peculiar point of view which his own experience furnished. He was devout, uncut, and honored of God.—Apollos, mighty in the Scriptures, with a silvery tongue persuaded men to embrace the Gospel, carried them along with him in all his views and actions to enterprise and achievements they would not have considered possible. So now we find a great variety of gifts in the ministry, and we only long for the time when a spiritual-minded and united Church will conduct to the best distribution of such different talents for the edification of the body of Christ. There are two principles overruling the Christian ministry which apply to few other things. First, they cannot labor where they please, any more than Paul and Timothy could preach the word in Asia, while they were commanded to do so in Phrygia and Galatia: or, were permitted to go to Bithynia when they essayed to go, the Spirit having work for them elsewhere. We do not consider it a physical impossibility; but that the men will, under Divine teaching and guidance, be led, often against their own plans, to fields of labor marked out for them by God. Secondly, They cannot change their own peculiar gifts for others. Though ministers may be modified and improved by culture, their own individual character remains, and He who gives we gift to one, and others to another, wisely apportions his servants their work, and controls the laws of their success.

3. These various operations and gifts are adapted to the numerous phases of Christian labor, life, and culture; and are most closely associated with the manifestation of the truth, and the completion of the Savior's work. You will not always hear the Word of God alike on this or that sabbath. The volumes of your souls with holy promises and consolations would make not only the grace but the sins grow, if the pruning-knife were not used sometimes.—That which will instruct one child of God and console him in his trial, lulls another to sleep in his sinful indulgence. The words employed to break the sinner's heart, would wound and afflict some weak child of God, perhaps; and therefore we rejoice in all these diversified forms of administration, that "each in his season" may have a portion of meat, as the effect of a faithful Gospel ministry.

II. *The connection of Divine agency with human instrumentality.*

1. Its indispensability. "Neither is he that planteth anything, neither he that watereth; *but God that giveth the increase.*" Analogy, one of God's grandest methods of teaching, shows us this. Behold the field: its soil may be rich and good; the seed that is sown may be good and vigorous with the germs of life; cultivation may be applied in its most perfect forms; but the laws of life-giving and fruit-bearing are all beyond the power of the hand that sowed. Let the husbandman look on, apply means and send up prayers; and if they are heard, their answers show the more the power of God. This robs ministers of all occasion of pride, and undue love of popular applause, their besetting sin, and teaches them that, instead of studying effect and popularity, they should seek souls. It also teaches churches how to use and appreciate ministers. They too often either idolize them, or crucify them, but neither is extravagant praise nor indiscriminate blame consonant with the sacred connection of the teacher and the taught.

2. The Divine increase is as varied as the gifts are diversified, and the labors numerous. The seed sown cannot germinate without the life-giving energy of the Holy Spirit. We cast it forth, but, oh, terrible thought! it falls by the wayside, on stony places, among thorns; or if in the good ground, the ratio of increase is beyond control, for it is some thirty, sixty, or a hundred fold. Amongst the good seed an enemy may sow tares—and we are not competent to pluck them up! What imbecility! What earthen vessels are all we who hold God's treasures! *Development* is another form of the success. Ah, my brethren, you *living* plants can only bring forth fruit by and in God. We weep as we see your blossoms nipped by the frost, or blighted by the sun,—and mose when we see a worm at the core of your fruit. Who can comfort you by our word but God? Spread forth yourself before the sun like the disc of a flower to catch his heavenly rays, and the sweet shower which the God of grace may send; then you will not be barren, and unfruitful in the Lord.

3. The gracious certainty of the produce: "God *giveth* the increase." Not *must* give, as some say in their prayers very often, but GIVETH, as a continuous uniform rule of action. Yes, as a seed-time and a harvest are connected in nature, so in the Gospel. A famine may prevail for a period, but this only enhances the value of the law of increase, by the calamity of its absence. But there is a solemn application of this,—it is that which a man soweth he shall reap. Is his hand contracted? so shall be his harvest. Is his seed bad? so shall be his crop. Has he sown to selfishness, pride, and vanity? he shall reap a terrible increase of all the sad fruits of these things.

4. The measure of success is beyond us.—"God giveth the *increase*"—more or less as we are fitted to be the channels of good—in answer to our prayers, or the prayers and consistency of his people identified with us. If we formed for ourselves we should have some right to stipulate for a given increase; but as employed of God and rewarded by him, we must not make success the rule of action.—Leave that to God. It is his own department. But we may show our love for souls—our high estimate of the honor of working for him—and our sympathy with the Great Husbandman, by our earnest solicitude and prayer for the welfare of his cause; and he will not fail to give us such results as shall glorify his name and make good our mission—even souls for our hire as seals to our ministry. O Christians, remember you deal with God and his ministers both; O pastors, you deal with God and the people both! What solemn interests, responsibilities, and destinies hang on these relations! May we so consider them as to be able to rejoice in the prospect of the judgment which brings teachers and taught to confront God, and to receive suitable rewards at his hands; and may we find in our people our crown of rejoicing, for Jesus' sake. Amen.

For the Tennessee Baptist.

MINISTERIAL SUPPORT.

There is, perhaps, no duty more clearly taught in the New Testament than that of ministerial support. The minister of the gospel is to live by his office. It is not his duty to cultivate farms, but to cultivate souls. It is not his duty to teach Greek and Latin, mathematics and natural sciences, but to teach the divine science of the salvation of the soul, through Christ. He is called to a special work. The people are perishing for lack of knowledge. It is his duty to communicate that knowledge, which is to make them wise unto salvation. He cannot teach unless he has time to learn and to communicate what he has learned. He cannot have time unless he is supported in his calling by those to whom he ministers, and for whose benefit he labors. A man to teach a school successfully, must devote his whole time to it. How much more so in regard to one who teaches the way of salvation. As a general rule, one man can attend successfully to but one business. It is true that he may have several branches successfully conducted, by having deputies under him—he giving a general oversight; but each deputy must attend strictly to his own department. The minister, however, cannot transfer the duties of his calling to another. He must discharge them in his own person. The obligations which the Master has laid upon him cannot be transferred to another.

That he may be able to discharge his duties, "the Lord has ordained that they who preach the gospel shall live of the gospel." A minister of the gospel can no more properly discharge his duties as a preacher, if he has to labor in a shop, a school room, in a store, or on a farm, than a lawyer or a statesman could discharge his duties if he were to follow any of these occupations as a business. The responsibility of preaching the gospel has been laid on a certain class of men, whom the Lord has called consecutively to this work by an impress of his Spirit, and the responsibility of supporting these men the Lord has as clearly laid upon the churches. Is the minister to "make full proof of his ministry?" Surely he is, but how? As Paul did—"ye are our epistles." So likewise, are the members of the churches to make full proof of their discipleship. But how?—"If ye love me, keep my commandments." That's how. They are to do it by carrying out the will of Christ.—The will of Christ, among other things, is "that they who preach the gospel should live of the gospel"—not live by farming, teaching school, selling goods, &c. Then, suppose that churches wilfully refuse to comply with the will of Christ on this point. The result is, they are guilty of disloyalty to the King of Zion; and the Master says, "He that is guilty in one point is guilty of the whole." And why is he guilty of the whole? Because he is guilty of disloyalty; and equally strong influences, bearing on other points to induce disobedience, would have the same effect.

God requires, in his law, "Thou shalt not covet." Under the Jewish dispensation ample provision was made to afford the pious Jew sufficient outlets for his charities, so that no one could excuse himself for his covetousness, should he be guilty of it, on the ground that he had no objects upon which to bestow his accumulating possessions. Whilst, then, the law forbade covetousness, it equally afforded the remedy. The same law is in force under the christian dispensation, and equal means are afforded the christian to guard against it as were afforded the Jew. The christian is as much bound to support the ministry as was the Jew. The only difference is this: the Jew was bound both civilly and morally; the christian is bound only morally. Whilst, then, the civil or lower bond is removed from the christian, he is still held by the moral or higher obligation. And he that professes to be a christian can no more rid himself of his obligation in this regard than he can change the terms of salvation. If, therefore, he fail to discharge his duty, he will be held accountable for it.

To support the ministry implies more than to dole out a few dollars, out of thousands, just so as to keep the soul and body of the preacher together. It implies that he be rendered comfortable. In some instances, ministers are so poorly sustained, that they scarce can afford a decent change of clothes, and when thrown in company with their wealthy brethren, they feel embarrassed and cramped, because they fall so very far short of sharing the comforts of life equally with their brethren to whom they minister. They feel depressed and discouraged, and are apt to think that their brethren care but very little for them. This will cripple the energies of any minister. It will make sorry preachers. It will even make a sorry preacher out of a good one. If the body is impoverished, the mind is sure to be impoverished too. Who can apply his mind to study when he is continually harrassed and perplexed about the necessaries of life? If he tries to study, the necessities of his family will haunt him as spectres, and he will have to wrestle with them as with a giant foe; and if he succeeds in eliminating and elaborating his subject, it is by a two-fold effort, which gradually exhausts his strength, preparing him for a premature grave. Moreover, when he tries to study, from his necessitous circumstances, he must often sit in the same room with the family, where all are huddled around one fire, and where he scarcely has five minutes quietude at a time. No man can study to much advantage under such circumstances; and when ministers are reduced to such necessities as these, and the people get poor sermons, they get just such as they have provided for. If the people want good preaching, let them support their preachers.

"ONE OF US."

For the Tennessee Baptist.

A QUERY.

MESSRS. EDITORS:—I have at last studied up, or rather succeeded in getting hold of a novel question, (for it is decidedly novel to me) to ask you, or some of the readers of your most excellent paper, the *Tennessee Baptist*, to answer, and that is, what ground can or do an individual occupy, religiously or ecclesiastically, or any other way, who is declared a member of a lawless faction, by a council composed by the most discreet delegates from almost every church composing the association in whose presence he resides, and purports to be the pastor of one of the churches, claiming to be one of the component parts of that identical association, and the same verdict has been rendered by an overwhelming majority in the General Association of Tennessee and North Alabama, or the Convention of Tenn, in other words, and is thus, then, and there, refused a seat with his delegates from this lawless faction? And then in the face of all this to take a pleasant ride to Richmond, and be elected President of the Biennial Convention. And that body, too, claiming to be of the same denomination as those that composed the two first bodies above mentioned. I wish to know by what kind of reasoning or logic they can make that a consistent course of procedure? Brethren, I am in earnest about the proper answer to the above inquiry, and I will be more than thankful to any brother that can explain that apparent mystery, (to me at least.) And I am more astonished to find such a thing in the Baptist ranks, for of all the people on the face of God's green earth, they ought to be the last to practice inconsistencies, for that class of people have been fighting that very element with all the power of their mind and soul for the last 30 years. That I know of myself, and if the historian has recorded the truth, they have been battling for that principle (consistency,) together with the true doctrines of the Bible for not less than 1850 years. And now how strange it sounds to me, to hear it in that quarter. Oh! brethren, it grates harshly on my ears. And now I do hereby solicit a satisfactory answer or explanation of that strange doings, from those competent to the task. Bro. Graves, my brother, stand firm upon the rock foundation of God's eternal truth, and God's word for it, you will never fall. Turn neither to the right nor to the left for none, and a faithful watchman on the walls of our beloved Zion, cry aloud and spare not when you see the wolf approaching by his stealthy steps in the shape of error, tyranny, or any other form. You may rest assured that you, and who now compose the Spring Street Church, are universally sustained by the Baptists of Texas, save a few dissenting voices here and there, and they are few and far between. You are sustained universally, as far as I can learn. And the eyes of not only this State are on you, but the eyes of this whole Union are; yea, of this world enclosed. I send you $1 for myself, and $50 for Brother H. F. Findly, to aid in building the Spring Street Church house of worship, and I am truly sorry that I am not able to send $100, for I would do it cheerfully, if I had it, but I cannot. God speed in battling for the truth as it is in Christ. I hope to see you face to face at Waco this fall, God willing, which is about 80 or 90 miles distant from here, at which time and place I will pay up all arrearages that I may be due for the *Tennessee Baptist*, as you doubtless will have your accounts with you for arrearages. And now last, but not least of all, by a great deal, we do earnestly solicit and entreat you to come through this place and defend your Iron Wheel, from one to as many days as you can spare us.

May God of infinite mercy, direct your steps in the path of true hand peace the remainder of your sojourn on earth. And Brethere Dayton and Pendleton, the prayer of your unworthy brother, is that God will preserve you from the snares of the wicked one. Brethren, pursue the course you are in, bravely to death.

B. F. BARNETT.

Most of us have a lover and idol besides our husband, Christ; but it is our folly to divide our narrow and little love; it will not serve for two. It is best then, to hold it whole and together, and to give it to Christ; for then we get double interest for our love, when we lend it to, and lay it out upon Christ; and we are sure, besides, that the stock cannot perish.

The boldness of lion-like courage, the firmness of rooted decision, the confidence of unflinching faith, the zeal of quenchless love, the vigor of undying devotion, the sweetness of sanctified fellowship—all hung for support upon the one nailer of the Savior's wounds, and this removed they fall.

We often miss our Lord's company, because our communion does not please him. When our Beloved goes down into his garden, it is to feed there and gather lilies; but if thorns and nettles are the only products of the soil, he will soon be away to the true beds of spices.

From the Banner and Baptist.

CHURCH INDEPENDENCE.

NUMBER III.

We propose to give our views of these two subjects, in the order in which they stand in the above heading.

First statement. There are some circumstances, under which, majorities of a church may destroy their identity as Baptists. Should a majority determine to practice *infant baptism* instead of *believer's immersion!* such a majority would become Pedobaptists. Or should they hold that baptism was necessary to the remission of sins, they would become Campbellites, and so on to the end of the chapter. Whenever a church destroys her *constitutional organic* principles, she loses her *original* identity. A minority in such a case holding to original principles, would be regarded as the Baptist church of that place. This is a statement without argument, because we regard it too palpable to need it.

Second statement. In matters of discipline majorities may act *corruptly* without destroying their existence as Baptists, as the church at Smyrna, having some among them whom the Lord approved. This is a concession. Here a question arises, how far a church may go, in matters of discipline, against the laws of Christ, and still maintain existence. It is not our purpose to discuss this question at present, but rather to give our views of the rights of individuals and minorities, when grievously oppressed.

We say that minorities have rights, and the principles involved are not changed should a majority consist of one, five, or ten. And we will not evade the discussion as applicable to the lowest number, and at the threshold of oppression—even at the time of arraignment.

Can a minority, under any circumstances, properly protest and withdraw, at the time of arraignment, or during the progress of the trial of a member? No one can mistake the import of this proposition, and we proceed to offer the following thoughts:

Christ is the Law-giver to his church. The law of arraignment for personal offences, is clearly laid down in Matthew, xviii. 15–18, inclusive. The time to determine the legality of arraignment is at the time of that *arraignment*. It cannot be at the end of the trial, for after a man is excluded, he can have no right to raise a question of this kind in the church. He is to her a heathen man and a publican. Besides it would be said that since *he did not sustain himself* in the trial, he *would pick some flaw in the proceedings*. The law upon the subject is very plain, and a minority at the proper time should insist upon its observance. If a majority repudiate Christ's law, and vote to proceed, it raises the strong presumption that justice will not be done, and would afford unmistakable grounds for protest and withdrawal of the minority. We cannot see any danger in such a precedent. If to insist that a church should observe the plain law of the only Law-giver, is a dangerous precedent, we say let us have dangers, for no one will say there are no greater dangers in palpable violations of Christ's laws. It will not do to say that those things are to be developed during the trial, for the question is not legitimate during the trial. The *only time* when it can be properly met, is when the question is before the church. A vote in the face of the scriptures and the opinions of the great and good, would, we repeat, in our opinion, be properly met by protest and withdrawal.

Here is the argument:

1st. There is some protection for injured minorities.

2d. One protection is secession.

3d. Secession should be resorted to for sufficient cause.

4th. A sufficient cause may exist in the unscriptural arraignment of a member.

5th. For there is only one Law-giver in Zion.

6th. He has given specific laws for the arraignment of a member for personal offences.

7th. The time to interpret these laws concerning arraignment, and test the facts upon that single issue, is at the time of arraignment.

8th. Protests are based upon objectionable votes.

9th. That would be an objectionable vote which determined to proceed, contrary to the plain law of Christ. Therefore, a minority could rightfully protest and withdraw from a majority under such circumstances.

In our opinion, the same conclusion can be reached by a different method, as follows:

1st. There are no absolute sovereignties upon earth.

2d. A Baptist Church is sovereign—subject to limitations. 1. Is limited by the *Law of Christ*. 2. By the inalienable rights of conscience.

3d. By her own *constitutional provisions*.

4th. By the rights of other churches equally independent.

If a church should overreach either of these provisions, her acts in such a case would be *null* and *void*. She may overreach the first limitation in the arraignment of a member. The only time that a minority can rightfully and properly say so, is when this issue is before the church. To meet the issue then, at the proper time, a minority may, therefore, then and there, protest and withdraw.

Criminal offences end in a penalty. A man would be in a *poor fix* to contest the legality of his arraignment and trial after he was hung. His *ghost might haunt* his executioners, but having let the time for his defence pass, at the expense of the plain statutes of his country enacted for his protection, he can never plead as a living man, but as a *ghost* with *ghostly* arguments. It will not meet the question to say, that, if the court and jury proceed, it would result in the same way. To be subjected to a mock trial, and to be hung in *effigy*, are very different things from acquiescing in the trial, and having one's neck broken as the result.

If then this inherent right exists, founded in the eternal principles of justice, and rendered doubly sacred by the laws of the precious Savior, who can blame injured minorities for withdrawing from their oppressors? Nor, in our judgement, does it materially affect the claims of a minority, to public sympathy, and fellowship of the good, because it may be the opinion of some, that such a minority may have acted somewhat irregularly, and may have gone too far in their opinions relative to the entire extinction, of their oppressors, the Baptist Church.

Calm men will look *calmly* at all the facts in the case, and judge of them upon their merit. No reasonable man will allow a newspaper blunder, or what he regards as irregularity, outweigh the true merits of the case.

In the division which occurred a few years ago, between the Missionary and Anti-Missionary Baptists, there were many excluded by a certain "non-fellowshipping resolution." The regular course for the *excluded* was to go back to the church from which they were excluded, and seek restoration. But who does not know that these excluded Baptists either formed themselves into separate churches, or were received, by individual application, upon "similar *faith*" into Missionary Baptist churches? And why were they thus received? Because churches, all over our country, *judged* of the merits of the case, and decided according to the law of Christ, that their brethren had been improperly excluded. So Baptists will continue to judge. It will avail nothing to say that this was so palpable, and so contrary to Scripture, that other sections could not relieve oppressed minorities, and, therefore, should not be pleaded as a precedent. Because, this is admitting that Baptists *do judge* of what is *palpable*, and what is *contrary to scripture*; and this is yielding the whole question.

We do not say that the above arguments are not obnoxious to a successful reply, nor that we are by any means, competent to settle this great question. But we do say that we have not yet seen them *fairly* met; and that if they should be, together with all others we have in store, then we will change sides most heartily. *But not till then.* The truth as it has appeared to us, that some of our distinguished brethren have brought before the public vastly more *prejudice*, and feeling, than *logic* and *scripture*, and that it will be a hard task for them to turn the current against usage, *history* and *religious freedom*.

"THE ANTIQUITY OF THE BAPTISTS"—AND WHAT IS BETTER THAN ANTIQUITY.

The very interesting article of Elder Tabey, on this subject, in the *Southern Baptist Review* for January-March, contains matter which may be appropriately commended to the notice of those who refer the origin of our denomination to "the madness of Munster."—We cite a few paragraphs.

The first is a quotation from "The New Royal Encyclopedia," (London, 1788,) which we furnished for the columns of the *Herald* several years since, but which is not unworthy of reproduction at this time. After recounting the excesses of Munzer, Matthias, Borkholdt and others, during the sixteenth century, in Germany, the Encyclopedia proceeds—

"It is to be remarked that the Baptists or Mennonites in England and Holland, are to be considered in a very different light from the enthusiasts we have been describing, and it appears equally *unwarrantable and unreasonable* to trace up their distinguishing sentiments, as some of their adversaries have done, to these obnoxious characters, and then to stop, in order as it were to associate with it the ideas of turbulence and fanaticism, with which it certainly has no natural connection." Their coincidences with sects of those oppressed and infatuated people in denying baptism to infants, is acknowledged by the Baptists; but they disavow the practice which the appellation of Anabaptist implies, and their doctrines seem referable to a more ancient and respectable origin. They appear supported by history in considering themselves the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman hierarchy."

The quotations which follow are from "The History of the Netherlands' Reformed Church." by Ypeij and Dermout, (Breda, 1819.) These writers show that the "seditious rabble," known as Anabaptists, had unsheathed the sword of slaughter, prior to the date at which their leader "laid, on the foundation of reform, an entirely new system or religious doctrine," and promulgated "that teaching respecting the holy ordinance of baptism, which, in part, had *long before* been maintained by the Baptists." The insurgents "were people of every variety of religious belief"—"consisting partly of Baptists, partly of Zuinglians, partly of Lutherans." "The great majority cannot be supposed to have been Baptists in heart or belief." Of the effort to confound the Baptists and Anabaptists, Messrs. Ypeij and Dermout say:

"How evident it was, that although the Baptists appeared to agree exactly with the Anabaptists in respect to the baptismal question, the former entirely disapproved of the course pursued by the latter. For it had been, and continued to be, a doctrine of the Baptists, that the bearing or arms was very unbecoming to a Christian. Did not the Anabaptists pursue a course directly the opposite of this? Did not all which they in their folly called religion, rest upon a most pernicious principle, which permitted the Christian, with fire and sword, to murder princes on their thrones? Among these people, were not all things made to yield to the demands of a licentiousness, the only tendency of which was to make the earth a howling wilderness, filled with men who would devour each other like the wild beasts? Who could have imagined that such a purpose prevailed among the Baptists *who are the meekest of Christians!*—And yet the Romanists without dissent agree in ascribing these things to all the Baptists. *We have no where seen clearer evidences of the injurious influence of prejudice; no where have we met with a more obstinate unwillingness to be correctly informed, and a more evident disposition to silence those who better understood the truth of the matter.*—Prejudice, when once deeply imbibed, blinds the eye, perplexes the understanding, silences the instincts of the heart, and destroys the love of truth and rectitude."

After stating that the Waldenses, in their flight from persecution, came to the Netherlands "in the latter part of the twelfth century," and pronouncing it "certain that the Netherlands' Waldenses always rejected infant baptism, and administered the ordinance only to adults," Messrs. Ypeij and Dermout add:

"We have now seen that the Baptists who, in former times were called Anabaptists, and at a later period Mennonites, were originally Waldenses, who, in the history of the church, even from the most ancient times, have received such well-deserved homage. On this account, the Baptists may be considered, as of old, the only religious community which has continued from the times of the apostles—as a Christian society which has kept pure through all ages the evangelical doctrines of religion. The uncorrupted inward and outward condition of the Baptist community affords proof of the truth contested by the Roman church of the great necessity of a reformation of religion, such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient."

This is gratifying testimony from Pedobaptist scholars and divines. But what they say of the character borne by Baptists, before the Protestant Reformation, and after the excesses of the Anabaptists, affords us still higher pleasure. "Their religious teaching was simple and pure, and was exemplified in their daily conduct." With the exception of the fanatical errorists, who were betrayed into sedition and insurrection, they "were the most pious Christians that the church ever had, and the most valuable citizens of the State; history removes all doubt respecting this point"—"These men were blameless in their lives, active and laborious citizens, and truly pious Christians, who shunned worldly covetousness, and were steadfast in their adherence to moral principles." The renowned John Anastasius, in a work published at Strasburg, in 1550, declared the "Baptist brethren to be in error on some doctrinal points, but elevated above the other Protestants, on account of their peace loving disposition, strength of faith, and godliness of life." Now, this is a thousand times better than antiquity. Let us strive to be worthy of such fathers. The night cometh in which no man can work; while it is yet day, let them which of right [illegible] us.

How the "worthy Baptists" regarded Protestants of later origin and less perfect creed—whether they thought that "co-operation without concession" was an impossibility?—is a question of some interest. On this point, Messrs. Ypeij and Dermout bear the following testimony:

"From this narration it is not difficult to understand how greatly the Waldenses of the Netherlands, or so-called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation. *They immediately made known their approbation; they glorified God who in their time had raised up brethren with whom they could so well unite, at least, in the main points. They also immediately put their hands to the work. Yet they adhered firmly to their own peculiar views, especially respecting the baptism of adults, although these were of less importance.*"

What we have italicized in this quotation, is our *ale Lieutenant*. We thank the *Banner* for it. We commend it to our readers.—*Bal. Herald.*

REMARKS.—This is an impotent attempt to force a witness to testify against consistency in practice.

The *Religious Herald* very well knows that the Anabaptists did hail the appearance of those great Reformers, Luther and Calvin, and that they did fondly hope to find in them brethren, and able co-workers in the same cause; but the editor of the *Herald* also knows that the Anabaptists were soon disappointed in the Reformers, and found in them their bitterest enemies and persecutors. When the Reformers found they could not corrupt the Anabaptists they sought their utter distinction! Does Bro. Seaver think they enjoyed pulpit communion with Luther and Calvin?

From the Banner and Baptist.

THE THIRD EPISTLE OF JOHN OR MAJORITIES, &c.

DEAR BRO. WOOD; I see BY reading your paper that there are some most excellent and learned brethren, these whom we have been accustomed to count as our "Masters in Israel," who take the ground that the "majority" is always to be submitted to without remedy or remedy. So at least I understand them.—And further, that when a "*majority*" in any one church has acted on a case of discipline, all other churches, all associations of churches, and all members of churches are bound to recognize that act as valid in law, and in fact, however unjust, however oppressive, or however unscriptural they may regard it. This I understand is their position, and of course they think they stand upon a Bible foundation. I have not yet seen, however, the particular passage quoted by them, which gives to a "majority," or even to a whole church, the right—not unjustly or unscripturally—nor else which proves that a "*majority*" never can err. I have been looking a little into the Bible to see what I can find for myself upon this subject.

I am not sure that I understand all that I read, and would be glad if you, or some of your learned correspondents, would do me the kindness to help me.

1st. I would like to know whether that "Gaius" to whom the Apostle John addressed his *third* Epistle was a *Baptist* or not.

I have been disposed to think he was, not because he is ever called one, but because, as far as I can understand the Scriptures, all those old brethren were what we now would call Baptists. They had been *buried* with Christ by baptism, just as we have been; and I do not find any account of their baptizing infants—nor that their churches owed any subjection to Presbyteries or Conferences, or to any Bishops but their own Pastors. But then, you know, a man who has spent his life in other studies may be mistaken about such things as these.

2d. I would like to know for a certainty, whether "*the church*" mentioned in the 9th verse of that Epistle, was a *Baptist* Church.

If it was, I suppose that the same law about "*majorities*" which is now in force, was in force when the Apost

THE BAPTIST.

NASHVILLE, SATURDAY, DEC. 17, 1859.

"TRUTH AGAINST THE WORLD."

☞ One word to our friends, who owe us for this PAPER or for BOOKS. The banks in this city are now refusing to discount or loan as they have done, and we are compelled to look to our friends who owe us to help us now. We have very large amounts to meet this month and next. Will not every friend who owes us, send us the amount; and if you cannot send all, send what you can—send something. We would not entreat so earnestly, were we not in great need. Believe us this time, and help us, and we will feel assured that you are friends in deed. Read 1 John iii. 17.

EDITORIAL TELEGRAMS.

☞ Will not the Editors of the South help us to obtain the Minutes still wanting?

☞ Bro. Watson in Ark., Bro. Baker or Bro. Smith in Fla., Bro. Warren and Wood in Ga., Bro. Cole and Ford in Ky., Bro. Lee in La., Bro. Freeman and Farrar in Miss., Bro. Crowell and other brethren in Mo., Bro. J. J. Trotter and others, and Bro. Barnes of Texas, and Bro. Keeling, Sands and Shaver of Va., will you not send us those you have which we want, and we will return them and pay all expenses, if you say so. Help us this time.

☞ BRETH.—With heart-felt gratitude to our Heavenly Father for his preserving care, and great favor every way shown, we passed safely again at home, but too jaded to write, and journey worn to write for this paper. We have many things to say to our readers anon. We have been highly pleased with the management of the paper by our worthy conferees during our absence. We should not have said so much about parties in this city, but possibly we might have erred in this. We have not the space to make, nor our readers the patience to listen to, an exposure of one false statement in a score made by the party opposing us. We can speak for the South-West when we say [illegible] statements from that quarter are [illegible] what has been exposed in the pub lished proceedings.—"Both Sides."

☞ The articles of P. on "Giving" and the "Lord's Supper," and his Sabbath Morning Thoughts, are received with great delight. "J. R. B." is awakening a general interest.

☞ THE S. BAPTIST REGISTER FOR 1860.—Why is it not out? Because we desired to do what has never been done—i. e., get the correct statistics of the denomination in the South for the YEAR IN WHICH THE REGISTER IS PUBLISHED, and usually for the year 1859, as it closes a decade of years.—Will you not help us to do this. Look over the list and see if you cannot send one or more of the Minutes wanting, or if your Minute is not printed, draw off the footings of the Table and the address of the Clerk and send it to us, and you shall have any reward you ask.

THE LORD'S SUPPER.

NUMBER VI.

I have said that the Lord's Supper is a commemorative ordnance, and that the bread and wine used therein are neither *transubstantiated*, as Romanists say, nor *consubstantiated*, as Lutherans affirm, but that they constitute a striking *representation* of the Savior's body and blood. By a figure we may be said to eat his flesh in eating the bread, and to drink his blood in drinking the wine. Literally and truly we partake of bread and wine as memorials of his body and blood; and these elements have only a representative character. There is no virtue in them—no sacramental efficacy which can do the communicant good irrespectively of the state of his heart. Here the question may be asked, "Did not Jesus bless the bread when he instituted the Supper?" In expressing my opinion, I must say he did not. True we read in Matthew xxvi. 26. that he took bread and *blessed it*, &c. So also in Mark xiv. 22, Luke xxii. 19 says, he took bread and *gave thanks*. Paul 1 Cor. xi: Says, and when he had given thanks, &c. It is worthy of remark that in the original there is no word corresponding to *it*, in Matthew and Mark. The inspired Greek does not say Jesus blessed the *bread*. He, no doubt, blessed God, and that the word translated blessed, is equivalent to *give thanks*, is evident from the fact that Matthew and Mark in referring to the cup, say, he *gave thanks*. It is morally certain that he blessed the bread in no sense in which he did not bless the wine. He blessed God, that is, he gave thanks to God. This is the import and the extent of the blessing. I am somewhat particular in expressing these views, because I have heard a great many ministers pray on communion occasions that God would *bless* the bread and wine. Sometimes they assign it, or seem to assign it, as a reason why they pray that they themselves are not able to bless the elements. Sometimes they pray that God may bless and set apart from a common to a sacred use as much of the bread as may be eaten, and as much of the wine as may be drunk. In such petitions it seems to me the idea must be that some special virtue is to be imparted to the bread and wine; and thus the Romish doctrine of Transubstantiation, or the Lutheran dogma of consubstantiation is indirectly exerting its influence on Baptists.

In the Lord's Supper the officiating minister must bless God, or give God thanks. He must not imagine a sacramental efficacy communicated to the bread and wine. This is Papish. The elements must be partaken of as remembrances of Christ's body and blood. "This do," says he, "in remembrance of me." It is indispensable to a proper observance of the Lord's Supper that the Lord's death be remembered. How impressively broken bread represent his body crucified. How vividly does the poured-out wine call to mind his flowing blood. Thus memory is assisted, and the sanctified imagination combines and arranges the materials furnished by the Calvary death-scene. In the Supper Christ is evidently set forth as crucified—not as glorified, but as crucified. P.

THOUGHTS ON GIVING.

No. 4.

Fidelity is one of the most prominent duties involved in Christian stewardship; nor is our God a hard master. His demands are infinitely reasonable. He asks of us nothing but his own. His claim to that which he requires can never be invalidated. The lapse of days, and months, and years, strengthens it. We may disregard this claim and thereby incur guilt; but we cannot nullify it so as to exempt ourselves from the obligation it creates.

The position having, as I think, been established that we are the Lord's, and that all we have is his also, it remains with my purpose in these articles to present some considerations on systematic giving as the Lord prospers us.

It is unquestionably true that the love of money increases with the increase of property. The poor are anxious to acquire a competency—those who have a competency are desirous to become rich—and the rich are solicitous to augment their stores. The man of moderate fortune imagines that if he was placed in what the world calls independent circumstances he would be satisfied; but let his wishes be realized, and he sees a point before him, far in the distance, at which he supposes the advantages of wealth may be enjoyed. That point, it is true, is invested with a delusive luster, but he forgets that it is delusive. Let him reach it, and he is destined to feel the bitterness of disappointment. He finds that "distance lends enchantment to the view." Tormented with the restlessness of ungratified desire—feeling that the possession of thousands does not render him happy, but only increases his love of money—his next object is to accumulate millions, and if he raises his object he becomes almost insanely anxious to multiply those millions. Wretched ——! He is in urgent pursuit of Utilitarianism. He believes that happiness and gold long since allied themselves in eternal union. He therefore seeks gold, and, as he seeks, inquires, where is happiness? Where? Echo, as if to mock his vain pursuit, answers, where?—but he is still enamored of the shining metal and considers himself miserable only because he has not secured that amount of it which is essential to the production of happiness. Such a man illustrates at every step in the journey of life the truth of Solomon's declaration: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." This saying has been verified in every generation. It is a sad thought that so many have lived and died under the influence of covetousness, and now feel the intensity of that anguish which arises from a consciousness that their acquisitive propensities must remain ungratified forever.

But it may be thought that these remarks apply only to men of the world who have their portion in this life. Would they were not applicable to multitudes in the Church! Would that the Church on earth was more like the Church in heaven! Judas, Ananias and Sapphira, Simon Magus and Demas were professed friends of Christ. Many Church-members have spent less time in counting the cost of the Christian profession than in counting their pecuniary gains. It is a solemn reflection that professors of religion are in peculiar danger of becoming covetous. The reason is, as Andrew Fuller well expresses it, because covetousness is almost the only crime which can be indulged and a profession of religion at the same time supported. Christians should take care lest they love money inordinately. The love of money increases with the increase of property. This will be the case with saint as well as sinner, unless pecuniary beneficence is systematically practiced. Let the point be settled by Christians that a certain proportion of their income shall be regularly appropriated to the cause of benevolence, and they will not be likely to love money extravagantly. They will see that the chief value of money arises from the fact that it may be employed in accomplishing God's purposes of grace in reference to our guilty race—that it may be made promotive of the world-wide enlargement of the kingdom of Christ. No man who, in estimating the worth of money, makes its utility in advancing the Redeemer's cause the basis of his calculation, can make gold his idol. He cannot become a miser. He is incapable of the miser's feelings. He values money not because it can minister to the lust of the flesh, the lust of the eye, and the pride of life, but because it may be used in doing good. Doing good is the object aimed at, and money is the means of its accomplishment.

Here then is a method by which professors of religion may effectually guard against that love of money which is the root of all evil. Let them give according to system, and, the love of money will not increase with the love of property. I have sometimes thought that employments, honorable in themselves, are suffered to betray men into covetousness. This may be reasonably expected unless a course of systematic beneficence is adopted. For example, professedly Christian fathers engage in honorable vocations and God smiles upon them. He gives success to their business exertions—they amass property—and they feel that they ought to do more for the cause of God than they are accustomed to do. Their consciences testify that their donations for benevolent objects should increase with the increase of their property. They find it difficult to sever the idea of augmented responsibility from that of augmented pecuniary resources. But they rest not till they invent some method of tranquillizing the remonstrances of conscience. They avail themselves of a species of logic by which they are led to the conclusion that their pecuniary benefactions are sufficiently liberal. They think of their children and easily persuade themselves of the superiority of filial claims. They speak fluently of the strength of parental obligation, and when they are reminded of the declaration of our Lord, "He that loveth son or daughter more than me is not worthy of me"—they neutralize its influence by referring to the language of Paul, "The children ought not to lay up for their parents, but the parents for their children." Thus conscience is stupified, and the deluded father applies himself more diligently to the accumulation of wealth, "laying the flattering unction to his soul," that he is providing for his offspring, and that in so doing he is obeying God. Thus he vainly supposes that the performance of one duty releases from obligation to perform another. This is strange theology, but it is the theology of multitudes. Does not the most superficial observer perceive that in this case the principle of covetousness is actively at work? Who does not see that the father, under pretence of providing for his children is indulging his love of money? In nine instances out of ten if such fathers were left childless they would invent other excuses in justification of their penuriousness. Ah, how possible it is for those engaged in pursuits, in themselves laudable, to be betrayed into covetousness. But there is a way of preventing this. Let pecuniary offerings, equal to the ability of the offerer, be cast regularly into the treasury of the Lord, and the inordinate love of money is precluded. P.

ITEMS.

The recent papers contain an account of the death of Washington Irving. Having been born in 1783, he had become an old man. It is, doubtless, the opinion of many, that he was the most accomplished of American writers. It may be safely said that he was *one* of the most accomplished. His last work was the Life of Washington, in five volumes. It ought to be read by every American youth. Mr. Irving, though never particularly engrossed with politics, was appointed our minister to Spain, during President Tyler's administration.

Whether Mr. I. professed to be a christian, the papers do not state. I have heard of his attending, when in New York city, the preaching of the celebrated Wm. R. Williams. His admiration of the intellectual qualities of the minister may have prompted this. O! that all our literary men were suitably impressed with the sentiment that "the christian is the highest style of man."

Do not fail to read the advertisement of Mrs. Eaton's school in another column. Her first session opens on the first Monday in January. She does not wish a large, but a select school. Those who desire their daughters to have rare educational advantages, will do well to place them under Mrs. Eaton's care. She is an accomplished scholar and a dignified christian lady. P.

☞ 1860. ☜

And the Southern Baptist Register is not issued, because we cannot induce the Clerks of a few remaining Associations to send us the minutes for 1859. The statistics of eleven are still wanting in Tennessee. We will send the *Register*, or any tract we publish, to every brother who will send us a copy of the minutes now wanting in Tennessee, or any other Southern State.

WAY MARKS.—NO. 4.

Having an hour or two upon our hands before taking the cars to face homeward we use them to gather together our marks on Arkansas.

We visited but four places in Arkansas Princeton, Camden, Lisbon and El Dorado. We were listened to by large congregations, composed of not a few who came great distances.

PRINCETON—is a pleasant little town containing some 1000 or 1200 inhabitants with two good schools, we were informed. It is surrounded by a wealthy population. The lands are said to produce well—especially upon the creek bottoms. Bro. Thrasher is the beloved and efficient pastor of the Church. He is a young man of great promise. He has already done much for the Baptist cause in Arkansas. He and Bro. A. L. Hay, have been engaged in circulating Baptist books in South Arkansas, making Camden their head quarters. They have placed Baptist and religious books and periodicals in almost every Baptist family—and in multitudes of others—in Southern Ark. Immense good was effected by that agency.

We have been in the parlor of Baptists, upon the floor of which was no carpet, nor divan, and yet the large pine center table neatly covered, contained not only every publication of the South-Western Publishing House, but many others, including the Baptist Library, Encyclopedia of Religious Knowledge, and Webster's Unabridged Dictionary. The *Arkansas Baptist* was not only taken, but the *Tennessee Baptist* and that inimitable Monthly Magazine for children, that "Uncle George" so strongly and earnestly recommended parents to take one year for their children, the *Children's Book*, ($1,00 per year) In this sort of house furnishing, so infinitely superior to brussels carpet and satin covered chairs and sofas, without books, we saw the practical effects of the labors of Bro. Thrasher and Hay, and Bro. Coleman (not H. H) who has also labored well in the same field. Sister J. Harris, of the Princeton Church, is amateur agent to collect funds for the Spring Street Church. She wishes to send up $100 by the first of April next. Will not all our friends and all the sisters aid her generously?

A GOOD BARGAIN.—A gentleman who lives one mile from town, offers the best bargain in the way of lands and improvements we have heard of. One farm within one mile of Princeton of nearly one thousand acres of good upland and bottom, with fine dwelling house. Quarters new gin house, screw and stable, together with another plantation three or four miles west of Princeton, containing over one thousand acres, gin house, screw and other improvements, in all over 200 acres of land close to the town, can be had upon easy terms for the sum of $10,000. The improvements upon these two plantations alone, cost some $6,000. The land will produce from 5 to 8 bales of cotton per hand. If one man did not wish both farms he could purchase them with another man. The present owner wishes to engage in mercantile pursuits in New Orleans. If any one wishes to purchase we will negotiate a bargain, can place him in the way, and give him good references besides.

CAMDEN.—Our stay in this growing city was from Thursday until Monday. We were treated with every possible kindness by the pastor, Eld. Freeman, and the brethren. And notwithstanding they were raising funds to build them a House, yet it was in their hearts to assist the Spring Street Church as a matter of principle. We saw the ground broken for their House on Saturday. The first earth was moved by the "Pastor's wife" in consideration of her efficient services in securing, at home and abroad, the funds already raised for building purposes. With their banner fully thrown to the breeze, and nailed to the staff, the Baptists of Camden are destined under God, at an early day, to become the most influential Church in the State. No other policy will sustain the cause there, under the heavy pressure of opposition it encounters, and has long encountered. Long will the brethren and our host be affectionately remembered.

LISBON.—This is a Post Office and not a town. The Baptist Church bears the name. Our appointment was at night. The house was new and large, though not finished. Bro. Davis late of the Bethel College, Ky., is the pastor, and this house is the first fruits of his pastoral labors. He has already made his mark in Arkansas. He has also been instrumental in the building of another good House for one of his Churches. He seems determined that his Churches shall not reproach religion by worshiping in a pile of dilapidated pine logs, when they are able to live in ceiled houses at home. We received some aid here and left the pledges in the house of Bro. D.—who will forward any sums the friends may wish to send us.

On Tuesday, through the kindness of Bro. Trawick, we were also taken to El Dorado, where a large crowd awaited us and gave us an audience for more than two hours.

We may be allowed a remark to relieve the concern of the *N. Y. Examiner* and others, concerning our long sermons upon such occasions. A large portion of the audiences in Louisiana and Texas came long distances, from one to two days travel, to reach our appointments, and the New York "thirty minutes" would not begin to satisfy them. They were of that class of ancient persons who could listen to a gospel sermon all night. It was to gratify the expressed wishes of the brethren, and not our own, that we ever added that extra "fifteen minutes."

A circumstance, to us unusual, transpired during our discourse. A Mr. Aikin, *ex-Presiding Elder*, and now the stationed Methodist preacher, was present, and, in the midst of our discourse, though we were assailing no doctrine of Methodism, by name at least—he arose, and in a defiant manner, ordered us to preach our own doctrines, and let those of others alone! The address for the next fifteen minutes was considered interesting. The reverend intruder slunk into his seat, and looked as if he would gladly have gone down through it. His arrogant conduct afforded us one of the finest illustrations of the true spirit of Methodism and Pedobaptism in other years, and convincing proof that they would now, as then, in one hour, deprive Baptists of the liberty of *speech*, if not of *person*, were they not hindered by the law of the land—that the sword, the faggot, and the prison, in the hands of Pedobaptists, would exterminate Baptists from this soil, were they only allowed to use them. The man, though a professed protestant, who would deny free speech to us, a free press, and a free pulpit, was an inquisitor at heart, and would, burn as soon as a pope or a Calvin. By blood, by imprisonment, and by petition, and long years of labor and advocacy, had Baptists established civil and religious liberty upon this soil; and having secured to us, their descendants, these rights at such a price, we dared to use them.

Yet, this same Mr. Aikin, is wont to assail and misrepresent the Baptists by name in his own pulpit, and had been at it the preceding Sabbath, we were informed. The man represented his principles, or he did not. If he did represent them, then are his principles a disgrace to christianity and this age. If he did not, then is Mr. Aikin, as a minister, a disgrace to christianity and this age. He will henceforth wither under the condemnation of that community.

Brother W. C. Johnson is pastor of the Church which is steadily building up under his labors. He is an uncompromising Baptist. Here is one church that supports its pastor. He has deacons in his church, and a band of noble spirits around him. Brother Johnson has the pledges made to the church and friends, and will take pleasure in receiving *as many more*, and forwarding the same to Nashville. We shall never forget that occasion. That truth signally triumphed over the consciences of many in that congregation, we believe time will show.

Brother Marcus, volunteered to carry us to Homer, La. As soon as dinner was over, we departed and traveled late into the night, so as to reach Homer by 11 o'clock the next day. When we did stop, it was at a comfortable looking cabin, and waking up the inmates, we gained permission to rest for the night. When the light wood knot lighted up the room, our inquiring eye soon fell upon nice files of the *Louisiana Baptist* and the *Tennessee Baptist*, against the wall, and the Iron Wheel, Orchard, and Theodosia, upon the mantle piece, satisfied us that we were under a friendly roof. We received every attention from Mr. Reeves, the son in-law of our beloved Bro. A. Matthews. The wife was a Baptist. We left so soon as it was light enough to drive, and left our gold pen and pencil upon the table, which if Mr. Reeves will forward to us by mail, he will oblige us greatly. It can be sent between two pieces of paste board.

Here we left Arkansas. We did not see enough of the State to form a personal opinion of its comparative merits. It, like all States, contains much very poor land, but it is certain, it contains large quantities of very rich land. Its cultivated uplands are good, and its river bottoms exceedingly fine for cotton. Its lands are steadily increasing in value, thousands of acres of cotton land are yearly being added to its cultivated domain, and immigration is rapidly pouring into it.

The Baptists are quite equal to any, if not the leading denomination in the State. They are Landmark, almost to a man, and the warm friends of the Southern Baptist Sabbath School Union, as the Report passed at the late State Convention will testify. They have established a Baptist paper, edited by Elder P. S. G. Watson, Little Rock, eminently worthy of the support of every Baptist in the State.

Bro. Trawick, late graduate of Wake Forest, N C, and Elder Wm. Lea, have been prosecuting an agency for the past two years for the endowment of a Baptist College. They have already secured $42,000 or $43,000, and as soon as $100,000 are secured, the location will be determined upon.

It is our purpose to visit Arkansas at an early day.

TO DR. C. K. WINSTON, A. NELSON, J. R. BRIGGS.

GENTLEMEN: It has been reported that certain charges were made against me in the 1st Baptist Church, Nashville, and that you were appointed by the church a Committee to labor with me in regard to those charges; and that you reported to the church that you had labored with me, and that I had refused to listen to your entreaties and exhortations, and you therefore recommended that I be excluded; whereupon the church did unanimously exclude me. Some such story as this has found its way into the papers, and is very generally believed. You have given it the sanction of your silence, and so may be considered as endorsing it. I did not intend ever publicly to allude to these transactions again, but it has recently been claimed that as I have never denied these charges, they must be taken as admitted truth. I feel, therefore, that it is a duty which I owe, not less to you than to myself, to call upon you to set this matter right before the public mind.

I am sure there must be some terrible mistake about this business, which only you can rectify.

I write this, therefore, to enquire of you whether it is *true*, as has been reported, that you were such committee and did make such a report?

I could easily have believed that such an appointment was made. Some members in that body had been my warm personal friends. They may have been unwilling to cut me off and consign me to perdition, without at least making an attempt to convince me of my wrong, and bring me to repentance. Even a heretic is not, according to God's word, to be rejected until after the first and the second admonition. It was natural and proper that they should desire at least to see what might be the effect of the brotherly entreaty and solemn admonition of three of the most pious, intelligent, and influential of all their members—two of whom had been my most familiar friends, and for whom I had felt the warmest personal attachment.

If you had been appointed, I can readily suppose that the church must have felt in you the fullest confidence that you would faithfully perform the duty which they gave you in charge, and would truthfully report what you had done, and the effect of your entreaties and admonitions upon your unworthy and erring brother. They doubtless expected that you would, as a committee, come to me, altogether, in your official capacity, in the name of the church, and by its authority; that you would kneel beside my sick bed, or wherever you might find me, and pray that the God whom you served, and whose messengers you were, would guide you in this unhappy business and bless your labors and counsels to the salvation of my poor soul, and my restoration to the way of truth and righteousness. And having prayed with and for your erring brother, that you would firmly and freely, yet in a spirit of meekness and tender love, earnestly, but yet kindly, have endeavored to convince him of his sin, and entreated and exhorted him in the name of Christ and his brethren, to repent and be reconciled to his church. Who can tell what effect such a course might have exerted upon him? Who knows what heart-burning, what sorrow, what dissensions, what distractions of Zion, it might have prevented?

If the church really did appoint you, this is certainly what she had a right to expect. If you *did* report to her that you had labored with me and found me incorrigible—that you had exhorted and entreated me, and I would not hear you—she must have understood that something like this had been done. The other churches all over the land have been led by the reports which I have referred to, to suppose and believe that something like this was done. If you *were* appointed such a committee, and *did* so report to the church, and recommend my exclusion, I do not wonder that the vote was *unanimous* for my expulsion. They must have regarded me as indeed a great sinner, when I would not listen to the entreaties and exhortations of three such brethren as you. No marvel that they were ready to regard me as an heathen man and a publican!

But, gentlemen, you must be aware that there is some mistake about this matter. The story has gotten into the papers that you *were* thus appointed, and that you *did* thus report to the church. It has even been said that a copy of that report was published by the church. I would be glad to see it. But you know very well that it cannot be true, and I wonder that you have not denied it without waiting to be thus publicly called upon.

You know before God that you will not, any one of you, dare, in view of the retributions of the eternal world, to go before your church, or before any respectable body of people, and assert that *you ever had one word of conversation* with me upon this subject. Not only is it not true that you came to my house or met me anywhere *as a committee* of three, but *no one* of you came to represent the committee. You did not so much as inform me that you had been appointed upon such a duty. I never received from you a written or a verbal message of any sort in regard to this matter. I was all the time, from the 1st of November till near the last of March, confined to my room, and most of the time to my bed, so that you could have had no difficulty in finding me. Nor is it possible that you could have come to see me without the knowledge of myself or family. I respectfully suggest, therefore, that the reports which say you were appointed, did labor with me, and recommend my exclusion, partly at least upon the ground that I failed to hear the church by refusing to heed the entreaties and exhortations of yourselves, as brethren appointed to labor with me, must be false; and that you owe it not only to me, but to yourselves, to the cause of truth and justice, at once and flatly to contradict a story so injurious to you and so unjust to me.

And while you are doing this, will you not do me the kindness to inform the public *who those brethren are* who were appointed by the church to labor with me, and whom I refused to hear? It is reported that I was excluded in "*February*," upon charges brought against me on the "*fifteenth of April*." This, I suppose, is a mistake, as it would be rather a strange proceeding. If the charges were brought in February, and the act of exclusion was passed in April, I have only to say that no member of your body, excepting only two sisters, special friends of my wife, called to see me during that time—or indeed from the 12th of October, when the alleged offences were charged to have been committed. During all my long and agonizing illness, neither your pastor nor any of your brethren darkened my doors—or if you did I never heard of it. No one of your whole company ever took the trouble to see whether I was dead or alive, much less to exhort or entreat me to hear the church.

I beseech you, gentlemen, do not get angry with me because I ask you to tell the truth about this business. I do not charge *you* with falsehood or deception. I have no official information that you were appointed on this committee, or that the church acted on your report. I have never to this day received from your church any official notice that I was excluded at all. I have only newspaper reports. But if it is true that you *were* appointed thus to labor with me, and if it is true that you *did* report that you had labored with me, and I would not hear you, and that the church acted upon that report in my exclusion, then I must say that the church was deluded by one of the blackest and most deliberate and wicked pieces of deception that was ever practiced upon any body of people. No language can express the abhorrence in which all Christian people must regard your deed of darkness. Hence I call upon you to set yourselves right before the church and before the world. The peace of the churches demands it. The whole denomination will expect it. The world itself will, for the honor of our common human nature, and the truth which we expect from all gentlemen, whether church members or not, will look for it; nor is it too much to say that God himself—the God of truth and righteousness, in whose name this wickedness was reported to have been done—will require it at your hands.

With all due respect, I am, yours, &c.,

A. C. DAYTON.

MRS. MARGARET JANE WRIGHT.

It becomes our painful duty to record the sudden departure of another valued member of the Spring Street Baptist Church.

But a few days ago, and no one had a brighter promise of many years than Sister Wright. Three weeks since she was stricken by paralysis in the right lower limb, and the week following in the other. The strokes were so slight that the fears of the family were not seriously alarmed, and an early recovery was anticipated. But on Saturday morning a third stroke envolved her entire system, and deprived her of speech, if not of consciousness, until she breathed her last, which was about half-past eight o'clock that night. So suddenly and unexpectedly was she snatched from her family, her Church and large circle of friends. How inscrutable are the providences of God.

"He plants his footsteps in the sea."

As a wife and mother she was all that love and untiring devotion could render woman. Few children are blessed with such a mother and none ever mourned the loss of a mother more bitterly.

As a Christian she was characterized by a calm and steadfast faith, and a strict adherance to principle, was a most estimable and valuable member of the Church, and was among the oldest Baptists living in Nashville, having been baptised into the Nashville Baptist Church, (then the only one in the city,) in the year 1834. Intelligent and cultivated, she occupied a high social position in the city, and was universally respected, and loved by all who knew and appreciated the excellence and loveliness of her character, and who now sincerely mourn her too early departure.

The subject of this notice was the daughter of Cornelius and Elizabeth Thomas and was born in Sumner County, Tenn., December 17, 1813, and was united in marriage to Aaron Wright in 1831, and became the mother of five children, two of which went before her, and three sons remain to mingle their bitter tears with the bereaved father.

TO ALL PEDORAPTISTS.

LETTER NO. XXX.

Additional remarks to what we have said.—More than thirty streams of Popery running through Popery and into all the Pedobaptist ranks, described in as concise language as possible.

BEFORE we enter into a critical examination of what God says concerning the kingdom, we stop to add a few brief remarks to what we have already said, and to bring a few things together.

1. You will object to the remarks we have made concerning the amount of popery still remaining in Calvin, that he *often*—in his writings—*spoke against popery*. True. So the crazy man often thinks others are crazy, and inveighs stoutly against *their craziness*. The drunken man's vision is so befogged that he often thinks all others are drunken, and complains of *their* drunkenness. The incompetent financier, when insolvent, often charges the fault to others, and unjustly. I was in the General Assembly of the Presbyterian Church in 1829 (a body of about 200 members) when a question was sent us for decision, "Are the baptisms of popish priests to be accepted by our (Presbyterian) Churches as valid baptisms?" It was discussed, and we should have voted "No" nearly unanimously; but an influential and more shrewd one—secretly reflecting that *all* our baptisms originally came from popery—moved and obtained an indefinite postponement of the subject. I present this in order to say that so large a body—with all the popery we *all* had in *ourselves* at that time—were just as ready to *inveigh against popery* as Calvin was. Yet we all had a vast amount of popery, and did not know it. Calvin thought as truly as we then did, that he himself was purified of it. How blind we are to our faults.—Calvin thought—and we then thought—that the boundary line between popery and the truth, was the boundary line between *popery* and *Presbyterianism*. Whereas the real boundary line of popery was and is the boundary line between *popery* and the *New Testament Kingdom*, as that kingdom is pourtrayed in the *Greek Testament to the Spirit of inspiration*.

2. Hence popery itself comprises and covers the whole ground that is *outside* of that kingdom. The true line of demarcation, examination and discussion is between *popery vs. the Kingdom*—and the Kingdom *vs.* popery. All that is not the kingdom, is either popery or infidelity, wherever found—whether in Pedobaptist ranks or in Baptist (so-called) churches. The very name Church, among the Baptists, is popery—as nothing is found in the Greek Testament, that will bear that interpretation. Obedience to the King is the employment in the kingdom. Whenever, therefore, a human will, or the will of many human beings, governs this human government, is popery, though in Baptist (so called) churches.

The oppressions and persecutions of the Baptists, and the degredation of them by papists and Pedobaptists—depriving them for a long row of centuries of the privileges of education—and the corrupted versions of those persecutors, and the corrupting influence of Pedobaptist Commentaries, have introduced more popery among even Baptists than they themselves are aware of—and especially among that class of Baptists who make the usages, and views, and customs of those formerly oppressed forefathers their *rule of faith*. We are to call no man master in religion—even Baptist progenitors. One is our master even Christ. "To the law and the Testimony." If any man teach otherwise, it is because the truth is not in him.

Doughface Baptists and *Soft Baptists* are those who are willing all the popery that floats should continue as well as the kingdom, all mixed together as it is.

Yes, even some Baptists are really poisoned with the miasma of popery. The natural heart, as the doctors would say, has a strong predisposition to imbibe floating poison. Every man, it is said, carries a pope in his own breast. Our entire teaching, therefore, ought to be such as to combat every inch of popery, and to continually caution all against it. Hence,

3. The importance of understanding what belongs to popery. Under this inquiry, we shall merely name *some* things—not *every thing*.

We affirm, then, that everything that originated in popery; every thing that was converted to the use of popery; every perversion and corruption of scripture for that interest; all the devices and "pious frauds" upon babes to enslave them to popery; all the devices where to extort money from the people; all the perversion of Judaistic national platform, membership, restrictions by circumcision, offices, ceremonies, dignitaries; all the tyranny exercised over the minds of the people; all the wickedness encouraged and propagated, and all the deceptions in the daily practice as parts of the system, belong to it. Every thing, in short, is popery, whether in morals, in religion, in membership, in qualification for membership, in ceremonies, in platform, in baptism, in offices, in government, in purpose, in system, whereby it differs from the kingdom of Christ, is popery.

4. It seems proper here to concentrate, as concisely as possible, many of those *streams* of popery we have adverted to, which run all along through popery, and into the Church of England; also from that into Methodism in America; also into Presbyterianism; into Congregationalism; and into Lutheranism.

We mention—

1. All the high offices of assumed power, and of profit, clothed with authority to control the people of God, as popes, cardinals, prelates, arch-bishops, bishops, priests, sessions, presbyteries, synods, general assemblies, presiding elders, ministers in charge, clothed with power over the people, &c. All this assumed power is popery in all the various forms of it.

2. All *State authority* establishing a religion by law over christians and others.

3. All organization on the Jewish national platform.

4. All national churches controlled by national governments.

5. The perversion of baptism from its legitimate purpose, which is to *pledge a convert within the kingdom of Christ*—to the profane purpose of fastening babes and others in popish and semi-popish folds, whereby they are hindered from becoming members of Christ's kingdom; in a word, infant baptism, a "pious fraud," subserving those purposes.

6. Habitual persecution in all ages, and murder of all those who dare to baptize such persons, so fastened in infancy, when grown up and converted, into the kingdom of Christ as He commands.

7. Attempting to alter Baptism as established by Christ, to sprinkling and pouring, established by popery. In a word, instituting sprinkling for baptism, and displacing Christ's baptism.

8. Mixed or national membership. Christ prescribed the baptism of none but converts, and these always into his kingdom. But popery prescribes the baptism of all the babes of the nation. A mixed membership is produced.

9. All the various forms and grades of "being lords over God's heritage," forbidden in the sacred Word.

10. The very principle of contriving and starting new folds—additions prohibited in the Word by most severe penalties,—and all the aid in building up these folds by accessories, constitutes a stream of popery, and of high treason, running through popery and through all Pedobaptist enclosures.

11. All the rivalry against the kingdom of Christ in all ages, growing out of the existence of such human and rival folds.

12. All the corruptions of the Word of God, made and perpetrated for the benefit of popery and of Pedobaptist folds.

13. Like the wicked Jews—the Christian portion in all these enclosures, "neither go into the kingdom of God themselves, nor suffer others to go in," if they can hinder it.

14. The principle of self styled *infallibility* is popery in all. It is not alone in popery where this pretence prevails. The ministers in the Church of England defend their system as an infallible system, *jure divino*. The ministers in the Presbyterian system are always defending their system as an infallible one. The Methodist priests are more daring and outrageously impudent than any other in defending their system as infallibly correct. In all this course, they all throw the kingdom of Christ into the shade, and with taunts, and contemptuous sneers, and ridicule, try to overthrow it.

15. The principle that "traditions from the church and the fathers—not written in the scriptures—ought to be added to the teachings of holy scripture, in order to supply their defects, and to be regarded as of equal authority," is language of popery. But it is not popery alone that teaches this.—The Episcopal Church bases its chief argument for its hierarchy on their construction of detached passages in the writings of "the Fathers," as they call them. The Methodists rely on the same arguments to defend their "Episcopal Church"—so called. And in addition the writings, and sermons, and sentiments of John Wesley, with them it would seem, from their preaching, and their annual minutes from 1778 down to this time, are of full as high authority as the Evangelists or Epistles. And with the Presbyterians, the doctrines and writings of John Calvin, and his Book of Discipline, his "Confession of Faith and Form of Government." I have often thought, and often told them, in presbytery and in synod—are more relied on by them as a guide, than the Bible. And even "*hereditary Baptists*," who make the customs and usages of forefathers in past centuries their *rule of faith*, either fully or in part, act on the popish principle that traditions from the Church and the Fathers ought to be added to holy scripture, and to be of equal authority.

16. Another popish principle running through popery and through all the Pedobaptist enclosures, is that "the *Vulgate edition of the Bible* only is to be deemed authentic."

[CONCLUDES NEXT WEEK.

SOUTHERN BAPTIST S. S. DEPARTMENT

A. C. DAYTON, EDITOR.

"REX SAVIS BULLI, SED SAVIS FUTI."

OUR MONUMENT.

There were some who foretold that the Southern Baptist Sabbath School Union would only live a year. They said its grave would be dug at Canton. There it would be seen how little hold it had upon the hearts of the brethren. And there it would bring its labors to a close. It was even reported after it had met that there was so little interest in the meeting that it had adjourned without doing any thing of consequence. The impression sought to be made was that it was dead indeed as had been expected. Well, if it died we feel proud of the noble monument which the dear brethren who met us there provided for its memory. NEARLY FIVE THOUSAND DOLLARS were contributed, or pledged, for the objects of Union. An earnest and cordial approval of the course adopted by the Board, and a heartfelt determination that in the future it should have no want of material aid to accomplish its great work, were manifest at every step of the proceedings. If the Union had died, it would have been buried with all the honors. It would have left a monument in its forty books and seven thousand subscribers for its little paper. It would have left a monument in the hearts of the brethren. They love its organization; they love its objects and they love those who labor for their accomplishment.—But thank God is *lives*—lives in the labors it has done—lives in the good already accomplished—lives in the affections of the brethren—lives in the determination to accomplish double, another year, what it has in the past. The hearts of the Board were strong in hope before we went to Canton. Now they are strong in assured confidence. We expected great things, and now realize our expectations. The Union is a permanent institution. It has received the seal of approbation from the churches. It will go on to do the work so long desired, so long prayed for, of building up Sabbath Schools and providing them with a literature every way suited to their wants.

WILL THE SABBATH SCHOOL UNION DIVIDE THE DENOMINATION? There are some brethren who have professed to think it would.—Others have feared it might. I wish they could have been at Canton. I have attended many meetings of our brethren for various objects, in several States, but never one in which there was more earnestness combined with more unanimity of feeling. They seemed to be all of one heart and one mind. And by careful enquiry of brethren from different portions of the State, I learned that those who could not come are of the same mind with those who did. Only three ministers among all the churches composing the Baptist State Convention of Mississippi could we hear of who were known to be opposed to the Union, and they were thought to oppose not the work itself, but the men who are supposed to feel most interest in it. May we not hope that such opposition will result in good, by prompting them to seek to accomplish the same objects by some other instrumentality. We seek no monopoly in doing good. If our brethren do not love us and will not work with us, let them not refuse to work at all. We trust they will employ their energies not in trying to pull us down, but in building up some others in the same cause; not in seeking to diminish our capacity to do good, but in doing good *themselves*. We only ask to be let alone, to do in peace what all admit ought to be done, and what we feel it is our duty to aid in doing. With this understanding, what possibility is there for a division of the denomination. We claim no authority to rule. We demand nothing for ourselves, or our books, or our paper, which we are not willing to yield to any other organization. If any one thinks the Southern Baptist Publication Society ought to provide Sabbath School books, let him think so; let him furnish them the means to do it; let him encourage their hearts in the work; let him circulate their books when published. The world is wide enough for them and us.—The harvest is great and the laborers are few. When they and we have both done all we can, there will be much more to do. Why shall we dispute. But oh! let no one act the part of the dog in the manger, and while refusing to do anything himself to supply this long and deeply felt necessity of the denomination in the South, waste his energies in fruitless snarling at us, because we are trying and succeeding in doing it. We would better like a long pull, a strong pull, and a pull *altogether*, if it might be so; but if any one will, let him pull by himself, but not against the cause.

OUR "CHILDREN'S FRIEND."

The Editor was greatly pleased to see the interest which the brethren in Canton took in the *Children's Friend*. They made him feel that he had done a good work in regard to the dear little paper. They did not know how he loved his pet, but they praised it, and talked about sending it to London, across the sea, and said it ought to be made so cheap that it could be *given away* by hundreds; and in many ways they made him feel that they regarded it as *the very best* of Sabbath School papers. Well, that is just what we have *tried* to make it. We will try still harder, if possible, hereafter, and surely with better hopes of success

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, DECEMBER 17, 1859.

"The news! our morning, noon, and evening cry,
Dear News is life to us—we die and live
Even when some stiffnecked friend we rather mourn,
"We ask 'What News?' then lay him in the ground."

SUMMARY.

Foreign news is brief. Whether it is attributable to the torpid effects of Boreas or not, we presume not to assert. Our intelligence from *France* is that Napoleon proposes a general disarmament. More difficulties in regard to the European Congress had presented themselves, which caused much trouble in diplomatic circles. We also learn that the French government has instructed the French journals to advocate a general simultaneous disarmament, which proposal is treated as absurd by the English press. It was positively asserted in Paris that Garibaldi had resigned and retired to the Island of Sardinia. In confirmation of this the London correspondent says that Garibaldi had sent in his resignation of the command of the army of Central Italy. The King of Sardinia accepted it, and named him Lieutenant-General of the Sardinian army.

From *England* we learn that the ship Duke of Wellington, from Liverpool for Bombay, was burned at sea off Cape Finister. The crew were saved. We also learn that the *London Post*, the organ of the administration, believes the preliminaries which the government considers necessary previous to the assembling of Congress are in a fair way of settlement. The Bombay mail of Nov. 12 has been telegraphed to London. The reported death of Nana Sahib still lacks confirmation. Two British war steamers had succeeded in bringing off three hundred and fifty Christians from the small ports of Morocco. It is also announced that the English army will be increased by additional battalions, equivalent to eleven new regiments.

Our only *Italian* news is that its affairs are unchanged. The Sardinian Government has issued a circular defending its course regarding the Regency of Central Italy. Austria grants a full amnesty to all compromised in Italian affairs.

Spain is chartering steamers and contracting for stores in England, to prosecute the war against Morocco. Nothing decisive has yet occurred in Morocco. The protest of the Moorish Government against the conduct of Spain, in declaring war, has been published. It asserts that the demands of Spain were, in each instance, upon being conceded followed by increased pretensions. And also, Morocco protests against Spain, because that on three occasions she paid no attention to her engagements, and declared war without legitimate notice.

The all absorbing topic of discussion in our own community now, is the possibility of an organization of Congress. Last week we recorded the first vote for Speaker, since then two votes have been taken, but Congress is yet without a Speaker. In the Senate the discussion of Mr. Mason's motion for enquiry into old Brown's seizure of the Arsenal at Harper's Ferry is still pending. Mr. Trumbull, of Illinois, a Republican, said "it would receive his cordial support. Whenever murder had been committed, let us ascertain who are guilty and hold them responsible. He hoped the investigation would be thorough and complete. He believed it would do good, by disabusing the public mind, especially in the South, of the idea that such a movement received support from any considerable number of citizens. Let this investigation be impartial and thorough, and the effect on the country will be most salutary." These were about as sensible remarks as we have read from any Northern Senator which has yet spoken. We sincerely hope the investigation will be thorough, and if the Southern mind has been abused by false reports, let us be disabused. We are one people. Many fears are entertained that many weeks will elapse before a speaker is elected. As in the Senate, so in the House, the discussion on Clarke's resolution continues.

We also learn from *Washington* that nothing has transpired there in relation to the President's Message. It will probably not be sent to the Senate before next week. Another telegram informs us that only a proof copy of the President's Message has yet been printed, and that is in his own possession. The Commissioner of Patents has appointed Professor Tillson, of Columbia College, Librarian of the Patent-office, *vice* Turner, deceased.

The *Overland Mail* brings us intelligence that the case of Boggs vs. the Mercel Mining Company was decided in favor of Boggs, substantially giving the gold as well as the land to Fremont. Gen. Scott arrived at San Francisco on the 20th. A rich silver lode, supposed to be a continuation of the Comstock vein, has been discovered. The tax on goods owned abroad and sold by San Francisco merchants, has been decided unconstitutional. Capt. Fremont had a successful interview with Pesquiera. Stone's survey is allowed to continue. Pesquiera has recognized the Juarez Government.

From *Mexico* our information is that Minister McLane is on the Brooklyn. Puente left the Juarez cabinet, and Ocampo resumes the Portfolio of Foreign Relations. Miramon was at Guadalajara, with Marmes. Degolledo had evacuated San Louis Potosi, which was afterwards occupied by Gen. Wall. Cabos is in possession of the Isthmus of Tehauntepec and has seized a large quantity of arms.

New York news is that the American Tract Society's Repository and bindery, was damaged by fire and water on the 13th to the extent of $77,000. This is all the important information we have received during the past week. The week past has been one of excitement in Washington, excitement which we fear will impede the progress of legislation. Many fears are entertained of much controversy before a Speaker is elected, and these fears seem well founded. Before our next issue we hope of seeing the President's Message.

"HOME AND FOREIGN JOURNAL."

This Journal for the month of December has reached our office, and a brother has pointed it specially out to us, on account of its unattractive appearance. We are sincere when we say we are sorry more care is not taken in preparing it for the press. Of the matter it is not our intention now to say ought, our attention being called to its mechanical appearance.

We have made a hasty estimate of the amount of matter set up monthly, which we find to be about forty thousand ems of long primer. This would cost, calculating by the Nashville prices, $14. Unnecessary blanks on all four pages deprive the reader of about 800 ems which could be avoided. Now suppose a neater Head Line was purchased, and bravier type instead of long primer used, it would make a difference of about $7 in the cost of the monthly issue, or $84 per annum. The difference in appearance would secure a more extended subscription list, and save a great deal of present complaint. Had we the management of the mechanical department under our control, we would use smaller head letter for articles, bravier type for the whole paper, and arrange the different departments to begin at the top of a column, having the names of each department set in the same letter.

We trust the spirit of these suggestions will not be misunderstood. If the *Home and Foreign Journal* is to live upon its own resources, it must be issued in better style, and receive more care from its Editors.

CLERKS AND MODERATORS OF TENNESSEE ASSOCIATIONS.

Ed. J. M. Hurt, of the Central; A Cross, of Clinton; J. Burnett, or some one of the Hiawassee; E. S. Edwards, of the Holster; J. Stewart, of the Johnson; A. D. Oakley, of the Mt. Zion; H. Hopkins, of the Sweet Valley; J. Wilkins, of the South-Western; P. Moor, of the Union, will you not all send statistics by the returning mail, or the one after, or it will be too late for this year.

Who will inform us if there is such an association in Tennessee as the Lebanon? If so, of what kind? and where?

"CHILDREN'S FRIEND."

We was greatly pleased to see the brethren in Canton took in the *Friend*. They made him feel that a good work in regard to the poor. They did not know how he was but they praised it, and talked to it to London, across the ocean, to be made so cheap that it can go away by hundreds; and in part made him feel that they received every *leaf* of Sabbath School Literature, that is just what we have *tried* to do. We will try still harder, if possible, and surely with better hopes of success: prospects of usefulness.

Every grave discussion about receives. It was agreed by all that such more than it now costs, and that it would be taken and read by at present prices, as though it was at a dime a year, or even less. Yet that if it were made very cheap reach thousands and thousands either take some other paper. The conclusion which was agreed, and in which all parties were that it ought to continue giving subscribers and to there when five but less than fifty.—Schools, or church, or school will we should furnish it at 15 hundred copies, at a time for one of it, a monthly paper *for* People can afford to give it and we cannot but hope that all the land will raise Tax a first church meeting, and send copies for distribution among the neighborhood. Who can of that it may do in the course number has a little argument or some communicant neighbor number has some article children to their Savior. in it something to make reflection attractive to the children. to give parents some aid in the children on their children mention of the Lord. shall try and succeed in the spirit of peace will try to speak kindly and differ from others to differ for a reason for the faith that is hope and fear. Will not all the?

"A SOUTHERN GRADUATE."

We direct attention to the advertisement in another column, of a young brother desiring a situation as Teacher. The Brother is a citizen of St. Louis. A young brother writes us from the Theological Seminary in which they are now studying:

"Bro. ——— is my room-mate, and a worthy young man, but has been laboring under financial embarrassments enough to discourage the most persevering. He is now desirous of obtaining a place, and if successful will leave the course for a time. From my personal acquaintance with him I have learned to love him, and regret excedinely that he should be compelled to leave after commencing the course. But if he can work for a year and then prosecute his course with freedom from difficulties, he will doubtless enjoy it much more, and be more profited by it. I shall feel personally under obligations to you for any aid you can furnish him."

Our brother would be willing to preach to some church if necessary. Who will aid him in his struggles to obtain an education? Being a Southerner by birth, his sympathies are Southern.

SOUTHERN BAPTIST REGISTER FOR 1860.

Can we have perfect statistics of the denomination in the South for 1859? Would it not be a valuable work? Will not the clerks send us by return mail the few we lack? See the list.

REMOVAL.—We are requested to state that Elder Calvin Menefee has removed from Fruit Hill, Ky., to Burnsville, Ky. His correspondents will please address him at Burnsville, Ky.

EATON FEMALE COLLEGE.—ERROR CORRECTED.

BROTHER CONNOR—I stated in the *Tennessee Baptist* that this Institution would hereafter be under the exclusive control of the owners of the property, Elders Stevenson and Selph. During my recent call at Murfreesboro I was informed that this is not the case, but that the same Trustees still retain the watch-care of the Institution. I spent an hour very pleasantly in the school, and was permitted to address a few words of encouragement and advice to the young ladies and little girls, who were present. The proprietors propose in the spring to enlarge the buildings, and hope to have pupils enough to fill them. D.

GENERAL NEWS.

— Dr. Pomeroy, Secretary of the American Board of Foreign Missions, has resigned in consequence of disclosures made by letters addressed to him during his absence, and opened by other members of the Board, showing him guilty of criminal acts. Dr. P. has been Secretary for twelve years, and was one of the most prominent clergymen in Maine, previously. An investigation will be made. —*Dispatch, Va.*

—The prospectus of the the *New York Ledger*, the great family paper, will be found in another column. It is scarcely necessary to say that the *Ledger* is by far the most popular family paper in the country, having a circulation of over four hundred thousand copies. It is always characterized by a high moral tone, and, as will be seen by reference to its advertisement, employs more eminent contributors than any other paper in the world.

— The medical men in England are beginning to complain of the inefficiency of vaccination. It is asserted that the virus used has never been renewed since Jenner's time. London is the center from which the vaccine matter is supplied, and it is held that its transmission through the bodies so variously influenced as those of a great city population, must have greatly deteriorated its powers.—*N. Y. Courier.*

— About four months ago, seventeen negroes, who had been slaves in Mississippi, were brought to this State by their owner for the purpose of emancipating them, which was accordingly done. So far from enjoying the freedom with which they have been presented, they have been discontented and anxious to return to Mississippi. They were informed that they would be allowed to live there in a state of emancipation but determinedly expressed their preference to live as slaves at home than to be free here. The only one who was able to raise sufficient means to return is a woman named Rebecca Bracy, who will go by the steamer to-day with her two children. She will probably be followed by the others as soon as they are able.—*San Francisco (Cal.) Herald.*

— Lieutenant Colonel W. Seawell, 8th Infantry, has been ordered to the temporary command of the Department of Texas. Gen. Twiggs, having sometime since resigned this command, as we at the time stated, Colonel Robert E. Lee is to be appointed in his place.

— They are about to dedicate a colossal statue of Franklin for the new Franklin market, in Philadelphia. It is from the chisel of Mr. J. A. Bailly, and is hewn from an immense slab of Lisse rock, of a grayish drab color, from the coast of the Bay of Fundy. The figure is ten feet in height, and measures five feet across, from the extreme right of the drapery to the left hand, which rests upon a pedestal of books.

— The English and Americans rarely bathe their horses, but in Prussia it is the custom to attach to the cavalry barracks a capacious basin for swimming the horses in.

—The *Philadelphia Ledger*, of Monday says:—The conservative portion of the citizens of this country are arising everywhere in our large cities and towns, to give an expression of their views against the invasion of the rights of their individual States, against the fanaticism which would promote servile insurrection and produce civil war, and in favor of the preservation of the Union and the Constitution. A call has been made in Boston for such a meeting, which the Hon. Edward Everett and other distinguished sons of Massachusetts have signed. In New York also, preliminary meetings have been held in the same end, and in Philadelphia arrangements are making for a similar meeting. There is no doubt that such meetings will have a good effect in quieting the minds of our Southern brethren, and reassuring them that all the people of the North are not John Browns, ready to carry fire and sword among them for the sake of sentiment, regarding institutions which do not concern them, and with which they have no right to meddle.

—The census that is to be taken next year ought to be more minute, full and accurate than any previous census. The government might learn something from the English in this matter. The entire census of Great Britain was taken in 1851, in a single day, and the reports were collected, compared and published by the government within three months. This was accomplished by the division of the whole country into districts so small that a man could collect the statistics of a district in less than a day. The number of these districts was over 29 000, and the blanks previously prepared by the government weighed fifty-two tons. In classification and arrangement we might also copy after the English with advantage.

—Col. Colt, Hartford, Conn., has presented a hundred of his cavalry pistols to Garibaldi and his company of guides.

—A distressing occurrence happened in Watauga county, North Carolina, recently. It seems, as we learn from the Iredell *Express*, that a young Mr. South, while cleaning his gun, not knowing it to be loaded, pointed at a young lady, Miss Hamby, who approached him, when the piece exploded, the charge entering her body, from the effects of which she died in a few hours.

—The Raleigh (N. C.) *Register* makes the following suggestion to Governor Wise: We hope that Governor Wise will have the gallows on which Brown was hung burnt, and give notice of the fact. Our reasons for this wish is this: The abolitionists have no objection to mingling money-making with their grief and they will, unless Brown's gallows is known to have been burnt, set to work and make all kinds of jimcracks and notions out of what they will call parts of Old John Brown's gallows and sell them. Let the rope which choked him, too, be burnt, and the fact advertised, or we shall see vast quantities of breastpins, lockets and bracelets containing bits of the 'rope which hung Old Brown,' for sale. Barnum is already in the market for Old Brown's old clothes, and hopes and expects to make an good a speculation out of them as he did out of his woolly horse and Joyce Heth, 'Washington's nurse.'"

—The attendance at the church yesterday morning was very slim indeed—not one-fourth as large as on ordinary occasions. This is not a very satisfactory exhibit, and argues that vital piety and warm weather do not agree well together.—*Troy Times.*

The churches will be deserted altogether unless the clergy preach some other gospel than that of insurrection and murder.—*Cin. Enq.*

—A report was current last week, in Brighton, Canada West, that a man from the back country had been selling beef and pork, in Colborne and Brighton, which had been killed after being bitten by a mad dog. The report was disbelieved at first, but it was subsequently found to be too true, and the perpetrator of the act has been examined before a magistrate at Colborne, and bound over to appear for trial.

—The superintendency of the Indians at St. Louis, is to be removed to St. Joseph, Mo., for the convenience of the subordinate Indian Agencies.

—Dr. Forney, Superintendent of Indian affairs in Utah, has arrived with the remaining two survivors of the Mountain Meadow massacre, who served as witnesses in the investigation made into the affair.

—A London female pickpocket stole five sovereigns from a lady in an omnibus. The police apparitor, she put them in her mouth, and swallowed two. Two days after she died in the criminal hospital, her body was opened and the money found in her intestines, and returned to the owner by penny post.

PANORAMA OF THE BIBLE.

We promised in our last to enter into the details of the superb panorama now on exhibition at Odd Fellows' Hall. We do so now, because the work is deserving it, and from a more efficient pen than ours. The subject, the painting, and the comments are all in keeping. Having obtained a strong prejudice against panoramas, on account of the multitude of "wishy-washy" things that now inundate our country, we visited this exhibition as a matter of courtesy, but four scenes had not passed before our gaze ere we were filled with delight. Our only expressed opinion was, it is sublime. But now for the details.

The painting commences with chaos—the room totally enveloped in darkness. Then the creation of light, when the gas is suddenly turned on. This is a grand representation of the prompt obedience to Newton's nat: "Let there be light." Then comes the creation of the firmament, in which the artist imagines much. Then the dry land, which produces grass. Here we begin to catch a glimpse of the earth scenery which afterwards charms our eye. The creation of the animals and their receiving names from Adam, is most admirably executed with one exception, for referring to which Mr. Williams will pardon us. In one painting of scenery Mr. W. excells; but in the animal kingdom he is not so successful. His horse put us in mind of a tale which we will relate: A boy fancifully minutely possessing genius, worthy of an artist, and so determined to devote his energies to the "fine arts." His first attempt was to paint a horse, on which he worked a couple of days. At last he pronounced it finished. And fearing lest some would mistake the animal he intended to represent, wrote at the bottom of it, after having pasted it upon the wall, "*This are a horse.*" We do not say Mr. W.'s needed this inscription, but we have seen prettier horses.

The scene representing Adam and Eve worshiping on the Seventh day is sublime. It cannot fail to call forth holy feelings. The scenery in the Garden of Eden is superb. Long would we have lingered by the placid waters of the Euphrates, but the canvas passed on and new beauties met our eye. After the transgression and the banishment, the "Change in the face of nature" is happily conceived, much better, we think, than the "Martyrdom of Abel." Where the artist introduces the family of Seth sitting near the bank of the river, he has their tent covered with some kind of cloth, which to our eye looked too modern. But this is a slight objection. The other portion of the scene *seemed* very true to nature.

Next in order we are presented with a number of scenes illustrative of the great Deluge, the saving of Noah's family in the Ark, and the resting of the Ark upon Mt. Ararat. Some of these scenes tell of artistic genius, well developed. Of his work Mr W. need not be ashamed. Then comes scenes representing the destruction of the "Cities of the Plain," the casting out of Hagar; Abraham offering Isaac, which is a resplendent scene; Jacob's Dream, the grandest of all: the selling of Joseph; his appointment as ruler of Egypt, Pharaoh's palace and gardens; finding Moses; the Israelites crossing the Red Sea; David sparing Saul; interior of Solomon's Temple, being visited by the Queen of Sheba, and the carrying away into captivity. All these scenes, without a single exception, delighted and instructed us, for the artist assures us that much of them is true to nature, having been copied from sketches taken on the spot.

These remarks are written from memory, for we have only had the privilege of seeing *all* the canvas but once. We write them out of gratitude to Mr. Williams for introducing among our "no Bible-readers" a gem of art well calculated to create an interest for studying the sacred record from which the subjects are obtained. May Mr. Williams and his chaste paintings meet with the patronage they deserve, and they will when they become known.

SEWING MACHINES.

To those wanting one, we would direct their attention to the advertisement of Cone Brothers, for the Howe machine. Having recently purchased one, and noticed the simplicity of its construction, the neatness, dispatch, and ease with which it performs its work, we hesitate not to recommend those desiring a machine to call and see the Howe. R.

1860.

We will send a copy of the new *Register* for 1860, or any tract on our list to every brother who will send us one of the minutes we still lack, to make up perfect statistics for 1859.

A LITTLE WARMER.

Joy at our release from a shrivelled, uncomfortable state of frozen torpor, prompts us to return our sincere thanks for the warm sun that now gladdens our rock-based city. Last week we shivered as we wrote; to-day we can dispense with a reddened stove. It is pleasant weather in Nashville. True, no rich verdure clothes the fields, nor foliage the forest trees; no tempting fruit adorn our orchards, nor balmy breezes lull us into forgetfulness of all our ills—yet there is health in the bracing north winds, and beauty in the rosy cheeks, and in the merry eyes peeping from robes of fur. We heard, too, but a few days since, the tinkle of the merry sleigh bells. We beheld, as usual, with wonder the curious net-work that of a morning clothed our chamber windows. We have felt the biting frost, and we rejoiced that our Heavenly Father thus cared for our health, in providing the necessary means for removing the cause of disease from our miasmatic atmosphere. To us all seasons of the year are pleasant, and none more so than winter. We look around us at eventide, and we behold the forest sentinels dreamy bending to the bleak northern winds, the public streets are almost deserted, the landscape is barren. We look up and down our streets and our teeth chatter, but we look to the left and in a comfortable parlor, and before a comfortable fire we hope soon to be enseconced, to bury ourself in exchanges, and mark the evolutions of this fast rolling world.

But there is a dark side to this picture. "The poor ye have always with you," and they are not happy while we revel. Shall we remember them, or shall we permit them to starve in cheerless garrets, or in damp, poisonous cellars? Oh, we are all so selfish; so wrapt up in self, and the necessities of self, that the poor we have almost forgotten. If a poor widow visits our residence, beseeching assistance, we donate a trifle, but we put ourselves to no trouble to look up that class of poor whose pride will not permit them to beg, and who would starve rather than ask alms of their opulent neighbors—neighbors with whom they were once equal. Shall they be remembered?

A QUERY.

BROTHER GRAVES:—In the last number (Dec. 3d) of the *Tennessee Baptist* is an article headed "The Grand Daughter."

I presume the comments are Bro. Conner's, though suppose it to be in harmony with your own views. One object of the comments, seems to be to ridicule the "sanctified row" so much persisted in by the Methodists. Is it not equally so in Baptists? And if it be allowable during a protracted meeting, that they may "keep happy," may it not be equally allowable at every meeting of worship? ATTICUS.

The above note was handed us by the Senior editor without a remark. We know not from whom it comes, nor do we answer for any except ourself. We gave our own views of the matter referred to, and supposed ourself held responsible for them.

We did intend to ridicule the "sanctified rows" of Methodist protracted meetings, believing them to be a disgrace to religion, and a perversion of the benign influence of the Holy Spirit. We have never witnessed such meetings among *Baptists*, and we sincerely hope we never shall. We have seen Baptists deeply in earnest, and exhibit much feeling, but we have never witnessed among them such scenes as are enacted at the mourner's bench among Methodists, which from our souls we deprecate. We need not attempt a description of the uproars of which we write.

The last question by "Alphonso" is not asked of us, but we trust he will pardon us for expressing our opinion of it. It is allowable and indispensably necessary for a christian to feel happy, even in the midst of trials, persecutions, afflictions, or other of the ills of life, but it is scarcely allowable, and surely may be dispensed with, the wild excitement necessary to a successful Methodist protracted meeting—screaming, hallooing, tearing of hair, casting away of shawls, and bonnets, &c., thumping the back of the frighted penitent; a dozen praying, a dozen shouting, and a dozen singing, at the same time; screaming for "fire and power." If this state of things be necessary to our being "happy," then with sincerity we pray, heaven forbend the day when we shall experience such happiness.

SPECIAL NOTICES.

☞ Elder R. H. Jones, our traveling agent, is now in Mississippi, upon a collecting tour. We bespeak a hearty welcome, and hope that our brethren will respond to his call—for which we will be thankful. G., M. & CO.

J. K. Purefoy of Forestville, N. C., is our authorized Agent. GRAVES, MARKS & CO.

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☞ Let each advertiser forward the amount of money which he wishes to expend in advertising in this paper.

☞ To Postmasters.—All books advertised in this paper, approved by its editors, are purchased and sold by the South-Western Publishing House. All publishers of good books will find it to their interest to advertise in its columns.

These being our established rates for the year 1860, it is hoped that no one will ask us to recede from them.

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WANTED—A SITUATION AS TEACHER, by a Southern Graduate, from one of the first Northern Universities, either in a High School or Academy, or private Tutor for a small number of children in families.—Teaches all the English branches, Latin, Greek, German, French, and Music. The best of references given. ☞ Address "A. B." Box 2224, Rochester, N. Y. dec17—1t

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dec17—1y

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12. It should be able to make a long or short stitch.
13. It a cold commer to sewing tightly at the first stitch.
14. It should run easily and make but little noise.
15. It should have a wheel-feed; none others are in constant contact with the work.
16. It should not be liable to get out of order.
17. It should not be liable to break the thread, nor skip stitches.
18. It should not be liable to oil the operator's dress.
19. It should not form a ridge on the under side, norravel out, nor be wasteful of thread, as is the case with all chain stitch machines.
20. It should not be "more trouble than it is worth."

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1860. Vol. 3d. 1860.

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Prospectus of

The New York Ledger.

AS AN INDICATION OF THE POPULARITY of the LEDGER, we need only state the simple fact that its circulation is larger than that of any other TEN literary papers in the country. The great reasons for this are—in the fact that its proprietor secures the best writers in the country, and pays no expense in getting up the BEST FAMILY PAPER—a paper of high moral tone. The exalted reputation of its contributors, the practical and invariably pure and healthy character of all its articles, the care which is taken that not even one offensive word shall appear in its columns, and the super family of the Tales and Sketches, have gained for the NEW YORK LEDGER a position that no other literary paper has ever yet come near to reach. We feel, and always have felt, since the success attained its immense circulation, that a heavy responsibility rests upon us, and have endeavored to discharge that responsibility conscientiously, feeling confident that ultimately we should receive the thanks of thousands and tens of thousands of families.

As to the future, we are at a loss what to say. We prefer to PERFORM rather than to PROMISE. What we have heretofore done is known to our readers; they know what the Ledger has been and is now, and must therefore judge what it will be hereafter. We can only say that among the contributors to the Ledger are

Richard Grant White,	Wm. C. Bryant,
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Paul Morphy,	N. P. Willis,
Hon. E. J. Raymond,	Anna Cora Ritchie,
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Emerson Bennett,	Marion Harland,
Wm. R. Wallace,	Alice Carey,
Clarion D. Stuart,	Emma A. Brown,
Col. W. R. Duelap,	Sallie M. Bryan,

and many eminent Lawyers, Clergymen, Professors in Colleges, and others, who write for the Ledger anonymously; and that our complete arrangements are such that the contents of the Ledger are now and will constantly be at the rate of over three hundred thousand dollars per annum.

FACTS like these carry with them more weight than any arguments that could be made, and comments will therefore be dispensed with. As we have already intimated, we shall leave promising to those who prefer to expend their items in that way, and content ourselves with doing what we can to make the Ledger the most interesting and instructive FAMILY PAPER in the world.

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dec13—1m J. M. WOOD.

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THE FAMILY.

NASHVILLE, SATURDAY, DEC. 17, 1859.

THE DISENTHRALLED.

BY J. G. WHITTIER.

He had bowed down to drunkenness;
An abject worshiper;
The pulse of Manhood's pride had gone,
Too faint and cold to stir;
And he had given his soul to sin
Unto the humbled heart;
And, bowing to the poisoned cup,
He gloried in his fall.

Then came a change—the cloud rolled off,
And light fell on his brain—
And like the passing of a dream
That cometh not again,
The shadow of his spirit fled,
He saw the gulf before—
He shuddered at the world behind—
And was a man once more.

He shook the serpent's fold away,
That gathered round his heart.
As shakes the swaying forest oak
Its poison vine spare;
He stood erect—returning pride
Grew terribly within:
And conscience sat in judgment on
His most familiar sin.

The light of intellect again
Along his pathway shone,
And Reason like a monarch stood
Upon its golden throne:
The honored and the wise once more
Within his presence came—
And lingered oft on lovely lips
His once forbidden name.

There may be glory in the might
That breaketh nations down,
Wreaths for the crimson conqueror—
Pride for the kingly crown—
But glorious is that [illegible] an hour
The disenthralled shall end,
When evil passion bowetth down
Unto the godlike mind.

BIG BALL MOUNTAIN.

BY JOHN Y. HICKS.

It was on a beautiful morning in September, 1843, that I left the village of Franklin, the county town of Macon county, North Carolina, to meet —— company on the road for the purpose of a visit to the "Big Ball Mountain." It is about ten miles from Franklin to the top of the mountain. The Big Ball is a—perhaps the highest—knob or a range of mountains running north-east through Macon county, and the Nantahala Mountain. The road from Franklin to Murphy, in Cherokee county, passes over the mountain, about three miles from the top of "the Ball." It was, at that day, decidedly the most difficult mountain-pass I ever saw. It was necessary, in order to ascend it, to wind and turn, to turn and wind, so that, before reaching the top, the traveller's face looked to every point of the compass. A company of two or a dozen, riding two abreast, and at speaking distance apart, would often seem to be travelling in opposite directions in parallel roads. The turns were sometimes so sharp, that those in the rear could see their companions in front moving above them at an angle of from forty-five to ninty degrees. A stumbling horse or man, that came last his balance over the embankment, would never have been able to recover until he landed in the road below over which he had just passed. So steep and difficult was it to surmount this mountain, with all this "winding in and winding out," that in two places, about three quarters of a mile apart, the road-makers, unable to proceed further, or to make the usual turn, found it necessary to cut out a large space in the side of the mountain, forming sort of a breast-work below of logs and rocks, so as to make a platform large enough for a six-horse team to turn entirely round, and thus place themselves in a position to follow the road. In making this turn, the team had to cross the track it had just made. Such was the difficulty in making this turn, that if the driver happened to start his team the wrong way, a few steps placed it out of his power to alter his course, and he was compelled to take the road back to the next turn either up or down, before he could get right again. To be under the necessity of drawing a heavy load up and down, from one platform to the other, or to the foot of the mountain, was a painful misfortune to both driver and team. It was on this road, moving now east, now west, now south, now north, that we wound our way to the top of the rugged mountain by the main road. Starting at the foot of the mountain, the traveller finds himself on a winding inclined-plane, formed by cutting down the upper side, and dragging the earth down to form a level space sufficiently wide for a wagon to pass, and then supported by an embankment below. As he rises, the side-cutting becomes deeper, the mountain-sides more precipitous, the projecting rocks and overhanging trees more threatening. At one time he is hidden by the tall chestnut, oak, poplar and hickorye; at the next, moving, as it were, on a breastwork above them all, looking upon the [illegible]ly beautiful prospect below. He sees the road along which he so lately rode now narrowed to a thread-like appearance, wiring and winding along the mountain side; he hears the roar of the Warrior Creek, rushing and tumbling over its rocky bed; and he beholds the plantations by which he passed a little while ago, diminished to mere garden-spots amid the otherwise unbroken forest.

Such was the road from Franklin to the top of the Nantahala Mountain, in 1843. Arrived at the top of the gap, we wheeled to the right, and moved on a gradual slope, shaded by tall trees, but considerably under the dimensions of the stately timber we had left behind. Proceeding in a north-easterly direction, and with the exception of an occasional undulatory descent by way of variety, continually advancing towards the blue concave above, we at length came to a beautiful rivulet, issuing from a spring of as good water as ever quenched the thirst of a weary traveller. Here we dismounted, for the twofold purpose of enjoying a drink from this elevated spring and of contemplating the beauty of the scene around us. There we stood beside a rippling stream issuing from a limpid fountain, gently making its way down an exquisitely beautiful basin-like valley, that opened to the sun so high towards midheaven. Dull indeed must have been the soul, and callous the feelings, of the person who could not enjoy the situation.

But to proceed: We now stood at the foot of the highest ascent we had ever climbed, and the last rise, before reaching the top of the veritable "Ball." A narrow trail led us to the top, single file. Being among the hindmost of the crowd, I here first realized the idea of the centaurs of old: the whole company marching up the ascent, as steep that the head and shoulders of the horse were entirely covered by the rider, thus presenting the appearance of an animal having the hinder parts of a horse and the fore parts of a man.

This story of the centaurs, ridiculous as it appears to us, was doubtless entirely credited at one time, in the country where it originated. Nor is it more absurd than many superstitious notions existing in various parts of our own country at the present day. Its origin is simply this: A herd of wild cattle (*taurí*—bulls) made considerable ravages on Mount Pelion, in Thessaly. Ixion, the king, mediated a large reward to any persons who would destroy them. A company of bold, hardy young men, inhabiting a small region called Nephele, (which in Greek means a cloud,) contrived to break their horses to ride, which had not previously been done. After becoming expert in mounting and riding the horses, they practiced throwing the dart (called keatron) from the horse. They then rode up near the herd, threw the darts at them, and when pressed by the infuriated beasts, dashed off at a swift gallop. The herd being left behind, stopped, and the young men, who were called *centauroi*, because they threw *keatra* (darts) at *tauroi*, (the cattle,) again faced about, threw their darts, and again retreated. In this manner they succeeded in destroying the herd.

Receiving the reward from the king, they became vain of the exploit, and proud, and commenced a series of depredations upon the inhabitants. The people, who dwelt below them, and were the subjects of their injurious attacks, were called Lapithas. Whenever they collected companies, and marched to the defence of their country, the centaurs dashed off up the mountain to Nephele, or the cloud. The poor *Pielesentaur*, or dwellers at the foot of the mountain, seeing the strange [illegible] with the head and shoulders of a man, and the other part horse, said: "The centaurs, who are half man and half horse, come down and do as much harm." This saying going abroad, gave rise to the fable.

But to return to our story. As we rode upward the pine vault above, the trees around us diminished in height and thickness, until, near the crown, we found ourselves in a grove of dwarfed, crooked, white-bodied oaks, varying from perhaps ten to fifteen feet high. There being no undergrowth, and the trees standing thinly, like an irregularly set grove, the sight is truly beautiful to the eye of the lover of rural scenery.

In a few minutes we emerged from this continually diminishing forest into an open, convex area, of some twenty or thirty acres in extent, constituting the crown or summit of the mountain. It is entirely bare, with the exception of a low huckleberry, and still lower sedge, affording a tolerable grazing for cattle in summer.

We now found ourselves on the summit of the "Big Ball." Proceeding to a point near the centre, but a little nearer the southern edge, our whole company dismounted. Elevated high above all the world, and the "rest of mankind," we sat down upon the low sedge, and ate our dinner, that we might with renewed vigor enjoy and, if possible, realize our situation. This over, we walked about, conversed, and admired.

On the west and north-west the crown of the mountain is fringed with the dwarfish grove just described. On the north-east, it parts into a sort of ravine, clothed with a larger growth of oak and other trees, as the north side of a mountain generally is. Here was unexpectedly presented to our view a most [illegible] sight. The whole forest to the north-west and north was completely covered with sleet, every twig being enclosed in ice, upon which the rays of the sun produced an effect beautiful in the extreme.

Turning from this, to take a general view of the country below, the scene became gradually sublime. To the south, whence we had come, the country, though very mountainous, seemed spread out into a broad, low valley; gradually dwindling to mere patches, until in the blue distance they were entirely lost, and all seemed one dense forest; the Blue Ridge, with its crags and [illegible] bordering upon South Carolina, presenting the only barrier to the vision. It was believed that, standing in our tracks, and merely turning our bodies, we could see Virginia on the north, Tennessee on the west, and Georgia and South Carolina on the south. I suppose there are many places from which may be seen much more grandeur and sublimity, but it has not fallen to my lot to see and enjoy them. And it may be doubted whether many are to be found which combine with better effect the grand, the sublime, the beautiful.

After feasting the eye upon the objects around us, far and near, we advanced to the brink of the mountain, on the south, where it breaks off at an angle of about seventy-five degrees. Down this precipitous descent we rolled a rock of about two hundred pounds weight, as we supposed. There is something striking, [illegible] awesome, in the whirling, leaping, and dashing of a rock, down so long a precipice. It starts slowly and sluggishly, but at every turn it gathers strength, and actually appears to get wrathy at the little obstacles in its way, until it angrily bounds and leaps forward with the activity of a frightened buck, breaking the boughs and barking the trees in its way, until finally you lose sight of it; but still it bounds, sending up the precipice the low rumbling sound as of a distant empty wagon, swiftly moving over a rocky road, the ground beneath being hollow. It beautifully illustrates the poet's description of a "Rock torn from the brow of the mountain:"

"Still gathering force, it smokes, and, urged amain,
Whirls, leaps, and thunders down, impetuous to the plain."

But the chill air of evening began to tell upon us. We mounted our horses, and turned our faces downward, reaching the foot of the mountain about dark, and making our way homeward, both pleased and instructed.

Here I might close, but the most interesting part of the narration is found in an Indian legend connected with this mountain-peak. I received it from an intelligent young gentleman, David W. Siler, Esq., of Macon county, North Carolina, one of the company in our excursion. Mr. Siler, who was conversant with both the Indian character and language, had the story directly from a Cherokee.

THE LEGEND.

In times long past, before the entrance of the white man upon the western continent, this mountain was covered to its summit with wood. It was called by the Cherokees "Tawkeek," which means to halloo, (or, as Noah Webster would most untastefully have it, to hollo,) a name which it took from a circumstance detailed in this legend. In those times, the Cherokees were troubled and distressed by a monster of a bird, in the shape of a hornet, which seized, carried off, and devoured their children. They tried various experiments to destroy the monster—but all in vain. At length, however, by continual watching, they observed that the bird always made his appearance from one direction, pounced down upon and carried off a child, ever making his way over that mountain. To trace him to his place of lodging, they felled all the trees on the top of that and the various other elevated points of the Nantahala, running south-westerly to the State of Georgia. On each of these they placed a sentinel, who was to give the alarm to the next sentinel by a loud whoop, or halloo, who was in his turn to do the same. Hence the Cherokee name, "Tawkeet," to halloo. In due time, the monster appeared, seized a child and mounted triumphantly over the mountain. The sentinel gave the alarm by a loud halloo; the next sentinel in like manner gave the alarm; and thus they traced the monster to his den in the side of a steep mountain rock, near a lofty rugged peak, called "Picken's Nose." Here the Indians assembled for the purpose of destroying their enemy. But, to their regret, they found the den almost inaccessible. The monster also had a brood of young so nearly grown as to be able to defend themselves from the attack of the foe. They assembled together in camp before the den, and made effort after effort, attack after attack, but all to no purpose. They were in the greatest distress imaginable; having traced to his lodge the enemy who was weekly and sometimes daily taking off and devouring their children, without the power to destroy him.

Under these distressing circumstances, they appointed a day of fasting and prayer. In the greatest agony they cried for mercy, and invoked the Great Spirit. Day and night they continued sacrificing and praying. At length, in answer to their prayer, a sudden clap of thunder shook the mountains, and a lurid flash of lightning darted through the den of monsters, dividing the rock asunder, and destroying the whole brood at once.

The poor Indians offered up their thanks with heartfelt gratitude, and in answer the Great Spirit promised them, in token of his favor and good-will, that these mountain-tops, should never again bear timber.

Thus far has the promise been kept, for they remain bald to this day.

The legend says, further, that the last sentinel, who happened to be posted near the den of monsters, either from intention or fear, failed to give the alarm, for which he was converted into a stone, where he stands to the present day. It is said that a solitary rock, or sort of pillar, stands near the place; but if it ever had the limbs of a man, they have all been broken off.

This legend is worthy of our consideration, as illustration of the Indian character. While the white man—the second and busselling Teutonic race—sick the light of revelation, as well as reason and philosophy, too often sees nothing to call forth his gratitude to a beneficent Creator, the poor untaught Cherokee sees cause of love, gratitude, and devotion in the bleak barrenes of a mountain-top.

May God make us patient to live. Not that we should not have aspirations; but till the flying comes, let us brood contentedly upon our nests.

ON THE EARS OF NOT HEARING.

If the following were read and acted upon, how much trouble it would save us:

The art of not hearing should be taught in every well-regulated family. It is full as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—very many, which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness; that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears as a sailor would furl his sails, and making all things tight, send before the gale. If a hot and restless man begins to inflame my feeling, I consider what mischief these fiery gentlemen may do in the magazine below where my temper is kept, and instantly close the door.

Does a gadding, mischief making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get any further. Does the collector of the neighborhood scandal ask my ear as a warehouse, it instinctively shuts up. Some people seem anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken evil of them, they set about searching the matter, and finding out. If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pincushion, stuck full of remarks. A shower would soon thank a man for emptying upon my bed a bushel of nettle, or setting loose a swarm of ants, in my chamber, or raising a pungent dust in my house generally, as to bring in upon me all the tattles of careless or slander people. If you would be happy, when among good men, open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ear should be trained to an automatic dulness of hearing! It is not worth while to hear what your servants say when they are angry; what your children say when they have slammed the door; what your neighbors say about your children; what your rivals say about your business, your dress, or your office.

This art of not hearing, though untaught in the schools, is by no means unknown, or unpracticed in society. I have noticed that a well-bred woman never hears impertinent or valgar remarks. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

ROMAN CATHOLIC POPULATION OF OUR COUNTRY.

The amount of this population it is difficult to determine with certainty. Roman Catolics themselves have failed to determine it in the estimates which they have attempted. The computations have ranged from two and a half to four millions of souls. But from the most reliable sources of information at hand, we think it amounts to about *three* millions. It is a heterogeneous mass of Mexicans, Indians, Frenchmen, Spaniards, Italians, Portugese, Germans, Africans, Irishmen, and some others, natives and foreigners, who are distinguished and divided from each other to a great extent by different tongues, as their patronymics indicate.

It is diffused throughout our States and Territories (though by no means equally), from the Canadian border to the Mexican Gulf, and from the Atlantic to the Pacific Ocean. And, though of different nationalities, social and domestic habits, and, to the eye of common observation, having no common bond, yet throughout the immense area over which it is spread, the influence of the great central spirit of the Papacy is felt, and it is, in fact, in every part subject to priestly rule.

The organization is complete in its way, the country being divided into seven so-called Provinces, viz: Baltimore, Oregon, St. Louis, New Orleans, Cincinnati, New York, and San Francisco, presided over by as many archbishops. Each Province is again divided into two or more dioceses, which are submitted to the supervision of an equal number of Bishops: and each diocese is subdivided into districts or parishes, having the presence and labors of priests and other subordinate officials. By this arrangement a systematic and very effective supervision and control are maintained, and, to a large extent, measures designed for the moral and religious benefit of any of the members, on the part of Protestants, can be, and often are embarrassed, if not rendered entirely ineffective. But it is an agreeable and hopeful consideration in respect to their evangelization, notwithstanding the frame-work of the organization which is intended to give the priesthood such power, that the vast majority of the Papal population is in the Northern and Northeastern States, where the Protestant population is most dense, and the number and ability of the evangelical Churches the greatest.

More than *a million and a quarter* of the entire Papal population dwell North of Virginia and east of the Alleghany Mountains. Of the remaining portion, by far the largest part is found in the Ohio Valley, and that part of the valley of the Mississippi which lies North of the outlet of the Ohio River. The smallest portion of it is therefore scattered throughout the Southern and Southwestern States, and the newly acquired possessions of the Pacific coast. This providential disposition of their numbers the Board cannot but regard as favorable to their most speedy enlightenment, and to the most ready and effectual guard against the machinations of the Vatican against the peace and happiness of the Republic through them.—*A. & F. Chrn Union.*

AIR DUST.

A late number of the London *Medical Times* has this curious paragraph about the dust floating in the air: "M. Pouchet finds that the dust floating in the air contains the *detritus* of the mineral constituents of the globe, atoms of animals and plants, and the finest debris of all the materials we make use of. But one item he especially points ont, namely, wheat starch, which is invariably found in dust, whether old or recent. Surprised at the quantity of it present among the aerial corpuscles, M. Pouchet investigated the dust of all ages and of every locality; and everywhere he found this wheat starch present. 'I have found the starch,' he says, 'in the most inaccessible corners of the old Gothic churches, mixed with dust blackened by six or eight centuries of existence; I have found it in the palaces and cans of Thebaid, where it may have dated from the time of the Pharaohs; I have found it in the tympanic cavity of the ear of the mummified dog, which I had found in a subterranean temple of Upper Egypt. In all centuries, in a word, where wheat forms the staple of food, starch always penetrates into the dust, and is met with in greater or less quantities.'"

If we are ever privileged to receive Jesus under our roof, let us make haste to secure the door that he may not soon be gone. If he sees us careless concerning him, and cold toward him, he will soon arise and go hence. He will not intrude himself where he is not wanted; he needs no lodging, for the heaven of heavens is his perpetual palace, and there he many hearts of the contrite where he will find a hearty welcome.

Heaven is a state of entire acquiescence in the will of God, and perfect sympathy with his purpose.

O, let the soul alone. Let it go to God as best it may. It is entangled enough. It is hard enough for it to rise above the distractions which environ it. Let a man teach the rain how to fall, the clouds how to shape themselves and move their airy rounds, the seasons how to cherish and garner the universal abundance, but let him not teach a soul to pray, on whom the Holy Ghost doth brood!

NO RIGHT TO ENDORSE.

1. A man has no right to endorse, when the failure of the first party to meet his obligation will render the creditors of the endorser liable to loss in consequence of such endorsement.

2. He has no right to endorse for another man unless he make provision for meeting cash obligation, independent of and after providing for all other obligations.

3. He has no right to endorse unless he fully intends to pay what he promises to, promptly, in case the first party fails to do so. Few endorsers prepare for this.

4. His relations to his family demand that he shall not obligate himself to oblige another—ply, at the risk or defrauding or depriving them of what belongs to them.

5. He should never endorse or become responsible for any amount without security is furnished by the first party. It should be made a business transaction—rarely a matter of friendship. It is equivalent to a loan of money to the amount of the obligation, and the same precautions should be taken to secure it.

6. A man has no right to expect another to endorse his note without recompense, than to expect an insurance company to insure his house or his life gratuitously.

7. It is not good business policy for one to ask another to endorse his note, promising to accomodate him in the same manner. The exchange of signatures may have, and usually does have, a very unequal value. It is better to secure him the amount, and exact a like security for the amount of responsibility incurred.

8. It is better to do a business that will involve no necessity for asking or granting such favors, or making such exchanges. It is always safe and just to do so.—*Prairie Farmer.*

MAKERS OF BUSINESS.

Such suggestions as the following would secure a race of business men who would honor the land that furnishes them so noble a theatre for successful enterprise:

1. Engage in no business inconsistent with the strictest morality, nor in which you cannot daily ask the blessing of the Most High.

2. Follow your chosen vocation, and that alone, whatever temptations to speculation or rapid acquisition may present themselves.

3. Addopt no "trick of trade," however sanctioned by custom, that involve deception and untruthfulness.

4. Never incur a debt beyond your resources.

5. Always live within your income.

6. Devote a fixed portion of your income, beforehand, to charitable uses, to be employed and accounted for as systematically as family expenditures.

The man who will regulate his business by such simple rules as these, may free himself from the feverish excitements of adventurous traffickers, and assure himself with God a blessing, of an honest competency, if not a benevolent affluence and a good name.—*Christian's Penny Magazine.*

A Christian had better go to the theatre than to go home whining because he *can't* go. If it is worth while to do any thing for Christ, it is worth while to do it with your head up, and with your whole heart.

FASHIONABLE WOMEN.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the law of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave-woman at her tasks will live and grow old, and see two or three generations of her mistresses fade and pass away. The washer-woman with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters die around her. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless for all the good ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they feed nobody; they instruct nobody; they oblege nobody, and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they rear children, servants, and nurses do all. And when reared, what are they? What do they amount to, but weaker scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it became eminent? Read the biographies of great and good men and women. Not one of them had a fashionable mother. They nearly all sprung from strong-minded women, who had about as little to do with fashion as with the changing clouds.

ORDINATIONS & RESOLUTIONS

COLLIERVILLE CHURCH.

WHEREAS, Our beloved pastor, Elder J. L. Cross, has labored with us for three successive years, greatly to the edification of the church, zealously contending for the faith of the gospel, daring to oppose any and all of the false and absurd theories so prevalent among us; and

WHEREAS, He feels that God in his providence has called him to other fields, in which he may labor more effectually, therefore,

Resolved, That we receive his resignation, of the pastoral care of the church, with *very great* reluctance, and do earnestly commend him to the confidence and love of those among whom he may cast his lot, praying our heavenly Father to protect him, and make him eminently successful in his labors of love.

Resolved, That the above preamble and resolution be spread upon the minutes, and a copy be sent, both, to the *Tennessee Baptist* and *Baptist Messenger* for publication.

In Conference, Nov. 26th, 1859.

J. B., Moderator pro tem.

W. J. F. ALLEN, Clerk.

W. M. GORDAN.

Brother Wm. M. Gordan, a most excellent young brother, of Bethel Church, Chickasaw county, Miss., was ordained to the full work of the ministry, on the 5th Sabbath in October, by the following presbytery, in the following order:

Ordination sermon by the writer.
Examination on experience, and call to the ministry, by Elder J. L. Jennings.
On doctrine, by Elder R. W. Thompson.
Prayer, by Elder R. M. Mitchell.
Presentation of Bible and charge, by writer.
Benediction by candidate.

G. L. JENNINGS.

OBITUARIES.

MRS. LUCY WEEB.

Died at the residence of Mr. Normand Thompson, in Germantown, Shelby county, Tennessee, on the 25th day of September, 1858 aged 74 years. Was born in North Carolina, 17th day of Dec., 1789. The daughter of Hardman Dunne, and married to Randolph Webb. She was a resident of North Carolina for 30 years in the town of Raleigh. Emigrated to the west in 1824, and up to the year 1845 lived in the following places: La Grange, North Alabama, Madison county, Alabama, (near New Market.) And in the year 1845, moved to Holly Springs, where, with her husband, she joined the Baptist Church in the year 1846. Thence moved to Shelby county, Tennessee, and lived there to the time of her death. Her husband died in the spring of 1855, since which time she lived a widow.

Brethren editors of the Tennessee Baptist, it has become so common in writing obituary notices of the deaths of our friends, to lead their names and characters to the skies; notwithstanding, dear brethren permit me to say that a more pious, benevolent, and godly baptist sister I have not known in all the South and West, or of any other denomination—I have been well acquainted with her for many years.

J. BURNS.

BAPTIST FEMALE INSTITUTE,
MOULTON, ALABAMA.
Rev. JOS. SHACKELFORD, : Principal.
THE UNDERSIGNED HAVING [illegible] charge of the above Institution, will open its next session on Monday, the 24 of January, 1860. The school is located in the village of the Mosaic Baptist Association, and is in the only school in North Alabama under Christian control of North Alabama. While we make no pretension to extraordinary advantages, we do claim for our institution, and the school belongs to the Baptist Denomination, and they should sustain it, if it is worthy, and it is we think worthy to be sustained.
The Institution is supplied with a good Philosophical apparatus and a Library. Competent Assistants will be secured for the various departments of instruction.
Moulton presents many advantages as an educational point. It is healthy, orderly and peaceful. It is easy of access being only 15 miles from Courtland, on the Memphis and Charleston Railroad, with which place it is connected by a daily Stage.
Tuition from $10 to $20 per session of 5 months; Contingent Fee, $1; Music, $35; Board, $11 per month. For further information, apply to the Principal.
JOS. SHACKELFORD.
Jan10—1t*

LOUISIANA BAPTIST BOOK HOUSE,
Shreveport, La.—All the publications of Graves, Marks & Company; Baptist Books generally.
Agent for Tennessee Baptist, Southern Baptist Review, Children's Friend, Christian Repository.
Agent for the Southern Baptist Sabbath School Union.
Books sent by mail at retail price. Please send Gunter Music and School Books for sale.
A. L. RAY.
nov19—1f

PHILOSOPHY OF RELIGION.—BY A. WM. U. BOOK.—This is a 12 mo. book of 324 pages, finely gotten up, with a very superior steel plate engraving of the author. There are thousands, footfalls of the friends and acquaintances of the old man scattered, who would give several times the value of the work for this little book.
With the exception of one or two points, all agree that the work is a rich contribution to our theological literature.
Price, with Portrait, ... $1 25
Price, without Portrait, ... 1 00
Sent by mail, post paid.
GRAVES, MARKS & CO.
Agents for Author.
march7—tf

Brown's Bronchial Troches,
OR, COUGH LOZENGES.
Cure Cough, Cold, Hoarseness and Influenza.
Cure Any Irritation or Soreness of the Throat.
Brown's Bronchial Troches,
Relieve the Hacking Cough in Consumption.
Relieve Bronchitis, Asthma and Catarrh.
Brown's Bronchial Troches,
Clear and give strength to the voice of Singers.
Indispensable to Public Speakers.
Brown's Bronchial Troches,
"A simple and elegant combination for Coughs, &c."
DR. G. F. BUELLOW, Boston.
"I recommend their use to Public Speakers."
REV. E. H. CHAPIN, New York.
"Most salutary relief in Bronchitis."
REV. S. SCIOBERED, Morristown, Ohio.
"Remarkable when compelled to speak, suffering from Cold."
REV. S. J. F. ANDERSON, St. Louis.
"Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers."
REV. M. STACY JOHNSON, LaGrange, Ga.
Teacher of Music, Southern Female College.
"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me."
REV. E. ROWLEY, A. M.,
President Athens College, Texas.
Sold by all Druggists, at 25 cents per box. nov19—2m

50: IF PAID STRICTLY IN ADVANCE, now for Board and Tuition for a term of 20 weeks, (if not paid till close of said term, [illegible]) at Prairie Institute, Mount Prairie, Anderson county, Texas.
FACULTY.
REV. JAS. R. MALONE, M. A., President, Professor of Latin, Greek, Spanish, Pure Mathematics and Belles Lettres.
REV. M. V. SMITH, Professor English Branches, Natural Science and Mathematics.
Rates of Tuition,
FOR A TERM OF TWENTY WEEKS.
First Class, $19 50. Second Class, $15 00. Third Class, $20 00
Contingent fee, due on entrance, ... 1 00
The President can accommodate forty boarders in dormitories on his farm, at the exceedingly low price of $80 for a term of twenty weeks, if paid strictly in advance; if not paid till close of term $90. Positively no deduction in Tuition from the above rates, nor absence or sickness whatever, except protracted sickness. All dunning done to dormitories or furniture will be charged to the complaints.
N. B.—All bills for Board and Tuition due and made payable at Plainfields, Anderson county, Texas.
J. R. MALONE, Principal.
nov3

NEW BOOKS FOR BAPTIST SABBATH SCHOOLS, just published by the American Baptist Publication Society, 530 Arch street, Philadelphia:

Leaves from Book of Life,	288 pp.	16mo.	price 63c
Learning to Live,	182 "	18mo.	" 25c
Early and her Cousins,	180 "	18mo.	" 25c
Love to Enemies,	233 "	18mo.	" 25c
Young Teacher,	156 "	18mo.	" 25c
Good Shepherds,	104 "	18mo.	" 20c
The Two Paths,	72 "	18mo.	" 20c
Pearl of Jewels,	103 "	18mo.	" 20c
The Three Pastilles,	272 "	32mo.	" 45c
Kitty Dale,	106 "	18mo.	" 22c

All the above are beautifully illustrated and bound. They will be forwarded free of postage upon the reception of the price.
Also, in Press and nearly ready, some beautiful
BOOKS FOR THE HOLIDAYS.
We will forward to any address, free of postage our New Illustrated Catalogue of Books and Prices.
A new book every week for the year 1859.
JAMES S. DICKERSON,
Depository Agent.
nov26—4t

THE YOUNG REAPER FOR 1860.—A new volume of this beautiful Paper, issued by the American Baptist Publication Society, is now about to commence, and this is the time to forward subscriptions. It has already reached a circulation of over One Hundred Thousand copies. It is
THE BAPTIST SABBATH SCHOOL PAPER.
It among the finest specimens of an illustrated paper ever presented to the public. IT IS THE CHEAPEST AS WELL AS THE BEST.
TERMS—ALWAYS IN ADVANCE:
Single copies, one year, 25 cents.
Fifty, and less than One Hundred, 10 cents a copy 1 year.
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On all packages of Fifteen papers and upwards, one half the postage is saved to the subscriber by pre-paid. The following is a list of prices, including the postage pre-paid in Philadelphia:

15 copies,	Subscription	$1 50,	Postage	$1 etc.,	$2 05 per year.
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100 "	"	8 00,	"	3 60 "	11 60 "

We will send specimen copies, free of charge, to any address.
JAMES S. DICKERSON,
Depository Agent.
nov26—4t

EDUCATIONAL.—A LADY OF SOME experience in teaching, and who is competent to instruct in the higher English branches, Latin and French, desires a situation as Governess in a private family, as Teacher in a school at a short distance from her home, or as Assistant in a High School; is a College graduate, and if references are preferred, can amply supply. Would enter upon her duties in January or February.
Address immediately, stating full particulars, "Instructor," at the office of this paper. nov6

J. W. TOLSON & CO.,
Factors and Commission Merchants,
No. 8 1-2 Commerce Street,
Nov6 MOBILE, ALA.

LAND FOR SALE.—340 ACRES OF good red valley land for sale, with a good two story dwelling house, and 150 acres cleared land, extending from the Western Atlantic Railroad to the Western grounds of the Cherokee Baptist College, at Cassville, Cass county, Ga., at 18 dollars per acre. If desired, the money can be retained at interest (if per cent.) to suit the purchaser.
Also, 160 acres, with an elegant brick dwelling, and 130 acres cleared land, in Brown town Valley, Chatooga county, of about first quality valley land, at $15 per acre, and taxes to above. The large cotton seed the purchaser gets, will more than pay the tax thereon.
AUGUSTUS B. WRIGHT,
Rome, Ga.
oct15—2m

TO THE AFFLICTED WORLD.
DR. J. A. NASH, (AUTHOR OF THE SOUTHERN FAMILY PHYSICIAN,) who has spent [illegible] years in Texas, during the last fifteen years of his life, to enable himself to be useful in relieving afflicted humanity, has permanently located himself in Kosciusko, Miss., where he can be addressed for information. He has treated successfully many cases of Cancers in the breasts, nose, face and other parts; Fistula, Tumors, Ulcers, Fungous growth of Breast, and Mortalgia; removes Worms and all unnatural growths or Flesh; cures Gravel, Fits, extreme Coughs, Weak Lungs, &c. He treats all the foregoing diseases upon the principles of no cure no pay. He will visit any part of the country to attend to all persons desiring his services, if they will provide him a good horse and board for himself and servant, and accommodate them on as easy terms as he can afford.
We name especially Scrofula, Chronic Diarrhoea, Dysentery, and all female diseases; Rheumatism soon and effectually cured. His medicines are nearly all procured by himself, and are simple and safe. He does not use Mercury in any form in his compositions.
He will send to any part of the United States, on the receipt of five small, or three large dollars, a sufficient quantity to cure any case of Chronic Diarrhoea. His Cancer medicine is a liquid preparation, but is never sufficient to go out of his office.
He has hundreds of testimonials, that can be produced, of his success. For the accommodation of strangers he will add the following certificate:
KOSCIUSKO, Miss.
We, the undersigned citizens of Attala county, Miss., have known Dr. J. A. Nash for two worthy fellow-citizens. Dr. J. A. Nash, to be a man of integrity and veracity, and an experienced and successful physician:
S. H. GILLILAND, Senator.
W. D. ROY, Representative.
R. M. WELLS, Judge Probate.
I. W. SCARBOROUGH, Clerk Probate.
J. A. JACKSON, Clerk Circuit Court.
R. H. SANDERS, Sheriff.
Jan 22—1y

BETHEL COLLEGE
RUSSELLVILLE, KY.
THE NEXT SESSION OF THIS INSTITUTION will commence
Thursday, September 1st, 1859,
Under an able, efficient and full Board of Instruction. The completion of the enlargement of the institution, authorizes the Trustees to announce that it will be in every respect a first class Female College, and wants, that this, in all that is desirable in a female seminary, and thoroughness of instruction, shall not be inferior to any.
The Philosophical, Chemical, and Mathematical apparatus is very complete and superior.
TUITION PER SESSION OF 20 WEEKS:
PREPARATORY DEPARTMENT.
1st Class, $22 50
2nd Class, 15 00
[illegible] per Session, 7 50
[illegible] paid invariably in advance.
Boarding may be obtained in the best private families, at cost, per month, $8 to $10 per week.
Students entering any time during the first month, will be charged for the whole term; those entering after the first month, will be charged from the time of entering to the close of the session. No deduction will be made except for protracted sickness.
It is very desirable that students be present at the commencement of the session.
For further particulars, address the President, R. T. BLENNETT, A. M., or Rev. W. W. GARDNER, Chairman of the Board of Trustees, or
R. H. CALDWELL, Secretary.
RUSSELLVILLE, Ky., July 16, '59—tf.

NEW AND VALUABLE WORKS FOR [illegible]
BIBLE STUDENTS, just received.
FRENCH [illegible] $1 00
FRENCH [illegible] 50
FRENCH [illegible] 50
FRENCH [illegible] TESTAMENT SCRIPTURES 50
Sent by mail, post paid, on receipt of price.
GRAVES, MARKS & CO.

Miscellaneous.

REMOVAL.
JOHN YORK & CO.
HAVE REMOVED THEIR BOOK-PUBLISHING AND BOOK-BINDERY, Manufactory to the Baptist Publishing House, from Cedar street, to the corner of Douglas & Cherry, North East Square, No. 10, 1st door from the square, and would be glad to see all their old customers, and invite new ones that wish work in our line. We are prepared to bind Book Black Books in the best manner, and after any given pattern. We are awarded the premium, at the last Mechanics' Fair, for the best made Blank Books, and [illegible] to be the best in the Union. Pulpit Bibles attention will be paid to the Binding of Parlor Bibles and old Books. Our prices are as low as [illegible]. The style of work can be seen at the Bindery, or Store on Union Street. Books left at either place will receive immediate attention.
Feb 19—tf.

J. W. WILSON,
Opposite Swannee House, College Street,
NASHVILLE, TENN.
DEALER IN
STOVES, TINWARE AND CASTINGS,
MANUFACTURER OF
Wrought Iron Cooking Stoves.
Of four sizes, for Families, Hotels and Plantations, made in best manner, with all necessary tools and extra hot water Heater. These Stoves have attained a just celebrity in this and adjoining States, for economical and dispatch in cooking, and the ease in which they bake, being arranged so as to convey draught entirely around the oven, over and in centre alike, and baking, with ordinary care, fifteen or eighteen years. Price, $100, $110, and $125.
Tinware of all kinds, and made in the best manner.
Hollow-ware every variety.
Grates, plain and enameled, with and without ornamental fronts.
House and kitchen goods, in great variety.
Cooking and heating stoves, for wood and coal.
Church and hall stoves, Franklin setter and common box stoves.
Tin plate, block tin, sheet iron, &c., at the lowest wholesale prices.
Beware of the Stole for the OLD DOMINION COFFEE POT. A new article per which saves all the fl