Tennessee Baptist.

Editors. { J. R. GRAVES. J. M. PENDLETON.

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THE PULPIT.

[Fifty Sermons will appear in this department during the present year, by J. M. Pendleton, our stated contributor, and Messrs. Dudley, Brook, Smith, Jay, and others of the most distinguished preachers of England.]

SERMON NO. 2.

A SHORT SERMON.

BY J. M. PENDLETON.

Salvation by Grace Through Faith.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. ii: 8-10.

Paul loved to dwell on the sacred theme of salvation. It was the joy of his heart and the boast of his tongue. He took a mournful interest in contemplating the condition of the unregenerate, that he might see the wonders divine grace had done in delivering the saved from so wretched a condition. He refers in this chapter to the moral state of the Ephesians before their conversion. His representation of their dead in trespasses and sins—walking according to the course of this world—children of wrath even as others. God who is rich in mercy, hath quickened them together with Christ, and made them the subjects of a spiritual resurrection. All this had been done by grace; for by grace, says the text, are ye saved, &c.

I. WHAT IS THE GOSPEL IMPORT OF THE TERM SALVATION?

The very word awakens in the mind the idea of a previously lost condition. The Savior himself said, "The Son of man is come to seek and to save that which was *lost*." Salvation is a comprehensive term, including all that God does in time and in eternity for those he saves. And what does he do?

(1.) *He justifies them.* They are condemned by his holy law. They are guilty in his sight. They must be reinstated in his favor. This is a material point. There is no salvation without justification. How is salvation possible without a reversal of the condemnatory sentence of the law?

(2.) *God regenerates those whom he saves.* In their unrenewed state they are children of wrath even as others. They are the subjects of mortical death. In the process of salvation there is an impartation of divine life to the soul. The dead in sin are made alive to God. They are born again. They are created in Christ Jesus. Regenerating grace is magnified in them.

(3.) *God glorifies those whom he saves.* He glorifies their souls upon their exit from the body. Stephen prayed in his dying moments, "Lord Jesus, receive my spirit;" and it is doubtless true that the spirits of believers, as soon as they leave their tenements of clay, mingle with the spirits of just men made perfect in heaven. But the work of glorification will not be complete till the bodies of the redeemed are raised up from the grave. And they will be raised up. The mouth of the Lord has spoken it. The sleeping dust of the saints shall be fashioned into bodies incorruptible and immortal, like the Savior's own glorified body. Then will the work of glorification be consummated, and the saved will, in their complete persons, inherit the kingdom prepared for them from the foundation of the world. Salvation includes all this and a thousand times more than I can tell you.

II. SALVATION IS OF GRACE.

There are, as it seems to me, but three conceivable views of salvation: It must be wholly of grace, or wholly of works, or there must be a mixture of grace and works. The last view—the commingling of grace and works—is as absurd as to deserve no attention. We return then to the doctrine of salvation by grace, or by works. We are said in the text to be saved by grace, and not by works.

That salvation is not of works is evident from several considerations:

(1.) *No act of man can have a retrospective bearing.* Nothing done by him can change the past. It remains immutably the same, &c.

(2.) *No man can do more than his duty.* There can be no such thing as works of supererogation; for the law of God requires the exercise of *all* the strength of the creature in the love and service of the Creator. To speak of exerting more ability than is possessed is an absurdity; and unless this can be done, no man can do more than his duty, &c.

(3.) *No act of man is meritorious.* This follows from the fact just referred to. There cannot be merit in works unless they are works of supererogation; and we have seen there are no such works. Jesus has taught us to say when we have done our duty, "We are unprofitable servants: we have done that which was our duty to do." As man can do no more than his duty, and as the idea of duty excludes the idea of merit, there can be no such thing as a meritorious human action. It follows then, with all the force of logical necessity, that salvation is not of works—in other words, that man cannot save himself.

The language of the text is, "Not of works, lest any man should boast." There is a distinction made by the Apostle between "works" and "good works." Works may be performed before the sinner is in a state of salvation; but good works cannot be. We are created in Christ Jesus unto good works. If so, we cannot perform good works till we are created in Christ, and then we are in a saved state. Now, if we are in a saved state before we can perform good works, it is obvious that good works do not save us; and if good works do no more us, what shall I say of those to which the epithet good is not applied by the inspired writers? They certainly possess no saving capabilities. They cannot proceed from pure motives, for pure motives cannot be found in a heart unmoved from the power of sin. God ever looks at the motive prompting an act in determining the moral quality of the act. Impurity of motive contaminates every action which it prompts. The works of a sinner, so far from having power to save, are themselves sinful, and salvation involves a cessation of the guilt contracted in their performance. Surely, then salvation is not of works.

It seems, therefore, to be of grace. This is the affirmation of the text. By grace ye are saved. The whole system of salvation transcendently displays the grace of God. It is full of grace. Grace is glorious in all its parts. Whatever God the Father does in the stupendous enterprise of redemption is surely of grace. But for his unmerited favor it would never have been written, "God commendeth his love toward us in that while we were yet sinners Christ died for us." He was infinitely free from obligation to provide a Savior. Prompted by the impulses of his amazing grace he sent his Son down from heaven.

Surely, too, grace is luminously displayed in whatever Christ does in the great work of salvation. While the Father sent him on a mission of mercy there was no compulsion. The Son of God came most voluntarily from his throne to the manger, the garden, the cross. What but grace influenced him to lay aside his glory, become a man of sorrows—and pour forth his blood as a sacrifice for sin? And now, what but grace secures for us his intercession in heaven? Of him the Evangelist well said, "Grace on grace;" and Paul does not rather too frequently to "the grace of our Lord Jesus Christ." How affecting his language when he says to the Corinthians, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich."

Nor does the Holy Spirit, in the work of salvation exercise less grace than the Father and the Son. Under no obligation to renew the heart, he comes into contact with its depravity and pollution, that he may renovate it and fit it for heaven. All the saved are born of the Spirit, and in them is exemplified what is meant by the "sanctification of the Spirit." They are the temples of the Holy Ghost, and the Spirit of God dwells in them.

Thus does it appear that the conjoint operations of the three persons in the Godhead, in the work of man's redemption, display, in an infinitely wonderful manner, the grace which brings salvation.

I have said that God justifies, regenerates, and glorifies those whom he saves. Justification, regeneration, and glorification, are all, in the Scripture, ascribed to the grace of God. We are said to be justified freely by the grace through the redemption that is in Christ Jesus. Not by works of righteousness which we have done, but according to his mercy he saves us by the washing of regeneration and the renewing of the Holy Spirit. According to his abundant mercy he begets us again to a lively hope by the resurrection of Jesus Christ from the dead. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. The gift of God is eternal life. Being a gift, it must be of grace. The Lord gives grace and glory. The glory he gives in heaven is graciously given. I argue, then, that the proposition I have attempted to establish is true—salvation is of grace.

III. WHILE SALVATION IS OF GRACE, IT IS THROUGH FAITH.

The blood of Christ is the meritorious cause of salvation. Faith relies on that blood; that is, on the atonement made by it—and appropriates the salvation. It is emphatically an appropriating grace. Its province is to receive Christ. In receiving him, it receives with him all the blessings of salvation; for they are all treasured up in him. We are not to suppose that faith possesses merit because it is so prominently instrumental in the salvation of the soul. It has no merit. We are not saved *for the sake of* our faith, but *through* faith. While faith has no merit of its own, it brings the believer into vital union with Christ in whose obedience and blood there is infinite merit. Thus faith, on account of its relation to Christ, is the means by which we are saved. By grace are ye saved through faith. The question is sometimes asked, Is faith the gift of God, or the act of the creature? I answer, both. It is strange that such a question was ever asked. Trust in Christ is the prominent idea in faith, and no man ever trusts in Christ until, as a lost, helpless sinner, feeling his need of salvation, he is divinely influenced and enabled to receive Christ as the only Savior of sinners. In this sense faith is the gift of God. But who exercises faith? Who receives Christ? The believer. So far then as faith is an act, it is the act of the creature. God believes for no man. He by his grace enables the repenting sinner to believe in the Redeemer; and thus faith is both the gift of God and the act of the creature.

IV. WHILE GOOD WORKS DO NOT MERIT SALVATION, THEY ARE THE DIVINELY APPOINTED EVIDENCES OF A SAVED STATE.

Created in Christ Jesus unto good works. One object of this creation is the maintainence of good works. These good works emanate from a regenerate heart. They are the fruits of justifying faith. Hence, they are evidences of a saved state. They are divinely appointed evidences; for God before ordained that the saved should walk in them. Good works are important in their place. Their place is not before, but after justification with God by faith in Christ. Then they indicate the genuiness and the vitality of the faith from which they proceed. Hence, Abraham's offering Isaac on the altar, was a good work which showed most clearly the power of the faith which was counted to him for righteousness many years before. That Faith, when first it reposed confidence in God, contained in it the germ of holy obedience. The "Father of the faithful" was, on this account, ever ready to do the will of God.

All believers should remember the words of Jesus: "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven". The grace which brings salvation, teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.

REMARKS.—(1.) How great are the obligations of the saints to God for his grace! How ardent should be their gratitude that he has saved them according to the riches of his grace!

(2.) How will they admire this grace in heaven? Eternal ages will not be too long to explore and admire its wonders.

(3.) How vain to rely on works for salvation? There is no hope for a sinner but in the grace of God through Jesus Christ. Salvation is of the Lord, and must, therefore, be of grace.

From the Christian Times.

NOTES ON SERMONIZING.

From Lectures delivered by Rev. J. Golden, D. D.

BY S. W. F.

LECTURE XI.

QUALITIES OF A GOOD STYLE.

Dr. Campbell in his philosophy of Rhetoric, enumerates five elements of good style, besides perspicuity, which relates to the grammatical use of language or the employment of language in its strict grammatical sense. These elements are, Perspicuity, Vivacity, Elegance, Animation, and Music. The last term relates to the sound of language or to its effects on the ear. I wish to speak of the following qualities of a good style in the preacher, the most of which may be included in the above.

1. And the first in order, if not in importance, is *Simplicity*. This is required alike by good taste and religion. This is opposed to an affected smartness of expression, and exuberance of embellishment. It takes the plainest and most direct road to reach its object. The Preacher, living among his books, and conversing with the learned, is in danger of using language, and reasoning, beyond the easy apprehension of the mass of his hearers.

Some years since a pious and well educated, talented minister settled in Philadelphia. Not long afterwards one of his members, a mother in Israel, came to her loved Pastor with the enquiry, "What is the duty of the Shepherd?" "To feed his flock," was the reply. "Ought the shepherd then to place the food so high that the lambs of his flock cannot reach it?" The young pastor received the reproof thus wisely given and ever after adapted his style to the comprehension of the simplest of his hearers. And he was successful. This was, I think, Dr. Staughton.

Never use a word out of its ordinary meaning, nor a word of two syllables where a word of one will convey the idea as well.

The following quoted by Dr. Ripley from Schatts' Fundamental Principles of Rhetoric and Humilition gives a clear exhibition of this element of style:

"That work of art is called simple, which does not suggest to him that examines it any conception of the labor which has been expended on its production. It seems to have been produced without pains taking, without a nice application of rules. It appears to be as it is, because it could not have been otherwise. The seeming ease and naturalness of its construction make a way for it at once to the heart.—A discourse is simple, when its propositions are so stated and proved, as to ingratiate themselves at once into belief; instead of be- [illegible] simple's parade of [illegible]

For the Tennessee Baptist.

DEATH AND LIFE.

Death! the very intonation of the word casts a gloomy shadow over the path of life. The timid heart beats with a faint, flattering motion at the bare suggestion of the inevitable hour, when cold in the embrace of the all destroying angel, it, too, shall be no more. The shrewd, the winding sheet, the grave, the hollow sepulchral sound of the dark brown earth falling upon the coffin lid; the words of the holy man of God, "I am the resurrection and the life," breathed in tones of the deepest feeling to the silently weeping groups of mourners, and the solemn tolling of the funeral bell, have no fascination for the human mind, bring no less sad feeling than the recollection of bitter hours of broken hearted agony, blasted hopes, and the ruin of fair and beautiful dreams. Aye, proud man, before the viewless sceptre of the grim monarch of mortality, how poor and pitiful, how impotent thou art! Here thou art a conquered slave; the unwilling victim of a power beyond the narrow limits of thy little mind.

But why this dread of death? Why this horror of the peaceful shades of the calm, the silent tomb? Pass by in silence the fair and rapturous creation of our holy religion, which makes the grave the necessary gate to a world of immortal life and love, of delicious joys, of never ending youth, of which it hath not entered into the heart of man to conceive "how glorious and beautiful they are; and consider death in the simple light of a sanctuary within, whose holy precinct, neither the hollow pleasures, nor corroding cares of life can enter, look at it as a place of *rest*, unbroken by the rude intrusion of false and foolish human things, and looking at it in that light, is it not to be desired rather than feared and depreciated? Ye travelers along the beaten way of life, the dusty monotonous road, tell us what ye find in it so desirable, so lovely: tell us the pleasures and the joys which bind you as with links of steel to its unholy haunts, its dishallowing pursuits, its false and fickle hopes and fears? Let us know it that we, too, may wisely love its ways, and learn to fear the loss of power to enjoy them. Tell us what they are, and we shall judge impartially.

Alas! its joys are fruit of the Asphatio Lake—fair to the eye, but turns to ashes in the lips. To-day the tender bud of hope expands before the mental eye in blossomed fragrance, to-morrow its broken stem attests the poisoned shaft of disappointment, and its crushed and mangled leaves proclaim that he builds his house upon the sand who trusts in earthly things. Friendship! the world's friendship! it is a hollow mockery, a thing of nothingness, "a tale told by an idiot signifying nothing." It is an article of merchandise, to be purchased, such as it is, by him who holds the purse strings. As the old adage, more wise, than vice has it, "he who has the bone the dog will follow." And like the dog, it will lick the hand that has been raised to strike it if that hand will pander to its sordid propensities. Friendship! ha! ha! he who trusts in it, leans upon a broken reed; and unless he pays it well, will find a sting when he looks for a balm. Is there all love and sympathy, all affection and friendship no longer to be found on earth? No! no! now and then they beam across our paths, like rays of heavenly bliss: but they are like the oasis in the great Eastern desert, or like the angelic visitations, few and far between.

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snow falls in the river,
A moment white, then melts forever."

Who, "when this summons comes to join the immemorable caravan that moves to that mysterious realm" of death would cling to life for the sake of the few scattered and scanty moments of transitory pleasure gleaned in the barren fields of every man's experience? Who hesitates to go to his long home, and let the spirit return to the God who gave it, and the body to the noiseless security of the sacred grave, to the dreamless sleep of death, because life among its great cloud-mass of sorrow and care had here and there a smile of enjoyment? Who but the silly and the weak, the wicked and the strengthless, would stay when the wide portals of death invited him to a deep forgetfulness of the travels and sorrows of life, and *perhaps*, to a glorious reunion and delightful association with the fair, the loved, and the beautiful ones gone before? *Perhaps!* away with the unholy doubt! The human mind feeds upon the faith of an immortal home beyond the grave. "I go to prepare a place for you," sayeth the Holy One. And the still small voice of conscience whispers, "it must be so." The Grecian sage ere the hemloo cup quenched his noble life felt by the mercy of God, that he had a soul within him that could not die. And the poor savage of our own forests, gives manifestations of the same pervading faith, when beholding the crimson glory and golden beauty of the sunset sky, he fancies he descerns the happy hunting grounds of futurity, prepared for him and his tribe by the Great Spirit. And weak and feeble though his faith may be, who of us would resign the benign, the holy, the cheering belief in the immortality of the soul? Who give us the pleasant and lovely thought, which like a guardian angel goes with him in his walks, visits him in his dreams, cheers and solaces him in his misfortunes, and *fills* him with consolation in his sorrows, that but a little while and this body though sound "in weakness shall be raised in power" though "sown a *natural* body, it shall be raised a spirit body," and that "we who have borne the image of the earthy, shall also bear the image of the heavenly." With this hope the earth becomes the means and incentive of godliness. "The fruits of the earth, the early beautiful blossom and bud, and bloom of flowers and fruits," become so many figures of the immortality of the soul, and point man to a higher sphere.

"There is a soul in all things,
And that soul is God."

O! that man would feel the force of this remark, that the heavens might declare the glory of God; that the green beneath, the singing bird, the mountain and the river, might continually speak to his soul of God, of heaven, of love; and lift him up on wings of faith, to that abode of the blessed, where God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

LYXO.

For the Tennessee Baptist.

THE UNION OF CHURCH MEMBERS.

We sometimes hear of dissensions among church members. This is always attended with evil consequences. The influence for good which they are capable of exerting, is destroyed; the cause of Christ is retarded, and an advantage is given to heresy. Internal division has, in many cases, broken down large and influential churches, and been the occasion of establishing in the community several rival heretical societies, and almost, if not entirely, blighting the prospects of true religion. The minds of the people have become divided. This one is for one sect, that one for another, and so on. The sect spirit, in this way, blinds the mind to the real interest of the soul; and Christ and eternity are scarcely thought of. This state of things would not have occurred had not the division started in the church.

There are various causes which give rise to divisions and uncomfortable in churches, one of which I propose to speak of,—that is, the pastor. All pastors have not the power to cause a complete union of the members of their churches upon them as their choice. And sometimes dissatisfaction will spring up among the members after years of union. As to the causes, that is not the point of enquiry. They may be just, or they may be unjust. The *fact* of their existence is all we are after here.—The point of inquiry which I raise, is, what is the duty of the pastor under such circumstances?

1. It is his duty to endeavor to rectify and reconcile. If he is guilty of any fault, he surely ought to confess and reform. This he has the power to do. Pastors have faults as well as others, and they should not consider themselves perfect. But a fault, at this point, may exist in the members, in not telling their pastor what they regard as faults in him. If told of them in the proper spirit, an opportunity would be afforded for him to correct them, or to convince the objectors that they are not real faults, but only imaginary. A reconciliation, in one way or another, might thus be brought about. But if the matter be allowed to rest, the breach may continue to widen, to the great injury of the church. The members may find fault with the pastor, and the pastor with them; and thus a captious spirit may be engendered, crimination and recrimination may be the order of the day. Two parties may arise in the church, and every time the different members of these two parties meet, the pastor may be the all-absorbing topic of discussion.

2. If it is out of the pastor's power to reconcile matters, it is his duty to resign. Pastors have failings as well as faults. It may be their failings which cause dissatisfaction.—Their qualifications may not be such as to meet the demands of the station they occupy. In that event, the members who discover it would feel a delicacy in telling their pastor of it. He may be able, however, pretty generally to give quite a certain guess as to this point. If the dissatisfied members refuse to attend his ministry, allege no wrong-doing against him, and clamor for a change of pastor, he has pretty good reasons to suspect what is the cause, especially if they are the most intelligent portion of the church. There are some cases when nothing but a resignation will save the church. In such an event, it is the duty of the pastor to resign, and give the church an opportunity to select a pastor who would be more likely to secure a union of the members. This is not intended to apply to cases where a a portion of the members have adopted heresy, and oppose the pastor because he does not preach the doctrines they desire.

"OXE OR UA."

PROF. HARVEY'S ADDRESS

To the Theological Graduating Class of Madison University.

DEAR BRETHREN: The apostles, in defining the distinctive duties of the sacred office, make them consist in "prayer and the ministry of the word." The one indicates its relation to God; the other, its relation to men. Prayers and preaching—pleading with God and pleading with men—constitute the specific life-work of the Christian ministry.

In the instruction of this Institution, you have been taught that ministerial power depends upon something higher than mere intellectual culture or earthly learning; and in these words of parting counsel, I would simply re-utter our profound convictions of this truth. True power in the pulpit has its hidden spring in the closet. Power with God is the primary condition of spiritual power with men.

The ancient ascetics, in demanding for the ministry a life of contemplation and prayer, only gave voice to one of the profoundest utterances of the Christian consciousness. The men who deal with spiritual interests, must themselves be spiritual. Our age, in rejecting asceticism, may only be passing to the opposite extreme. It is intensely practical.—Action is its watchword. This practicalness often becomes mere narrowness and shallowness. It overlooks the profounder laws of the Christian life. The internal life-forces of Christianity lie deeper than all human action. They are mightier than all the efforts of human reason. They are the Divine energies acting through the human; God working through the man; the Holy Ghost permeating, quickening all the faculties of the preacher, and speaking by his voice to the souls of the people.

Now, prayer is the bond of connection which links the Divine power with the human. It is the channel through which the Divine life pours its fullness into the soul. It is the uplifted hand of man's weakness laying hold upon God's strength.

Suffer me, then, first to remind you: *A life of prayer will have a most vital relation to the whole spirit and aim of your ministry.*

No other position on earth is invested with responsibilities so high and awful, as that of the Christian minister. You bear a message from God, of everlasting moment, to every human soul. In them that are saved, you are a savor of life unto life; but in them that perish, a savor of death unto death. If faithful to your high trust, you shall "shine with the brightness of the firmament," and "as the stars forever and ever;" if unfaithful, the blood of souls will be found upon you, in the final account before the throne of God.

But solemn as the responsibilities of the ministry are, no position is environed with greater seductions to a false life. Ministers are a special mark for Satan. Temptations will meet you in every form. The attractions of popular applause, or the honors of mere literary distinction, will be clothed with dazzling power, to tempt your ambition. Nay, even indolence, or the sordid love of gain, may stand in your path, and breathe over your souls an impure secularised spirit. The wrecks of ministerial character lie sadly strewn over the whole course of ages—wrecks, beneath which the loftiest hopes have perished.

Now, against these seductions to secularization, prayer is the most effectual safeguard.—It elevates the soul above these low, selfish views, to a loftier moral eminence, with a purer atmosphere, and a broader horizon. In that higher sphere of life, you will feel the inspiration of nobler principles of action.—That love of Christ, that compassion for perishing souls, that zeal for the triumph of the gospel, which forgets self, hesitating at no sacrifice, shrinking from no toil, fearing no danger—these inner life-forces are kindled and fed only amidst the flames of devotion. No mere logical processes can make such principles operative within the soul. They spring only out of the life of God within the man—a life derived from vital union with Christ, the living Fountain. The mount of prayer is the mount of transfiguration, where your souls, by communion with God, will glow with the light and purity of heaven.

O brethren, be sure of this; your own inner spiritual life will transfuse itself through your preaching. The pulpit will always reveal your inward religious self. No boisterous declamation, no arts of rhetoric, no dramatic simulation of emotion, can ever be substituted for deep moral convictions. Moral earnestness can never be assumed; it is the attribute of a soul profoundly feeling the reality and power of Divine truth. If you would rise above a mere plane seeking, secular ministry; if you would utter the message of your Master with the self-forgetfulness and holy fervor of a Baxter, a Flavel, or a Payson, be men of constant, fervent prayer. Here is the hiding of pulpit power. The spring of spiritual life opened in your closet will pour forth never-failing streams of life from your pulpit.

Suffer me, also, to remind you: *The gospel will reveal itself to you, in its reality and power, only in the atmosphere of prayer.*

A dry doctrinal system, which has mere logical correctness, may be theology; but it is not the gospel. Men sometimes deal with the high and awful realities of Christianity as surgeons may move amidst scenes of blood and suffering, in the spirit of a cold, perfunctory professionalism. The glorious doctrines of the gospel may be viewed only through the eye of an impassive logic. Truth, over which angels linger, rapt in wonder and adoration—truth, which concerns the undying interests of souls—you may treat as mere metaphysical abstractions, or subjects for dialectic subtleties. But such a lifeless intellectualism, even when abstractly correct in its teachings, is devoid of all power. It is but a dead orthodoxy—the very galvanized corpse of the gospel.

Never forget, brethren; you, as ministers of Christ, have to do chiefly with man's spiritual being. You deal with the intellect only as it is the avenue to the higher spiritual nature.—The gospel is not a mere system of truth; it is a life. It is not a matter only of intellection, but of profound spiritual feeling. You will preach that living gospel only as you look upon its truths, through the spirit of prayer. Here alone will those sublime realities rise before you in their true distinctness and magnitude.

You will not understand me, brethren, as depreciating the gifts of intellect and learning in the Christian ministry; or as using that frequent method of speech which seems to regard high intellectual culture as in necessary antagonism with heart religion. This view is utterly false. In the work of redemption on earth, the leading human agencies have been selected from men of high mental power, and extended. No other position affords such scope for the loftiest efforts of genius, or the ripest attainments of scholarship. No, God has not discovered the intellectual from the devotional. But in the pulpit, the spirit of prayer lies at the basis of all true mental power. It forms an atmosphere of light around the soul, in which Divine truth stands revealed in its own glorious reality and its true importance. A theology thus vitalized by prayer will make you men of spiritual might in the pulpit, as with burning fervor you utter its great truths, and press them upon the souls of men.

Suffer me, also, to remind you: *Prayer will essentially affect the spiritual results of your ministry.*

Prayer is not simply reflex in its influence. It is an actual power—the mightiest power God has given the Church on earth—a potential force moving all the agencies of the spiritual world. You, brethren, are soon to be intrusted with the special care of souls. This power of prayer will here constitute an essential part of your effectiveness. The pastor is not a preacher only; he stands also, in an important sense, in the position of an intercessor. As Moses, standing between an offended God and an offending people, cried for mercy, so are your pastoral intercessions to rise to God in behalf of the souls committed to your charge.

The highest success in the pulpit has always been associated with this closet-power. It is said of Martin Luther that he usually spent three hours in the day upon his knees; and who shall say that this had no relation to the vast results of his life? Our Lord himself, that great Pastor—the model for His ministry in all ages—lived on earth a life of prayer.—While men slept, His petitions were rising before the throne of his Father.

"Cold mountains and the midnight air
Witnessed the fervor of His prayer."

O brethren, if your Lord must needs thus pray, if ceaseless prayer was essential even to His effectiveness in the mission assigned Him, what greater necessity must press upon His servants! Consider the fearful magnitude of the interests that gather round the office of the ministry. Life or death, heaven or hell, stand connected with your work. Each of your hearers will soon be either a radiant saint in heaven, or a lost soul in endless despair; and for one of these states your preaching will contribute to fit them. O pray, that you may truly preach! Let your sermons be nurtured amidst the fervent supplications of the closet. This will bring these everlasting realities vividly present before you, and fit you to utter eternal truth from the pulpit with the burning seal of apostles.

Brethren, these are our last counsels. You now go forth from this sacred Institution to be invested with the office of the ministry, and enter upon its awfully responsible work. We bid you go, strong in faith and prayer.—Covet power in your ministry; but let it be spiritual power. Be earnest and faithful.—Let that living gospel you are charged to preach, ever fall from lips touched by living coals from off the heavenly altar.

Be assured we shall follow you with the warm interest and affection with which years of personal intercourse have inspired us. You separate to widely distant fields. It is not probable that you will all meet again in this life. Your next meeting will be in that greater congregation before the throne of God. When life's work is done, when this earthly course is ended, you will come up from your several posts of duty, and we shall meet in the presence of the Lord. Dear brethren, is that great day of account, may it be yours and ours to hear from the lips of that Master the words of welcome—"Well done, good and faithful servants; enter ye into the joy of your Lord!"

[From the New York Christian.

TEXTS CONSIDERED.

NO. II.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women which had been healed of evil spirits and infirmities. Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."—*Luke, Chap. 8.*

Next to Mary, the mother of Jesus, Mary called Magdalene, has been invested by the imagination with the greatest interest. The first in the Madonna, the second the Magdalene of Christian art. The most delicate, tenderest, and the devoutest prodnots of the human mind, in both literature and art, have one or the other for their inspiration and their theme. Neither is quite divine, nor yet altogether human. The fervor with which they have been regarded and celebrated, is undoubtedly that of earthly enthusiasm and love, rather than of an inner, spiritual worship. When, by reason of sin, the pure idea, and presence of God became an unapproachable terror to guilty men, Christ appeared "in the likeness of sinful flesh" to open, through the sympathies of humanity, a way of return to the Father—a practicable road, which those who would follow Him may dare to travel. But with a waywardness which sufficiently indicates the perversity of the heart, men have been prone to reject the usual and appropriate way, and cling, at the risk of perdition, to mere humanity—though it be better humanity—like themselves.

A false doubtful devotion, however, has attracted the world to Mary Magdalene. Not always, or most, because she was a penitent, but because she is assumed to have been an abandoned woman, with every seductive grace. This has been—consciously or unconsciously—the stimulus of the imagination. This is shown by the general character of the pictures which represent the world-wide idea of her—only equalled in multitude by the Madonnas. She is painted as young, graceful, voluptuous, and generally in such loose array, or none, as to assure other sympathies than with her repentance.

It is in the nature of the case that art has been the handmaid of Papery; and in the popular notion and impersonation of Mary called Magdalene, she has well served her mistress. But the Mary of poetry and art is utterly a fabrict of the fancy. We cannot discover in the sacred record any grounds even of plausibility for the characteristics by which she is notorious.

She is only mentioned by name upon three occasions, though by all the Evangelists. The first is that in the leading passage; the second is the crucifixion; the third is the resurrection of our Savior. The relation of Mary to the latter two events is detailed substantially alike in the four gospels.

We learn from the passage in Luke, that she attached herself to the person of Christ early in His ministry, and that previously she was delivered by his power, or seven devils. We are thus informed that she was eminently afflicted by that mysterious malady, or by one of that class of maladies, whatever it or they may be, which is known as demoniacal possession, and that being delivered, she was inspired by a gratitude proportioned to her obligation. We also mark with delight, that she never forsook Him thereafter, but was one of those, who

"When apostles shrank, could dare to brave,
Last at His cross, and earliest at His grave."

We glean further from this passage, a probability that she was a Jewish lady of rank, possessed of substance, and associating with the higher classes. This probability is strengthened by the peculiar courtesy of her bearing, indicating sensibility, refinement, and dignity in that remarkable sense in the guides of Joseph of Arimathea, where she encountered such companions as few women have met and entertained.

The definite record of the Bible goes no further. One or two things may be plausibly inferred, after which all is conjectural. Her nominal affix suggests that she may have been a resident of Magdala, a village on the shore of the Galilean sea, south, and very near to Capernaum, and not far from Nazareth. This fact, with that of her accompanying the Savior in his first ministries, renders the surmise admissible, that she had known Him in his earlier years. It is further evident, whatever her form of character, that she loved the Savior, was by him and by his disciples beloved, was much with them, and had a certain eminence in the estimate of the apostles. This is evinced by the fact that she is mentioned by name, and with evident tenderness and respect. Happier in this than Mary of Bethany, she was able, by reason of her pecuniary independence, or her exemption from domestic duties, to follow the Savior and minister to Him.

The notion of the identity of Mary Magdalene with the sister of Lazarus is undeserving of consideration. Her identity with the "woman in the city which was a sinner," mentioned in the seventh chapter of Luke, though it cannot be positively disproved, is improbable. From this possibility, meagre as it is, the only scriptural support is derived for the time-hoovered figment of the early infamy of this noble woman. It is enough to say, however, that there is nothing in this account which entitles the surmise to the slightest credibility, while there is everything in what we positively know of Mary to render it inadmissible.

Nor have we any reason to believe that she was young, or beautiful, or otherwise. Absolutely nothing is said upon the subject. That she was dignified and devout; a person of rank, sensibility, and substance; a lover of Christ, whom he had healed of a horrible disease; a disciple, held in high honor by the little company which followed him; this is the substance of our knowledge concerning her. That those of us who are so happy as to enter heaven, will know her, is its ineffable intimacies, in Christ's presence, we may anticipate. How many are the delightful anticipations of that hope of immortality!

PHILOLOGOS.

Worldly joy is like the songs which peasants sing, full of melodies and sweet airs. Christian joy has its sweet airs too; but they are augmented to harmonies, so that he who has it goes to heaven, not to the voice of a single flute, but to that of a whole band of instruments, discoursing wondrous music.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Our children that lie in the cradle are ours, and bear in them those lines which shall yet make them to appear, the boy like the father, and the daughter like the mother; and we are God's, growing up, we trust, into the lineaments which shall make us like unto him. "It doth not yet appear what we shall be."

BEECHER'S LIFE THOUGHTS.

Laws and institutions are constantly tending to gravity. Like clocks, they must be occasionally cleansed, and wound up, and set to true time.

When a man's pride is thoroughly subdued, it is like the side of Mount Zion. It was terrible while the eruption lasted and lava flowed; but when that is past, and the lava is turned into soil, it grows vineyards and olive trees up to the very top.

It is with the singing of a congregation as with the rustling of the wind in the forest, where the notes of million emulating leaves, and the boughs striking upon each other, altogether make a harmony, no matter what be the individual discords.

Do not mourn to me, and tell me you are fit to join the church because you have to pray morning and night. Tell me what your praying has done for you; and then call your neighbors, and let me hear what they think it has done for you.

SPURGEON'S GEM.

If any man is rich and powerful, he comes under that law of God by which the higher branches must take the burnings of the sun, and shade those that are lower; by which the tall trees must protect the grass growing beneath them.

When people undertake to restrain themselves without knowing how, they are often worse off than if they had let themselves alone; just as a stream, when you throw a little dam across it, bubbles and plunges all the more.

Men have different spheres. It is for some to evolve stars, to guide the sailor on the sea and the traveler on the desert; and it is for some, like the sailor and the traveler, to be guided.

THE BAPTIST.

NASHVILLE, SATURDAY, NOV. 5, 1859.

"TRUTH AGAINST THE WORLD."

TO ALL CONCERNED.—The editors of this paper are not to be considered following the sentiments of correspondents furnished by correspondents, whether written anonymously or over their signatures.

It is their desire to promote general reading and free discussion of all suitable subjects within proper limits. The editors reserve the right to decide the class of subjects to be discussed, and the proper limits to any discussion.

No attention paid to articles without a responsible name. Rejected articles unobserved, and returned.

Short articles, method and denominational news earnestly requested from all parts of the Union. tf.

KEEP BEFORE THE PEOPLE.

SIX FUNDAMENTAL DOCTRINES OF BAPTIST CHURCHES.

1. One Lord, one Faith, one Immersion. Rob. 11: 5. That act consummate in the profession of that one faith in the burial and resurrection of the dead one Lord. See Rom. 6: 4—6; Col. 2: 12; 1 Cor. 15: 29; 1 Peter 3: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God and the Spirit of God the agents in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally baptized believers only, (not of believers and their unbelieving children and others on profession,) associated by voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law-giver in Zion but Christ, and not admitting to membership but such as are baptized. See Matt. 28: 19—20; Acts 1: 1; 1 Cor. 11: 2; Eph. 1: 1; Col. 1: 1—3; Acts 2: 41—47; Matt. 18: 20—18; 8 Cor. 8: 8—23. Rev. 2: 23; Psalm 26: 27; 1 Cor. 5: 12, 13.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, as such (i. e., in church capacity,) not as a test of christian fellowship or personal feeling of one member towards another, as Pedobaptists commonly teach, but only to show forth Christ a church till he come again: and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches participate in the ordinance that agree in faith and practice. But the members of no one church have a right to come to the table opened in another church, though "of the same faith and order," for each church is independent, and is invested with the authority to discipline those who she invites to the sacred feast. See 1 Cor. 5: 2—13.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and professing a death to sin, union with Christ, and consecration to his service. One mode only, therefore, one answer thereto required, and the profession of baptism cannot be made by children except "Baptismal Grace by Faith." Matth. 3: 16; and 28: 20; Mark 16: 16; John 3: 5—8; Acts 8: to the close; Rom. 6: 4—6; Col. 2: 12; Gal. 3: 26—27.

SIX IMPORTANT FACTS.

1. Affusion, either and immersion, of any acts, unanimously declare that the primary (i. e. first) and leading signification of "Baptism" is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—Carson, Judson, Stuart, &c.

2. Learned historians unanimously agree that primitive and genuine baptism was administered by the immersion of believers, in water, in the name of the Trinity.—Stuart.

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of, infant baptism, and there is the utmost disagreement and war among them, on WHAT CHURCH, or for WHAT PERSONS it is to be administered.

4. All student historians unanimously affirm that the government of the apostolic churches was purely democratic, (i. e. vested in the people or membership,) and all such churches Congregational.—(The Baptist Church is the model Congregational.)

5. So entirely separated upon principle differing from those of Pedobaptist churches, having different subjects, ordination, order in the ministry, can justly be called a gospel church, or Church of Christ, or a branch of the Church of Christ.

6. All religious societies having legislative power and claiming an ordination of ministers, (i. e., by the hands of the clergy: we care not, as a matter,) are anti-scriptural and anti-republican tyrannies which no christian can lawfully countenance, or remain quiet under, much less aught to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought to be so treated by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as ordained ministers of the Gospel.

SIX IMPORTANT PROPOSITIONS.

1. The Bible, and the Bible alone, unalloyed with human divinity or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws, (as baptism and the subjects of baptism, &c.) are to be to be inferred, but in all cases, require positive and PLAIN commands or examples.

3. To divide the positive requirements of Christ into essentials and non essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance or practice, in the church, not expressly commanded, or exemplified, is positively forbidden—and these are all human inventions and traditions, as infant baptism, sprinkling, pouring, &c., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no man, society, or church, the authority to alter with the ordinances or organization of his church or kingdom, or to make, or change his laws, and substitute one thing for another. To surrender what HE has established, is treachery—to change them, TREASON.

6. Persecution can neither be justified nor compensated.

Baptist Corollaries.

1. There is no church, but a body of immersed believers, who have been baptized by a duly appointed officer of a Scriptural Church.

2. There are no Scriptural ministers, but those who have been duly authorized by a Scriptural Church.

3. There is no justifiable sanctity in a house of worship, or special consecration in a pulpit, nor in one spot of locality, one pattern, bench, desk or pulpit, more consecrated than another, except as the association connected with its occupancy, or the purpose to which devoted, render it sacred.

4. Some nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, it long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, [illegible] for us to invite these teachers to occupy them, when we know they are not duly baptized nor ordained, and especially since they claim to be, and receive the act on our part into a recognition of their status, and thus confirm their followers in error.

5. No king can be more honored, nor can he admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpit and churches, any minister of our own denomination.

This, we claim, is one of the Old Landmarks of the Baptist Church.

6. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, synod, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

7. That when such Church of Christ is an independent body, no one church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ.

8. Whenever any church acts in violation of the directions of her only law-giver, as found in the New Testament, she becomes sick—heretical and void, and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her error.

9. That no association or convention has a right to demand support for any project or scheme which they have originated, but may only recommend, advise, and urge to performance of duty in subscribing to the great Christian voluntary principle.

10. That Baptists never changed from anything but Sin—and are not Protestants, but have been, in all ages, the Republicans of Papacy.

AXIOMS.

1. That unimmersed bodies of Christians are not churches, nor are any privileged companies of them the Church, hence all Pedobaptist denominations are only religious societies.

2. That baptism and its official relation to a church are prerequisite to a member, gospel ministry—hence all ordinations administered by an unbaptized and unordained, although immersed minister, are null and void.

BAPTIST TRUTHS.

1. To be in all things conformed with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission—which is to be the Witnesses of Christ and truth [illegible] system [illegible] those who originate or advocate them—and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of the world, through the most efficient means and agencies, as our Missionary organization, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Sunday Schools, Prayer-meetings, and Religious periodicals.

4. To supply every village and city in the world with a sufficiently qualified, consecrated, and devoted minister.

5. To furnish a pastor for every church, and a minister of the gospel for every destitute region and land, at home and abroad, under the whole heaven, and sustain them.

For the steadfast and unwavering advocacy of these principles and this policy, this paper is especially devoted.

INDEPENDENCE OF THE CHURCHES.

The independence of the Churches is a subject which is now engaging general attention. Several writers in the *South-Western Baptist* have been discussing it at some length. My sole object in writing, is to call the attention of those who pay respect to the opinions of men, as possessing authority, to the following opinion:

"Some have regarded each local Church, as acting for the whole body of the faithful; and *have inferred that its acts are binding on every other Church.* But this opinion is inconsistent with the true doctrine of Church independence, and militates against responsibility of individuals and Churches."

The above is the opinion of Dr. John L. Dagg, as may be seen by referring to his work on Church Order, p. 230.

A great many think that in this opinion Dr. Dagg is right. Let every man be fully persuaded in his own mind, but let each one seek after the truth. ROGERSON.

THOUGHTS ON THE LORD'S SUPPER.

NUMBER II.

This ordinance is termed the Lord's Supper because it was instituted in the evening—The Passover supper had just closed, when Jesus took bread and gave thanks. Another scriptural name for the ordinance is, "the Communion," or as it we hold communion with Christ, and incidentally with one another. "Breaking of Bread" is also a designation of the ordinance; and Paul refers to it as a "feast," in allusion no doubt to the feast of the Passover.

These are, as far as I now remember, the only inspired terms and phrases descriptive of the ordinance. In theological writings, it is often termed the "eucharist," from the Greek word, meaning to give thanks, because the Savior before he broke the bread, and likewise before he took the cup, gave thanks. Popularly it is called the "sacrament," from the Latin *sacramentum*, meaning an oath, because communicants in the early centuries were supposed to take an oath to the Lord, even as Roman soldiers were accustomed to take the military oath. Some, however, think the term *sacramentum*, when first appropriated ecclesiastically, was used to signify *mystery* rather than oath. It is needless to trouble ourselves about the matter. One thing is certain: Sacrament is not a scriptural term, nor is it desirable to employ it so generally as it is used by the masses of the people, and even by theological writers. The ordinance of the Lord's supper, is a much better form of expression than the Sacrament of the Lord's supper.—And, indeed, the Lord's supper of itself is a sufficient designation. The fact, that Roman Catholics have so much to say about the "sacraments," the "seven sacraments," &c., is no recommendation of the term sacrament. Solemn were the circumstances connected with the institution of the Lord's supper. Jesus was about to leave his disciples. The night had come in which he was to be betrayed into the hands of sinners. The agony of the garden was fearfully near; the tragical scene of Calvary was to be exhibited the next day.—He loved his disciples—those around him—and he prospectively placed his affections on all his followers in all ages to come, and said to his little company of friends, and through them to all his disciples till his second coming, "This do in remembrance of me." It is well to give more of his words:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—This language is found in Matt. xxvi. 26—28. Mark gives the same account, almost in the same words. Luke says: "And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given to you: this do in remembrance of me. Likewise, also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you." Paul's account, as received of the Lord, I will give in my next. P.

GOSHEN ASSOCIATION, VA.

In a recent article, in which I referred to Elder Howell's election to the Presidency of the Southern Baptist Convention, I stated that I probably would not allude to the matter again unless I obtained a copy of the Minutes of the Goshen Association for 1858. Our readers will remember that what I said was called forth by the reply of Elder Howell's party to the Marietta Church letter.—Some unknown friend has furnished me with the Goshen Minutes for 1858. They are now before me. The fact that Goshen Association was represented in the last Southern Baptist Convention *for the first time*, has excited the wonder of many. There was no representative from this body when the Convention met in Baltimore in 1853, nor in Montgomery in 1855, nor in Louisville in 1857. When the Convention met, however, in Richmond, in 1859, Goshen had *sixty-seven* messengers.—Now, if, as Elder W. C. Buck thinks, Goshen, having been rather independent in missionary matters, is to be classed among "collateral societies," referred to in the 3d Article of the Constitution of the Convention, then she could not, in any state of case, have more than five representatives. Waiving all this at present, I wish to know how it happened that Goshen was represented in the last Convention. I had supposed that Goshen met the early part of May, and that the body in May last agreed to send messengers to the Convention. But I learned a few weeks since from the *Religious Herald* that Goshen meets the first of September. Then I had to begin to make all my calculations over again. And now, with the Minutes for 1858 before me, I see that the body met September 7th. There is is not one word said about being represented in the Southern Baptist Convention. No authority is given to the new Board appointed, to commission delegates. It is certain that at that time no sympathy with Elder Howell, and opposition to Elder Graves, could have influenced the Association to act with a view to sustain Howell and censure Graves; for at that time no charges had been preferred against Graves. The question, then, arises, Who appointed the sixty-seven Goshen brethren who had seats in the last Convention?—Did the Board of the Association do it? If so, they acted, so far as the Minutes show, without authority. Did a few men appoint the messengers with a view to accomplish certain objects? If they did, they must have been quite officious in the assumption of responsibility. It is the opinion of many, that individual brethren took it on themselves to have Goshen Association represented in the Convention was a view to secure Elder Howell's election. I do not know how it was; but the public need information and ought to have it. If the matter was managed, as many suppose it was, there was trickery which would not have been creditable to politicians, to say nothing of honorable christian gentlemen.—The thing ought to be explained. "He that doeth truth cometh to the light." There was no doubt a great desire on the part of many to elect Elder Howell. If, however, he was elected, as is believed, through the votes of the Goshen brethren, and if they sat in the Convention without an appointment from their Association, as seems to be evident, there was neither much honor, nor much triumph in Elder Howell's election by the meagre majority he received. I was about to say what I was told by a Virginia minister in reference to Elder Howell's election and resignation, but I forbear. I presume that many who voted for him did so with the expectation that he would resign. Hence, when he read his resignation, not a man protested against its being received.

There was light in Goshen in ancient times; if there is still light, let us have it. P.

DIVINE PURPOSE AND FREE AGENCY.

BRO. PARKENSON: "Does not the Divine purpose necessarily interfere with the free agency of man?" Please answer through the *Baptist*. JUVENIS.

ANS.—The purpose of God does not necessarily interfere with the free agency of man. So far from it, there is no interference necessary or otherwise. What is free-agency? It is the power of acting according to inclination. What originates the inclination is another question. No matter how it originates, when men are inclined to act, they act freely and not by constraint. Some good men seem to think that, as depravity has a dominion over the human heart, which can be broken only by the power of Divine grace, and as there must be a counteraction of this depravity before any one will love and serve God, therefore, the efficient grace which overcomes the depravity, must destroy free agency. It is not so. The man who loves and serves God acts freely. He is, it is true, divinely influenced to act, but there is perfect freedom. The affections of the heart are voluntarily exercised; for, otherwise, they would not be exercised at all. The obedience of the life is cheerfully rendered. To present this matter in as striking a light as possible, I may say that no man's purpose interferes with his own free agency. For example: a man forms the purpose to invest a thousand dollars in some enterprise. He does it. He acts freely in executing his purpose. Now, if his purpose in this case does not interfere with his free agency, how could a foreign purpose—the purpose of any other creature, for instance—interfere with it? God's purpose does not destroy his free agency. He acts in pursuance of purpose, and yet acts with infinite freedom.—His purpose and free agency are perfectly harmonious. If, then, God's purpose does not interfere with his own free agency, how does it interfere with the free agency of man? His purpose to chastise his ancient people, the Israelites, through Nebuchadnezzar, was effected in perfect accordance with Nebuchadnezzar's freedom. He never acted more freely than in sending an army into Judea. He obeyed the impulses of his ambition. P.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS, AGAIN.

REV. J. R. GRAVES:

Dear Sir:—Will you please answer the following through the columns of your valuable paper:

1st. What is the object of Young Men's Christian Associations?

2nd. Are there any ordinances to be observed?

3d. If there are any ordinances to be observed, is not the institution wrong in principle and calculated to do the true Church of Christ an injury?

4th. If no *ordinances* be observed, may not all Christians unite in one bond of *Christian* fellowship? J. B.

ROCKVILLE, Ala., Aug. 30, 1859.

This writer refers to our article in answer to X. Y. Z., of Richmond. Our position is a simple one, and to Baptists easy of comprehension. If by joining a Young Men's Christian Association, I must endorse before the world the various Pedobaptist, and Campbellite, and Unitarian or Christian sects, as *Evangelical Churches*, then we could not be influenced, by any earthly motive, to join such Associations, for we would be asserting before the world what every one worthy of the name of Baptist believe to be a falsehood. Baptists do not regard these sects as *Christian*, or *Gospel*, or *Evangelical* Churches, and they cannot say so by word or act.

Now the question is, Do Young Men's Christian Associations require all their members to recognise, constructively or otherwise, these sects?

Some one has kindly sent us the first annual Report of the Young Men's Christian Association of Chicago.

Sec. II. of Art. I. reads as follows:

"Any male member of good standing in any Evangelical Church, which holds the doctrine of justification by faith in Christ alone, may become an active member by payment of $2 annually," etc.

We understand, and the world understands, from this, that every active member of this and of such Associations, is regarded by the Association, and endorsed by each, as a member of an *Evangelical* Church. The next question is, What sects are represented by the active members of these bodies? There was recently a General Convention, consisting of 278 delegates, of 70 Y. M. Christian Associations in the United States. In this number there were 55 Baptists, 41 Methodists, 49 Presbyterians, O. S., 30 Presbyterians, N. S., 37 Congregational, 24 Episcopal, 13 Dutch Reformed, 5 German Reformed, 4 Lutheran, 3 Reformed Presbyterians, 2 United Presbyterians, 1 Disciple (*alias* Campbellite), 1 Independent, 1 Christian (*alias* Unitarian), and 13 not ascertained.

Here Lutherans, Campbellites, and Unitarians, as well as Pedobaptists of every sect, are acknowledged as Evangelical Churches, and standing and influence given to them as such by Baptists. We think the young man who could receive a Campbellite and Unitarian as a member of an Evangelical Church, had better leave the Baptists. They would be better off without him. But many—perhaps few—think what they are doing.

A WORD TO THOSE IN ARREARS.

DEAR BRETHREN: Could we possibly carry forward our business without calling on you for aid, we would cheerfully do so; but this is impossible.

We are expected, and even compelled, to meet our expenses and liabilities promptly, and to do this we *must* realize the legitimate proceeds of our business. We have said but little upon this subject during the past year, from the fact that it is an unpleasant theme. But at the present time, our necessities are such that we are compelled, humiliating as it is, to say that we *must have help*, or suffer our bills for material, with which to supply you a paper, to remain unpaid. This would soon work ruin to us. Now, brethren, a few dollars from each of you would make matters perfectly easy with us; and will you not come up to our relief? You have done it heretofore, and we confidently believe you will do so now. Do not think that yours is a small amount, and will do no good; remember, the ocean is made up of drops—so our large bills are paid off with your small ones. Come, brethren, let us hear from you *promptly*—we greatly need your aid, or we would keep silent. Do not excuse yourself and leave your neighbors to remit, but send at once, and you will do us a *great kindness*. tf

GENERAL ASSOCIATION.

We are requested to announce that Bro. J. B. Retinad is Corresponding Secretary of the General Association of Middle Tennessee and North Alabama. All correspondence, connected with his office, should be directed to him at Nashville, Tennessee.

TO ALL PEDOBAPTISTS.

[Will you do the Author a Favor by procuring these Letters Read by all your Pedobaptist Neighbors, Friends and Distant Relations? Send the Paper to them so long as the Letters appear; God may Bless them to the Conviction of your Friends.]

SECTION NO. XXV.

[CONCLUDED.]

METHODISM IN AMERICA.

MR. Wesley was then eighty-one years old. The 1st minutes add: "Therefore, at this Conference we formed ourselves into an independent church,"—[doubtless by a mere vote, not meddling at all with the organization]—"and following the counsel of Mr. Wesley, who [had] recommended the Episcopal mode of *Church Government*, we thought it best to become an Episcopal Church, making the *Episcopal office elective*, and the elected Superintendent or Bishop amenable to *the body of ministers and preachers*." This made the government a perfect Hissarchy—i. e., a *government by Priests* (or preachers.)

This Conference consisted chiefly of Wesley's quondam *lay preachers*—so ignorant that the Bishops of England would not ordain them. It was this aspirant assemblage that voted Coke and Asbury to be Bishops, and voted that the "*office* of Bishop," in future, be "*elective*," and by themselves and successors, and that the Bishops be amenable to themselves. These *lay preachers* were in a condition to be easily moulded, as to their vote, by the cunning ones. The entire type of things was doubtless the contrivance of Coke and a few knowing ones associated with him. The rest were mere blind tools.—It was managed as cunning politicians often manage and carry a point. The *few* are in the secret; the *many* are the *tools*. The real project, in all its length and breadth lying along in the future, was necessarily unseen by the tools who voted it.—Thomas Coke, the chief manager in the affair, thus foisted himself into the pretended office of Bishop: very much as the managing Henry VIII., in 1534, managed *himself* into the *real* office of Pope, filling the *See* of England. Coke thus managed *himself* into the *real See* of Methodism;—Asbury, an inferior in office at first, being joined with him, to take half the blame if the fraud should come out.

Now let us have Mr. Wesley's account of his prayer over Coke, and of his imposition of hands:

"To all whom these presents shall come: John Wesley, late fellow of Lincoln College, in Oxford, Presbyter of the Church of England, sendeth greeting:

"Whereas, many of the people in the Southern provinces of N. America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's Supper, according to usage of the same church; and, whereas, there does not appear to be any other way of supplying them with ministers—

"Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And, therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart—*as a Superintendent*—by the imposition of my hands and prayer, (being assisted by other ordained ministers) Thomas Coke, Doctor [teacher] of Civil Law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, 1784.

"JOHN WESLEY." } L. S.

We remark here—

1. Wesley styles himself a Presbyter, &c., and he does not attempt to confer any higher office.

2. He, in express language, calculates the Methodist ministers and people will continue with him in *the Church of England*, as a branch of the same.—His words are, "Many who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England."

3. With this calculation it would be the most absurd thing in nature to suppose that he meant so to trample on the laws of England and the laws of the Establishment, as to thrust a Bishop of his own making into that Church. Both himself and such Bishop, and all concerned, would forthwith be not only excluded, but be punished by the civil authority executing the protective laws of the national Establishment. His identical words show that he simply acted as "*Father of all the Methodists* in England, Ireland and America," and in such a manner that all could remain with him "*as the Church*."

4. The office conferred is such as he himself had filled up to this time, namely: *Superintendent*. But the one transferred to Coke is not on so large a scale as the one himself had filled. Himself had been Superintendent (not Bishop) over *the whole*.—The portion for North America only is transferred to Coke. The office conferred on Coke is much more limited than that which Wesley had held.

5. Wesley's description of this act is *not ordain*, but *set apart*; i. e., he *assigned Coke* to the *work*. How he *scouts* the idea of Coke and Asbury allowing themselves to be called Bishops, in his letter to them in 1788. We are forced to believe Wesley a liar in all these transactions, in order to believe that he meant to make Coke a Bishop. We must pervert his language—distort it, and give it an unnatural meaning. We must make him utter numerous falsehoods.

6. This whole action of Wesley—imposing hands and praying over him—was all procured and obtained, by persevering solicitations, from Wesley in his dotage, when 81 years old, by the managing, contriving, subtle Coke, for a then *secret* and *ambitious* purpose. His secret purpose was to make *himself* a *Bishop* out of it, sooner or later. His whole course afterwards proves it.

7. This praying over Coke by Wesley, and imposition of his hands, occurred Sept. 2, 1784. Coke arrived in America in November after. Asbury being only a Priest, and Coke being a Presbyter, Coke proceeded very soon to ordain Asbury into as high an office as himself possessed; yet, neither are reported in the minutes as Bishop till 1788. In 1785 both are reported in the minutes as *Superintendents*. Wesley had appointed them, in Sept., 1784, as *joint Superintendents*, Asbury having then been in America about thirteen years, and being at the time of his appointment only a *Priest*. A *Priest*, then, is capable of holding the office Wesley assigned them—that is, the office of Superintendent. This shows that Wesley entertained no such opinion as that *Superintendent* and *Bishop* are *one office*. The assumption afterwards, by Coke's party, that they are one is, therefore, a false assumption.

In 1786, too, both Coke and Asbury are reported in the minutes as Superintendents.

In 1787, too, both are reported as Superintendents. But in 1788, without any new ordination, both are reported as Bishops. If John Wesley made them Bishops, why are they not reported as Bishops in 1785-6-7? And if they were not Bishops during those years, but only *Superintendents*, how comes it to pass that in 1788 they get the office of Bishop, without any new ordination? When Wesley learned that the Conference in May or June, 1788, had reported them as Bishops, he wrote a scathing letter to them, remonstrating against it. This proves again that he never meant to make them Bishops.—I here give the letter:

"LONDON, Sept. 20, 1788.

"There is indeed a wide difference between the relation wherein you stand to the Americans and the relation wherein *I* stand to *all the Methodists*. You are the elder brother of the American Methodists I am, under God, the *Father of the whole family*.—Therefore, I naturally care for you all in a manner no other person can do. Therefore, I in a measure *provide for you all*. For the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not that I not only *permit* him to collect but also *support* him in so doing.

"But in one point, my dear Brother, I am a little afraid the Doctor and you *differ from me*. I study *to be little*—you study *to be great*. I *creep*—you *strut along*. I *found a school*, you a *college*—nay, and call it after your own name. O, beware. Do not seek to be something. Let me be nothing, and Christ he all in all.

"One instance of this, your greatness, has given me great concern. How can you? How dare you suffer yourself to be called a *Bishop*? For my sake—for God's sake—for Christ's sake, put a full end to this!" 5. By reporting them in the minutes two years as joint Superintendents with Mr. Wesley (1789-'90); 6. By reporting them as *Superintendents* over the *Methodist Episcopal Church* in America during the next nine years, and yet calling them *Bishops everywhere*, and addressing them in letters and otherwise as *Bishops*; 7. By reporting them and Richard Whatcoat as Bishops in 1800; 8. By electing Richard Whatcoat as joint Superintendent with them, and, in 1801, by reporting them all as joint Superintendents under appointment of General Conference, thus again attempting to make Bishop and Superintendent interchangeable and synonymous, and yet reporting them all as Bishops in the same minutes of 1801, p. 243, 255; 9. By declaring in the first chapter and section of the Discipline, that Mr. Wesley "determined to ordain ministers for America"—that "he solemnly set apart by the imposition of his hands and prayer, Thomas Coke for the Episcopal office—delivered to him letters of *Episcopal orders*—commissioned and directed him to set apart Francis Asbury for *the same office*," &c. They use this language, evidently, to make these men acceptable, as Bishops, to the Methodists. But Wesley's letters, quoted above, contradict and stamp *falsehood* upon every word of it. Let every one judge between the parties thus contradicting each other—*which is to be believed*? 10. By constantly reporting all as Bishops in their annual minutes, since 1800.

Between the *manner* in which the first Pope gradually acquired his office, near the end of the 5th and at the beginning of the 6th century, and the *manner* in which *Coke* and associates acquired the office of *Bishop*, there are many striking points of resemblance. Every one can trace them at his leisure. Also, whoever will read the history of the tyrannic operations of popery, during the first fifty years after its establishment, and will then read the history of the oppressive and overbearing operations of this spurious Episcopacy, as portrayed in the writings of Mr. Bascom, afterwards one of their number and in the *Great Iron Wheel* and in the *Little Iron Wheel*, will see a strong resemblance between the two movements. We recommend these books to all who wish to see the operations of a *spurious Episcopacy* in the United States.

We close this letter with two remarks:

1. We have shown that Methodism, till 1785, was a constituent part of the Episcopal Church of England—having the same principles of organization—the same Jewish platform—the same infant baptism sustained by circumcision—the same Hierarchal officials over it—the same mixed membership; and in all these particulars it remains unchanged, though separated from that national church as a result of the American Revolution—the separation being finished in 1785.

Its organization has never been altered, or even tampered, in the least, so far as we know. On the contrary, Methodist ministers often exult publicly and boast of their Episcopal Church as being the same in organization as the Church of England, and speak of it as being a mere detachment of so much of *the church*—not an alteration. It is all strictly true.

We have shown before that the Church of England was also such a detachment—not an alteration—from *popery*, retaining the same principles of organization and the same, or similar, Hierarchal authorities over it—the same Jewish platform—the same infant baptism, in lieu of circumcision—the same mixed membership. But the Church of England, in organization, is *popery*. The Methodist Church, in organization, is precisely like the Church of England. Therefore, Methodism, in organization, is popery.

2. Though the Methodist Episcopacy, when compared with rules of conferring the offices called legitimate in popery, and in the Church of England is *spurious*, as we have shown—yet, when placed by the side of God's word, is just as legitimate as are such offices in popery—just as legitimate as any such offices in the Church of England; for all are illegitimate; all are forbidden. A long succession of illegitimate offices, exercising unauthorised power over the people of God, does not make them legitimate in the eye of God's law—neither in *popery*, nor in *the church*, nor in *Methodism*. *All* such lording it over the heritage of God is forbidden. How would such things look in Heaven—rivaling against the Kingdom and exclusive Government of God there? Just so odious and abominable they are to infinite purity itself on earth. God claims the right of having all *His* people *in His Kingdom*; and He forbids all lording it over His people—He forbids *all* dissensions. We have seen, now, that all divisions among Christians are caused either by popery itself or by such organizations as have directly grown out of it. J. F. R.

DEAR BROTHER GRAVES: Will you permit an old man, who has nine children engaged in the cause of Christ (not all publicly), to say to you, go on, you are doing a noble work. God will reward you. Men may revile and taudum you, but Christ, our elder brother, will sustain you. My oldest son often says, "that you only shine the brighter from the rain given by those who tendness you," then it only aids the truth more forcibly to be disseminated through you. I am getting old, and must soon pass away, but I humbly pray that the time may soon come when not one advocate will be found to promulgate error. May God's blessings rest upon you. JAMES COTTRAN.

— Another instalment of $10,000 has been paid to Mr. Washington, within a few days past, towards the purchase of Mount Vernon.

NEWS FROM THE FIELD.

AND KIND WORDS FROM FRIENDS.

BRO. GRAVES: For nine successive days we have had a meeting progressing at Old Prospect. The weather has been unusually good, and large crowds of people, both day and night, flock to the house of worship. Brothers Walker (the pastor), January, Rose, Wilkerson, Wilson, McLaughlin, Whitlock and Wheley were in attendance. Many warm and enthusiastic sermons and exhortations were delivered, which, doubtless, made impressions that time will not eradicate. Many came forward to the anxious seats as objects of prayer, several of whom had crossed the meridian of life, and implored God, for Christ's sake, to pardon their sins. We could not refrain from rejoicing at seeing the prodigal sons of Adam's degenerate race deserting the camps of the enemy, and with a full purpose of heart enrolling their names in the Lamb's book of life, and fighting under the banner of Prince Emmanuel.—May God of his infinite mercy reclaim those who have wandered from him; cause them to see the slippery steeps on which they stand, and fiery billows that roll beneath. Save, Lord; O save!

During our meeting, three of the Methodist order, who had taken the sacrament and been admitted to all the privileges of that body, came forward, professed faith in Christ, were baptized and united to the Church. On Sabbath morning, the last day of the meeting, the ordinance of baptism was administered to eighteen, in the Tennessee river, at Wrightsville, in the presence of a large and respectable concourse of people, who treated the scene with due regard.

During the past year, our Church has been in a very prosperous condition. Its members seem to fight valiantly for the cause in which they have enlisted, going forth conquering and to conquer. One hundred and two members have been added during the past year,—amongst others, a Methodist minister and his household, who are now consistent members of the Church.

We hope other sister Churches generally are prospering well—setting forth such examples as God will bless: gathering the redeemed to their fold, and giving God the glory.

J. Y. MCCULLOCH.

—MASTER EDITORS: Permit me to report the good news from our little Church, at a protracted meeting held with Centre Point Church, Jackson county, Ala., on Saturday before the first Sabbath in August, 1859. We had the assistance of three preachers, viz: A. Beard, A. C. Howell, and G. A. Coulson, who continued to preach with power for several days. We had the pleasure of seeing fifteen souls happily converted to the Lord, and join the Church by baptism. At the close of the meeting, we left about twenty at the anxious seat. We also received two from the Methodist society.—one, a man who had lived with them for years; the other, his son. I will now state what had been done in the Church before the meeting came on: I commenced a day school in the Church, on the 10th of January, 1859; soon afterwards we established a prayer meeting and a Bible class. I was chosen Superintendent of the Bible class, and assisted in the prayer meeting.—Hence, I was with the people and students every day; and it was my constant desire that God would pour out his Spirit upon us, especially upon the students. And when the meeting came on, out of those that belonged to the class, we had the pleasure of seeing about ten happily converted in the Lord, and about ten more that was crying for mercy at the close of the meeting. No tongue can ever express the joy that filled our souls when we saw the students that belonged to the Bible class rejoicing in the Lord. Oh! that God would put it into the hearts of all our brethren to have a Bible class, if they cannot have a Sabbath School, in every church—as is the case with us. I think they would all have a Sabbath School, if they could have heard Eld. Dayton preach that sermon at the General Association. May God bless Sabbath Schools everywhere.

H. H. CORTSON, Ch. Cl'k.

ELDER GRAVES.

—On Monday evening last, at an early hour, the brick building where the Baptist Church meets, was crowded to overflowing. All seemed to be in anxious expectation, and apparently unwilling to await the arrival of the hour of service. And still the inhabitants of the city and community around, crowded in and around the house. The seats were filled; the passage on the side of the males; the steps of the pulpit, and the gallery crowded—the remainder getting their consent to stay at the doors and windows. Finally, after a song sung, prayer offered, then another song, the reading of the 27th chapter of Matthew, description of the scene of the trials, suffering, condemnation, and crucifixion of the Son of God, Bro. J. R. Graves proceeded to address the attentive audience upon "*The Scene of the Crucifixion*." It would be useless to say to those who have been in the habit of listening to Bro. Graves, that it was not a good thing listened to. But this much we feel is due Bro Graves to those not accustomed to hear him, viz:—that so far as delivery is concerned, he fell far short of doing himself justice. This was attributable to cold, fatigue, and a severe headache—having traveled in an open carriage from Friday evening to Monday evening, about an hundred miles, and preached some 4 or 5 hours during the time. But whilst it is true that Bro. Graves was much indisposed, and did fail to display that eloquence in speaking which usually characterizes his efforts, yet, although I have listened to him on "*Justification by Faith*," on the subject of the "*Sect only spoken of*," on the "*Scene of Calvary, and the Scenes of Tabor*," when all eyes were weeping, all hearts throbbing, at times with sorrow, and then flowing with joyful thanksgiving to God, yet the sermon on Monday night, at Marietta, would be one of the best things in print I have ever heard from him.

But to the point: The subject, as already remarked, was "*The Scene of the Crucifixion*." After treating of the incarnation of the Son of God—his works of love and mercy, his sufferings in the garden, those that intervened, and then those on the cross—it was clear to be seen that the burden of the discourse was only entered upon. And what, do you ask, was that? Ah! hear it, and remember it, ye ministers of Christ. It was simply, *the rending of the veil of the Temple*. O ye Gentiles, think of this. But for the rending of the veil, where would have been the Christian Church to-day? Who could have approached the mercy seat? How could the ceremonial law have been dispensed with?—And who but Jesus could have had any interest at a throne of Grace, and in the atoning blood of the Savior? But the veil was *rent in twain*. The law of ordinances no longer the source of justification with God, and a new and better covenant opened up, through which the Gentile world could be brought into relationship to God, and with the Jew, become entitled to an inheritance beyond the earthly Canaan, within the dominions of the eternal Canaan, where Abraham now is. And yet, notwithstanding the bringing in of this new and better covenant, the Abrahamic covenant (as relates to circumcision) was not abrogated, but remains unshaken until the fulness of the Gentiles shall come in and the realization of the promise be had—"and I will give it (the land of Canaan) to thee, and thy seed after thee, for an everlasting possession." When the fulness of the Gentiles shall come in, then shall the Jews enter and possess their inheritance *forever*.

Bro. Graves preached about two hours. The congregation was remarkably attentive—the good ladies impaning upon themselves as much as they could well bear, and many gentlemen standing in the aisles with hats in hand almost as steady as posts.

We learned on Monday that our friend—the Episcopalian preacher—who was present, and listened attentively to the discourse, remarked, that Bro. Graves had illustrated his mind same, for on the next Sabbath he was going to preach on baptism, as he had been accustomed to substitute baptism for circumcision. But if circumcision was not abolished, then it could have no substitute. God grant that the eyes of Christendom may speedily be opened on this subject, and that the Protestants may be willing to give to the Jews that which belongs to them, and to the gospel economy that which the great law-giver has ordained for it. Then will we begin to see eye to eye, and to speak the same things, and act together to fight the great enemy in Christ's kingdom and reign.

May God bless Bro. Graves, and give him health of body, health of mind, and keep him deeply pious. The inspiration and [illegible]

S. M. PRICE.

—The Chelsea *Herald* says a young lady in that town is a confirmed other drunkard. She inhales

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, NOVEMBER 5, 1859.

"The news! our morning, noon, and evening cry,
Day after day repeats it till we die.
Even when some selfless friend we gather round,
"We ask 'What News?' then lay him in the ground."

SUMMARY.

News from foreign lands forces had us during the past week is exceedingly meagre. Little of importance has transpired. Zurich matters are unsatisfactory, our information being that that a Congress is expected to assemble. It seems from letter writers that England is greatly dissatisfied with the proposals made by the conference. Indeed one of their leading journals, the *Morning Post*, assumes that though peace seems settled, the Zurich Diplomats have only heaped up materials for fresh difficulties, and that England will not take part in any congress, unless the first principle be the recognition of the rights of the Romagnas and Tuscany, no less than the Parmese and Modenese, to self government. The first cannot fired to impose on these states, other rulers than their own choice, will be a signal of as deadly a conflict as the late war.

French news is that their negotiations with China have so far progressed, that the French admiral has sent a reinforcement of troops and gun boats to Canton. Backward progress surely. We also learn, through a Paris correspondent of the London *Times*, that the effect of the French demand on Piedmont for idemnity for the late war, is to obtain the cession of Savoy and Nice to France. It is also rumored that Prince Napoleon is about to visit London.

Matters in the Chinese and Japanese countries are yet unsettled. Our information is that the British Consul has made no progress in respect to the currency question, consequently trade is in abeyance in Japan. We also learn that the authorities at Pekin are ready to receive the British Minister on friendly terms. To be prepared for an emergency the Indian Government has been requested to furnish fifteen thousand troops for China. Two regiments are under order to depart. Our own Minister, Wann, has been successful. He informs our Government that he expects to send home the ratified Chinese Treaty by the next mail.

From Florence, we are sorry to learn, that the commissioner of Sonda, the American Consul at Leghorn, has been withdrawn because he recommended the Republicans to proclaim a republic, while asserting himself for the Princess. It is inferred that he sought a pretext for armed intervention.

Discontent and fears of war belong to the Monarchies of the old world. England is in a dilemma. Germany and Italy trouble her. Just now she can depend on no power save Germany, and being favorable to the reform movement in Italy, knows not how to act between the two. Russia is evidently preparing for action of some sort for our information is that the Emperor has ordered his Ministers from the principal courts to meet him at Warsaw, to post him in relation to their respective countries. The rumored interview between the Emperors of Russia and Austria is common. It is also asserted that Francis Joseph will visit Napoleon. It is worthy of note that the opinion is largely obtaining that Austria will not sign the treaty of peace, unless it conforms to the Villa Franca preliminaries, and desires to protract negotiations till spring, in order to recommence the war; also that Austria undertakes to guarantee the temporal power to the Pope in the Legations. Excepting the announcement of an American frigate arriving at Jaffa and demanding the extradition of the originators of the murder committed there three years ago, these are the most important of foreign items.

At *Home* the attempt at insurrection absorbs our whole attention. Up to the time of writing our information is that Brown has been tried and found guilty of treason, conspiracy and murder in the first degree. Mr. Chilton moved to arrest judgment for errors in the indictment. The error and verdict will be argued on Tuesday. The trial of Coppoc has commenced. Griswold and Hoyt are his counsel. A plea was attempted to be put in to establish insanity on the part of Brown. To this Brown indignantly objected. If he were not in sane he was at least but a mad man to engage in such a project. It is shown, we believe, that his mother's family was addicted to insanity. Messrs Green and Botts were retained at first as counsel for the prisoner, but on account of insulting language from Brown they withdrew. Messrs Magruder and Chilton from Washington defended the prisoner. The letter from Gerrit Smith and the autobiography of Brown were relied out of the court. The N. Y. *Herald*, a paper not very reliable, asserts that Gov. Wise will respite Brown for a time, and that he has granted a Massachusetts lady, named Childs, permission to come and visit on Brown until his execution.

From Washington we learn that no action will be taken by the General Government respecting the aiders and abettors of the Harper's Ferry insurrection. It is supposed it will be left to Gov. Wise, as in the case of Cook and Hazlett. Official American information to our Government advises us that the Juarez Government is waiting the return of McLane to renew the treaty negotiations. Robels had requested an interview with Col. Espro, commanding the Liberal forces on said leagues from Cordoza, the latter had 2,300 men and 12 batteries to advance on Tabasco, and will probably soon take that place, and then add 1,700 men and march on Orizaba and Cordova. In view of this fact it is announced that McLane leaves on the fifth, per steamer Brooklyn, direct for Vera Cruz. It is believed Lerdo will be invited to return with him. It is important also to know that Miramon's troops in the City of Mexico are acting purely on the defensive. An intercepted correspondence of Marquez shows that after the battle of Leon, Wool wrote to Miramon for reinforcements, whereupon Marquez was ordered to send Wool 1,500 men and two batteries. Marquez replied that he was utterly unable to comply and threatened to resign unless Miramon countermanded the order. We also learn from Washington that on the 1st of this month no less than ne different mails were received by the Post Office Department for the mail service between Portland and New Orleans. Brown refuses to make last one contract for the entire service; also that reliable advices state that the Nicaraguan Government is disposed to satisfactorily arrange the transit route. The only obstacle is the Belly contract which has failed in some particulars. It may be well to mention that there is no probability that the heads of Departments will be required to sub estimate for expenditures within fifty millions, as required by the Senate resolution last session, that sum being inadequate for the purposes of Government; also that Earnest Clay of the Mexico British Legation has arrived and sought an immediate interview with Lord Lyons.

Mexico affairs are gloomy indeed. The N. O. Picayune has the following judicious remarks from a correspondent: "Certainly the United States are not wanting in good reasons for intervening in Mexican affairs: the different outrages committed on American citizens, the robbery of the mails on the Isthmus of Tehuantepec, are insults that any other Government than that of the United States would have ere this resented. Lately has come to light a thrilling example of the nature of the officers of the Conservative Government, and their utter contempt for the United States. When Marquez entered Tepic his troops pillaged the town, except one dwelling belonging to an American, and left in charge of a young American clerk, who effectually defended the property of his employer against the bandits. The next day Marquez sent an armed force to capture the gallant youth. He was made prisoner and hung the same day, by order of Marquez, who at the time said: "Let this be a warning to all Americans, and be mindful of how I intend to treat them." And this is no solitary instance. Acts as reckless are perpetrated by the Conservatives after every victory, after every skirmish. And will the United States stand still and see their citizens murdered, their property destroyed, their rights trampled on? It is a disgrace to all Americans, that their flag is not so much respected, a few miles beyond their frontier, as even the smallest Central American State. And when the word American is pronounced, it is but as a by-word of scorn. We are informed that the bandit Cortinas still remains in the vicinity of Brownsville, keeping the inhabitants of the town in constant terror. One of the leading outlaws had been captured, and was under sentence of death, but Cortinas threatened to burn the town if he was hung. Limit. Langdon had arrived with three cannons, prepared to defend the town, and the Mexican troops had returned to Matamoras.

From Chicago we received the painful intelligence that on the 1st inst., a train on the Chicago and North Western Railroad, filled with excursionists from Fondulac, ran off the track ---- Watertown, Wisconsin, killing eight and wounding several. All the sufferers belonging to the North West. The weather is now growing cold, a telegram informs us that there was frost and ice ten miles above New Orleans on Monday, also in various parts of Mississippi and Alabama.

HARPER'S FERRY RIOT.

Now that the intense excitement created by the brainless attempts of a few fanatics to uproot our institutions, and overturn our Government, has abated, it may not be out of place to comment briefly on the features prominent in the tragedy. In the midst of such excitement things are uttered and written that tell of heated feelings and want of thought. Many of our cotemporaries in the South have written much more fiercely than propriety permitted, while many North glosted over the success of their schemes, and found no language too vile and scurrilous wherewith to berate their Southern brethren.

It was pronounced a visitation of Divine justice for like sins committed by Southerners on the plains of Kansas, for outrages on Africa and other matters equally abhorred, and repudiated by Southerners as by Northerners. The charges are puerile and base. The law-abiding citizens of the sunny South love their country and its institutions with as intense a love as the most glib tongued braggadocia of the North. Let faithful history tell of the blood poured out by Southerners in their defence—silently we point to it for our vindication from the slang of even our *religious* Northern guardian friends.

Blood has been shed, and at the door of a few Northern *fanatics* is the sin laid. We are not so imprudent as to condemn the whole North for the attempt at insurrection, for we yet believe that, but few there would willingly engage in the *shedding* of blood for the furtherance of their *pet* dogma. We do blame the press which coolly smile at the dark crime, or attempt, in a miserable manner to burlesque the whole matter. Let our Northern brethren hold their views, but hold them so as not to infringe upon the *rights* of their Southern friends. Let them harp, and declame, and berate at the North till they "have said their say," but let them keep their treason and blasphemy there. Our institutions are peculiar to us. We believe in them. It is our *right* to do so. When we are convinced of error we will think of changing, and to accomplish this, something more logical, impressive, and convincing than vituperation, must be employed.

The abolition *mad men* of the North have learned a lesson not to be forgotten: *the slaves are faithful to their masters.* Nor were the free portion of the colored people tardy in their demonstrations of loyalty. They were willing and anxious to strike a blow for defence of their benefactors, though it wounded a *pseudo* friend. The negro, bond or free, know who are their friends. They know in whom to trust. From reading the seditious productions of abolitionists, many in the South had almost learned to fear the rehash of predictions so long dished up to them by such men as Gerrit Smith, but this demonstration of loyalty on the part of both classes of the Negro race has banished every fear. Masters will no longer doubt the faithfulness of their servants, and while this tragedy will have caused much evil, it will not be without its fruits of *good*.

SHELDON & COMPANY.

SECULAR EDITOR TENNESSEE BAPTIST:—*Dear Brother:* We notice in your last number of the *Baptist*, in the Secular Department, an article on the Boston *Waverly* in which you seem to term it a controversy between us and the *Waverly*. We do not so understand it, and yours seem to be the only one of the Religious Press that so understands it. We regard it of two fold character:

1. A question whether a trashy paper shall, by false statements, use Mr. Spurgeon to his (Spurgeon's) injury against his earnest wishes.

2. A great principle of honor and good faith to be observed by all honorable men of non-interference in their arrangements: Mr. Spurgeon has made arrangements with an American House to be his publishers and pay him a per centage, an out-sider steps in and undertakes to rob them by interfering and damaging the sale of his Books and his sermons from them.

The enclosed extract, cut from the *Christian Times*, is correctly copied from a genuine letter of Spurgeon's, dated the 1st of September, and expresses his wishes in unmistakable terms. We would be glad if you would copy the enclosed extract, which will place the matter more correctly before your readers.

Yours very truly,
SHELDON & Co.

"NEW YORK, Sept. 23, 1859.

As a correspondent of the Boston *Post* my statements have always been reliable—if not readable. I have never been succes-fully contradicted, and in the matter of Spurgeon's sermons, as reprinted in the New York *Waverly*, I based my assertions upon the best of evidence. Since last week, however, abundant corroboration has been furnished in the form of a letter from Mr. Spurgeon himself to Smith Sheldon, Esq., from which I extract the following:

I never print anything that I no not reserve for you, and I have no dealings in America with any one but yourself. What is to be done with the *Waverly*? They write and make a kind of indistinct promise of remunerating me, but I shall reply that I have nothing to do with any one but Mr. Sheldon. I wish you would believe once for all, that no work is sure which is offered to you by any one but myself, and, again, that I will not deal with any other American house so long as your unprecedented Christian uprightness is so apparent as it has been in all of your transactions with me. * * * Why do you not advertise that the *Waverly* is a pirac? * * * I am busy on my new book. You shall have it the moment I can furnish it, but I am so slow, even at writing prefaces, that I will send nothing till I can send all.

Yours very truly,
C. H. SPURGEON.

The original of this letter I have seen, and the above extracts, comprising all that is relevant to the matter or necessary to verify the statements made in my letter of the 24th inst., have been copied directly, by myself, from Mr. Spurgeon's autograph letter.

NOR'WESTER."

Wilfully we would do no man an injury. In this case we would not place a straw in the way of either Publishers now engaged in the controversy. We can not help it if we do not agree with Sheldon & Co., in regard to the impropriety of publishing Spurgeon's Sermons in the N. Y. *Waverly*; it is with us a matter of principle and not of feeling or interest.

To the first query we will reply: no honorable person would use the name of another to his injury, especially if that person brought him not to. The second point is equally plain we should rob no man. The query, in our mind, is if the *Waverly* employs a Reporter in London, is not the sermons so reported the property of the *Waverly*? So we think. Has not the *Waverly* a right to copy from London Magazines if it see fit? Hasnotly do we confess that in a paper containing so much "wishy-washy" stuff we are glad there is something to counteract its baneful influence. The "piracy" is no matter of ours. If the matter be between Mr. Spurgeon and the *Waverly* let it there, and they must fight their own battles.

— The *National Intelligencer* says it is proper to be mentioned ---- that on Tuesday last when the excitement on the subject of the Harper's Ferry insurrection was at its highest, a committee which had been deputized by the free colored population of Georgetown waited upon the Mayor of that town, and respectfully proffered him their aided and thorough co-operation in any service in which he might see fit to employ them in the preservation of the public order and peace.

GENERAL NEWS.

—The mass---- of the outward mail party from Independence, Mo., on the 23d ult., has been noticed. The mail was surrounded by a band of Kiowa warriors, at Pawnee creek, who demanded "toll," which was dealt out to them by the conductor, in the shape of sugar, coffee, and other provisions. The correspondent of the St. Louis *Republican* says:

They took all they was given them, and then raising a whoop, they fired into the stage, perfectly riddling it with bullets and arrows, instantly killing the two Smiths, driver, and conductor, and wounding the only other occupant, Mr. Cole. The Smiths were killed before they had a chance to fire, but Cole leaped from the stage when wounded, fired his pistol, saw an Indian fall, and the others gathered around him, and in the confusion that ensued, escaped some distance and hid in the grass. The Indians, finding their companion dead, mounted their horses, and proceeded in search of their missing enemy. One of the horsemen passed within a few feet of where Cole lay, but failed to discover him. He saw them return to the scene of conflict, strip the bodies of his fallen friends, strip them of their clothing, and rip open and scatter the contents of the newspaper mail bag. Fortunately, they missed the letter mail bag, which was afterward recovered and taken to Rickman's ranch. Cole lay all night concealed in the grass, and next morning wandered about until he came up to a camp of Pike's Peakers, from whom he received an escort to a trading post, near from thence proceeded homeward. He passed through here some time since, on his way to his family in Independence.

—Last week Mr. Elias Plumb, one of our citizens, residing near the Mendota College, commenced digging a well. On Tuesday last, he had dug down twenty-five feet, and commenced boring with a twelve inch auger, upon with a long shank for that purpose. After boring about ten or eleven feet it seemed to strike a cavity filled with coal gass, the bottom of which the auger would not penetrate. They commenced removing the auger, when the gass forced itself up beside it, and nearly strangling Mr. Plumb, who was near the bottom of the well on a ladder. As soon as he recovered his breath he shouted to the man at the windlass to leave the auger in the hole, and seized the windlass with both hands, when the pressure below was so great that it raised him, auger and all, some four or five feet, when the auger got fast in the earth. He got out of the well as soon as possible, and had the auger removed, when the gass blew out with such force that it threw the gravel and soil ten or fifteen feet above the mouth of the well, and made a noise similar to the steam escaping from the escape-valve of a large steamer. It continued this for four hours, decreasing gradually in force, some of the time making a noise like water gurgling from a jug.

When the sound had nearly ceased, a son of Mr. Plumb set fire to a piece of paper and dropped it into the well, which produced a tremendous explosion, jarring the ground for a considerable distance around, and the flames burst some fifteen or twenty feet above the mouth of the well. In the evening they plugged up the auger hole, and the next morning there was one sixteen or eighteen inches of water above the hole, and removing the plug, the gass forced itself through with a tremendous roaring noise, and was set on fire twice with the same result as before, the flame expiring as soon as the gass was consumed near the top of the well. This experiment, coupled with the resurbeitanous which can be heard below, indicate that there is a reservoir or gasometer where the force of nature generates gass in large quantities.—*Mendota (Illinois) Observer.*

On Thursday evening last, Mr. Newton Gibson, of this place, and Mr. Peter Bradshaw, of this vicinity, started on a hunting excursion to the mountains. They were good friends when they set out, but from some cause or other ill feelings arose between them, when near the Red River Iron-works, in Pattil county; and Gibson becoming exasperated, used a shotgun at Bradshaw. A part of the contents took effect in his arm. Upon this, Bradshaw shot Gibson in the thigh with a pistol. Neither wound is thought to be dangerous, though that of Gibson is said to be quite serious. We do not learn which was in the wrong, nor has there been any legal investigation up to this time, so far as we learn.—*Paris (Ky) Flag.*

—The Irish and Scotch revival seems still to be progressing. In regard to it, especially in relation to some of its peculiar features, different opinions are expressed. Some estimate the whole movement as a fanatical excitement; others regard it and all its incidental features as an indiscernable work of God; while the majority of discriminating observers view the physical effects with some distrust, but pronounce the work to be a manifest display of Divine power in the conversion of sinners. Some of our Catholics have become under its power, and exhibit a radical change of creed and character, while the mob, under the sanction of priests, are disposed to treat it and all its agents with club-law.

—It does not appear to be so generally known as it should be, that Railroad transportation destroys the vitality of eggs. Pack them as you will, if they are carried any considerable distance, say one hundred miles, the continual shaking will shake the life out of them.

—A letter from Tourmakeady, Ireland, says: "Archbishop Gracious seems to have organized a regular crusade against protestants and converts in this place. Since the appointment of Rev. Mr. Lavelle as priest, it has been one continuous scene of outrage and riot. The Scripture readers have been assaulted and assaulted, the converts beaten, a ruffian mob has been imported from the county of Galway to take part in the crusade; the children have been kept from attending school by threats and force, the clergy and the bishops have been threatened, converts and readers denounced from the altar, and more than once the houses over their heads have been demolished." At Tuam itself persecutions of the most violent character have been stirred up. Several cases of assault by miscreded Romanists on the local Protestant clergy, were brought before the magistrate at the recent Tuam Petty Sessions. The Rev. C. H. Seymour, the Vicar, appears to have been assaulted with special violence. Clergymen exposed to such perils have a peculiar claims upon the sympathy of English Protestants.

—A gentleman wishing to have the honey taken from a hive, made use of chloroform. The bees fell asleep, and were easily removed to another hive without harm to any one; and next morning were found all awake and in a lively state.

—The Lynchburg Virginian says of the Harper's Ferry conspiracy: Smith, though a fanatic on this question, has always been regarded as a humane man, even drawing, as he has done recently, the validity of certain Scripture injunctions, because they recognize "the inhuman institution of slavery," but if he has been at all instrumental in instigating this affair, deserves to be gibbeted. By a private course, we learn that Cassius M. Clay has been mentioned in the same connection. Should these suspicions prove founded, we would favor a requisition upon the Governors of their respective States, for the apprehension and delivery into custody of the parties.

—This morning Mr. Cranmer, of the pavillion Hotel, found a little boy, about ten years old, shivering with cold, and scantily clad, on the old wharf-boat, endeavoring to protect himself with some old rags. On inquiring how he came so, he said a man threw a bucket of water over him to drive him off the wharf boat. He said he came from Newburg, and his parents were dead. He had been two days without anything to eat, and seemed to have no object in view but to secure shelter till he starved to death. He was taken up in town and supplied with warm clothes and plenty to eat.—*Evansville (Ind.) Enquirer.*

— The Rev. Dr. Forbes, who some ten years since relinquished his charge of St. Luke's (Episcopal) Church and became a Roman Catholic priest, has now announced his withdrawal from that denomination in a letter to Archbishop Hughes. Since his conversion to Catholicism he has had charge of St. Ann's Church, which he was largely instrumental in building up, and which so far as the labor of its supervision was the smallest Catholic Church in the city. He had one assistant, to whom he left nearly the whole care of the Church. We understand that some three months since he applied to the Archbishop for another assistant, on the ground that the care of his children required so much of his time and attention that he could not satisfactorily perform the duties of his pastorate. This request the Archbishop declined to grant, whereupon Dr. Forbes resigned, and his resignation was accepted.

On the 17th he addressed the Archbishop the following letter:

NEW YORK, Oct. 17, 1859.

Most Rev. John Hughes, D. D., Archbishop, &c:

MOST REVERED SIR: It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repeated. When I came to you it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction. I remain, Most Reverend Sir, your obedient servant.

JOHN MURRAY FORBES, D. D.,
Late Pastor of St. Ann's Church, N. Y.

— During the Republican jubilee at Williamsburg, on Saturday night last, the cannon which they had been firing burst, sending the shattered fragments in every direction, one piece striking the leg of a Mr. Crawford, below the knee, breaking his leg and tearing the flesh in a horrible manner. The bone, we learn, is broken in two places and shattered. We learn that the attending physician thinks amputation will be necessary. Mr. Crawford is a man of family, and left in very circumscribed pecuniary circumstances. We learn that a subscription was taken up at the place of his misfortune, as he was carried away.—*Gerrard (Ill.) Sun, Oct. 19.*

TENNESSEE LEGISLATURE.

SENATE.

Mr. Payne, from the Committee on Internal Improvement, reported a bill in lieu of Senate bill No. 8, to transfer to the Nashville and Chattanooga Railroad Company a portion of the State aid granted to the Memphis and Charleston Railroad Company by act passed March 19 1858, which has been lost. On motion of Mr. Payne, the rule was suspended and the bill adopted in lieu, and then the bill was passed on its second reading.

Mr. Trimble presented the biennial report of the trustees of the Asylum for the Blind, and on his motion five hundred copies were ordered to be printed for the use of the Senate.

A bill (No. 54) to protect the slave property of married women, and to secure the rights of their creditors; which passed on its first reading, and was referred to the Committee on the Judiciary.—On motion it was ordered that fifty copies of the bill be printed for the use of the Senate.

Mr. Stanton offered the following resolution:

Resolved by the Senate and House of Repre sentatives. That this Legislature will adjourn sine die on the 20th day of December next. On motion the rule was suspended and the resolution taken up.

Mr. Payne moved to lay the resolution upon the table, on which motion the vote stood, ayes 13; noes 10.

Mr. Wood, from the Committee on Ways and Means, returned Senate bill No. 48 to require slaves to pay taxes on money not invested, and recommended its rejection.

Be it Resolved by the Senate, That the President of the Bank of Tennessee be requested to furnish to the Senate now in Session, a full and complete account of money loaned or paid directly or indirectly, for the General Government for the transportation of the mails or otherwise; and further, that the President make his report as soon as convenient.

Mr. Minnis, from the Committee on Judiciary, submitted a report recommending the rejection of Senate bills as follows: No. 14—To regulate the collection of claims against the estates of deceased persons; No. 22—Providing for pay of witnesses in certain cases; No. 26—The better to provide for the payment of witnesses in certain cases; No. 17—To regulate the opening and holding elections in this State and for other purposes, (after being amended); and No. 41—To repeal all laws authorizing a change of venue in criminal cases without the consent of the defendant.

Be it Resolved by the General Assembly of the State of Tennessee, That our Senators in Congress be instructed and our Representatives earnestly and respectfully requested to do all they can, justly and honorably, to pass a pension bill to give something to those aged veterans, as a solace and comfort; letting them know their country, that they sustained, still remembers them.

Resolved, That the Governor of this State be requested to forward to each of our Senators and Representatives in Congress a copy of these resolutions.

On motion, the rule was suspended and the resolutions adopted.

A bill to amend the third section of the act chartering the Nashville and Louisville Railroad Company. Passed and referred to Internal Improvement Committee.

A bill to suppress litigation and to quiet titles to land sold for taxes. Passed.

A bill to increase the revenue of the State.—Passed.

A bill to secure the rights of widows dissenting from husband's wills.

A bill, No. 61—To reduce State tax [Reduce the tax on property to five cents on the $100; and on polls to twenty five cents] Passed first reading and referred to the Committee on Ways and Means.

On Monday, the death of Ex-Governor Jones being announced, it was moved, that in honor of the memory of Ex Governor James C. Jones, the Senate stand adjourned till to-morrow morning, nine o'clock, Unanimously adopted.

HOUSE OF REPRESENTATIVES.

Mr. Wood presented a memorial from certain business men of Murfreesboro, asking for a Branch of the Bank of Tennessee, which was referred to the Committee on Banks, without reading.

Mr. Bayless' resolutions offered previously, on the Harper's Ferry difficulty, coming up, on motion, by Mr. Bayless, they were referred to the Committee on Federal Relations, without reading.

Resolved by the General Assembly of the State of Tennessee That our Senators and Representatives in Congress be, and they are hereby most respectfully requested and urged to use their aid and influence in the passage of a law appropriating to each soldier of the War of 1812 with Great Britain, and all the Indian wars of that date, who served as long as three months, six hundred and forty acres of land, to be located in any part of the public domain not otherwise appropriated, or a full pay pension of five years instead thereof, at the option of the soldier.

Resolved, That the benefit of such a law should apply to the widows and minor children of such soldiers who still survive, in such proportion as a sound discretion may dictate.

Resolved, That a copy of this preamble and resolution be forwarded by the Governor to each of our Senators and Representatives in Congress.

Second reading of bill 167, to amend sec. 563 of the Code. [Slaves shall be assessed in the name of the owner, if in the same county, on the 10th of January in each year, but persons hiring out their slaves in another county, shall be taxed for the amount of their hire]. To the Committee on Ways and Means.

Mr. Bennett, from the Committee on Banks, returned bills—Mr. Barksdale's 126; Mr. Doak's 84; Mr. Bicknell's, 40 and 41; and a memorial from certain citizens of Murfreesboro asking for a branch of the State Bank; recommending their rejection; also, Mr. Wisener's 5, amended; Mr. Guy's, 26; and Mr. Lea's, 112; recommending passage.

Resolved, That a select committee of five be appointed to inquire if any office now held by persons in the employ of the State can be dispensed with, so as to bring about retrenchment and reform, so necessary for the tax-payers of the State.

A Resolution to amend Article 2, and section 23 of the Constitution of Tennessee, so as to read as follows: "All lands liable to taxation, held by deed, grant or entry, town lots, bank stock, slaves between the ages of five and fifty years, and such other property as the Legislature may from time to time, deem expedient, shall be taxable. All property shall be taxed according to its value; that value to be ascertained in such manner as the Legislature shall direct, so that the same shall be equal and uniform throughout the State. No one species of property, from which a tax may be collected, shall be taxed higher than any other species of property of equal value; but the Legislature shall have power to tax merchants, pedlars, and privileges, in such manner as they may, from time to time, direct. A tax on white poles shall be laid in such manner and of such an amount as may be prescribed by law."

Mr. Gantt took occasion to say that propositions are pending before the House to change the constitution in four years.

1. To have sessions of the Legislature only once in four years.

2. To fix by the constitution the Legislative Session at 90 days.

3. To elect a Governor only once in four years.

4. To extend the election of office of Comptroller and Treasurer to four years.

5. To make these officers and the Secretary of the State elective by the people.

6. To make Clerks and Masters in Chancery elective by the people.

7. In the formation of new counties to allow old counties to be reduced below 625 square miles.

8. To make all slaves under 50 years of age taxable.

9. To return by constitutional provision the power to repeal all acts of incorporation.

No less than nine important changes of the constitution are proposed—change is the passion of the hour, and this passion seems indifferent whether it attack an ordinary statute, or the constitution itself.

As the Speaker called the House to order on Monday, Mr. Brazelton arose and said:

MR. SPEAKER: The telegraph has announced the fact that the Hon. James C. Jones is no more; and I move, sir, out of respect to his memory, that this House stands adjourned until to-morrow morning at 10 o'clock. I think, as the representatives of the people of the State, it is due that we should respect the memory of one they, in days gone by, have seen proper to elevate to the highest position in their gift. In days gone by it was my fortune to have seen him at my father's board, and so long as "memory holds its sway" will the words of encouragement he spoke to me be treasured up, and be an incentive to argue on to fulfil my position in life, however humble it may be. He having been one who has fulfilled the highest positions of honor that the people of Tennessee could confer upon him, I consider it nothing more than due to his memory that this body should stand adjourned till that hour.

The House adjourned till 10 o'clock on Tuesday.

A bill to repeal all laws authorizing county subscription to railroads. Passed.

The special order of the day being to take into consideration, the bill proposing the abolishing the office of State Geologist, was on motion of Mr. Johnson, postponed until November 10th.

Resolved, That all propositions to amend the constitution be made the order of the day for Wednesday 16th November.

— The price of passage to Nashville has, we understand, been fixed at $7—reasonable enough, and yet sufficiently remunerative to the company. The swift fast freights has also been made as safe justice both to the shipper and the company. A road, to be efficiently and safely managed, must charge living rates for the ---- ---- ----.—*Louisville Courier.*

— Buy Ayer's Ague Cure for Intermittents, Ayer's Cherry Pectoral for a Cough, and Ayer's Pills for all the purposes of a Family Physic.

— The Cherokee Indians are getting civilized. They have a ---- small, to be sure—but so large is they cannot pay the interest on it.

ADVERTISING DEPARTMENT.

CIRCULATION 16,8271

OUR ADVERTISING COLUMNS REMAIN as full of editorial attraction each week.

Only a limited number of advertisements will be inserted, and the large circulation of the paper renders it by far the best advertising medium in the South.

No medicine known to be "quack," can be advertised in this paper.

RATES:

For one square or less—ten lines, or the space occupied by them—for the first insertion, $1 00—for each subsequent insertion, 75 cents.

For three months, per square, ---- $ 6 00
For six months, " ---- 10 00
For twelve months, " ---- 20 00

Yearly or semi-yearly advertisements, of ¼ of column, or over, prepaid $5 per week, less than the above rates.

Denominational Schools, if paid in advance, 33 per cent. less than the above rates. ☞ Clergymen, the usual rates will be charged.

All Special Notices, including those of Schools, etc., charged as advertisements.

Business notices, one square, ---(except of ministers which are gratis)—75 cents per square.

Special notice will be called to your advertisement monthly.

☞ Advertisements to secure attention, and editorial notice, must be paid in advance.

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

☞ In PERSEVERANCE—the hands advertised in this paper, approved by its editors, are perhaps 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 advertising rates for the year 1859, it is hoped that no one will ask us to recede from them.

GRAVES, MARKS & CO.

BUILDING FUND SPRING STREET BAPTIST CHURCH—ACKNOWLEDGMENT OF RECEIPTS SINCE OCT. 2, 3D, 1859.

Col W Williams 1 00; Mrs F B Williams 1 00, Mrs S A Sanders 1 00; White Plains, Ala.

D D Draper 1 00, Oxford, Ala.; C D Davis 1 00, Cave Springs, Ala.

G C Whatley 1 00, Mrs O H Whatley 1 00, J F Crook 1 00; Jacksonville, Ala.

A J H Sanders 1 00, J H Woods 1 00; White Plains, Ala.

L J Bates 1 00, J B Bates 1 00, C J Bates 1 00, Mrs L A Bates 1 00, Richard Bates 5 00, J M Lea 1 00, W E Lea 1 00, C F Bates 1 00, W A Cotten 1 00, H McCrary 1 00, Mrs S B McCrary 1 00, J L Lea 1 00, J C Lea 50c, John C Morgan 50c, H M Lea 1 00, H L Moore 1 00; Liberty Mills.

C C Lee 50c, Rome Hill, Miss; G L Sandlige 20 00, Meridianville, Ala.

Rev R G Kimbrough 1 00, Mrs L M Kimbrough 1 00; Owensville, Ala.

R H McKenzie 5 00, Canton, Miss; G W Jeffers 3 50, S P Lee 1 00, J L Bonner 1 00, John Moore 1 00, J N Sartis 1 00, H Byers 2 00, W B Pender 50c; Carolina, Texas.

Thomas Coleman 1 00, Daniel Coleman 50c, Oakland, S C; Wm Matthews 50c, M Whitley; J B Graves Paramus 1 00, Lamar, Texas.

AMOUNTS RECEIVED BY GRAVES, MARKS & CO.

Isaac N Grant, near Forsyth 12 00, J Holland 1 00; Greenville, Va. H Abbington 2 00, O W Langford, by Flak 1 00; Collierville, Tenn.

H Bassett 1 00, C Goodman 1 00, R H Lee 1 00; South Quincy, Fla. S R Youngblood 1 00, M A Youngblood 1 00; Marshall, Texas. W McCanahan 4 00, Harris, Texas.

D K Wards 1 00, Lisbon, Texas. J Holbrook 2 00, R H Marbock 1 00; Lost Town.

J M Vance 5 00, S H Babb 2 00, J H Sidgwick 2 50; Chowalla, Va. J Graves 6 00, F Graves 1 00, J Hall 1 00, H Barnham 1 00, S C Cannon 1 00; Vancevrie, S C.

Rder Jo Morris 1 00, W J Morris 1 00, S A Allen 1 00, J L Lawson 1 00; Claiborne, Miss.

Alfred Mathews, N C, Nancy Graham 1 00, Kwanesville, N C, Peter Davis 1 00, Hickman, Ky, J H Hicks and others 5 00, Springville, Ala. Jas Nelson 1 00 Richmond, Tex. A H Cobb 1 00, R G Rice, Tenn. Geo Swan 1 00, Fayetteville, N C. A Gourley 1 00, Red Bluff La. R Austin and others 5 00, for S A City, Gainesville, Ala.

J Swan 1 00, Jos H Hartfield 2 00, J W Powell 1 00, J W Lucas 1 00; Houston, Miss.

P B Chandler 1 00, Fayetteville, Tenn. A B Miller 1 00, Bellvue, Texas. R Gourley 1 00, Charlesville, Va.

T A Sparks 2 00, L A Sparks 2 00, R W White 1 00, Jack (person of) R E White—Sparks 1 00; Cedar Town, Ga.

Joseph Johnson 1 00 Cedar Hill, Va. J P B Markham 1 00 Jessup's Creek, Va. R Annesley 2 00, Oregon, Mo. Benj Gage 1 00 Pale Alto, Miss. Henry Vaughan 2 00, Rush Wm est. Va. John Mackenzie 1 00 Oxford, N C. R Hall 1 00 Yanceville, N C. Jos Norwood 1 00, Oak Hill, N C. Jno F Neal 1 00 Woodsville N C. David Harris 1 00 Hillsboro, N C. David Blount 50, Little Town James 1 00 Cumberland, Va. A T Banks 1 00, Salisbury Va.

Jno Bolsinger 1 00, Pamplico Ga. S B Wilson 2 00 Wesleville, Miss. H Bates 1 00, Texas H Gold 1 00, Goodsonville Texas. Ann Hatch 1 00 Jackson, Ga. Henry Tarver or 2 00 Leach's Creek S C. D E Leigh Yorkville, Cal. O W Ma 4 11 Rockville, Ala. Rev C Freeland 5 c. Sweet Water, Texas. J K Webster 1 25 Ville on Ala.

G W Sanderson 5 c Marietta Ga. Jas N Dickson and lady 2 00, Pamplico Tenn. L L D Quinlin 1 00, Courtland, Ala. H Johnson 1 00 Hickman Texas, Rev F C Gates 1 00 Jackson Tenn. Rev P C Gates 1 00 Bellfonte Ala. J Spraul 2 00, Richmond Va. Jno Wortz 1 00, Kirkham Ky. Fannie E Thomas 5 00 Whitlock, Va. R H Beasley 1 00 Raymond Miss. T T Gordon 1 00, Houston Miss. Wm C B Williams 1 00, Carrollton, Ala.

Total.....$ 33 00

The above amount, with those previously reported, embrace the sum total received to this the 31st Oct., 1859.

H. G. SCOVEL,
Treas. S. S. B. Church.

MARRIED:

On the 13th ult., by the Rev. W. A. Ware, Mr. W. B. LEWIS of Black Land, Miss., to Miss MOLLIE C., daughter of Col. R. E. Clayton, of Carrollville, Miss.

DIED:

At the residence of his father S C Rogers, in this city, on the 17th ult., of Scarlet Fever, FOSTER ROGERS, aged about eight years and six months.

[This deceased was a sprightly and affectionate boy. We sympathize with his parents, so dear and sudden in their sad bereavement.]

SPECIAL NOTICES.

J. J. Richards & Co., Atlanta, Ga., keep constantly on hand a full assortment of the books published by Graves, Marks & Co. tf

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

FOR YOUR LIBRARIES AND FOR YOUR CHILDREN.—"Both sides" containing our so-called Trial before the First Church, entire as published by that body, and our defence before the Council, sent by 21 Churches, together with the action of the Concord Association, nicely bound in muslin for 50 cents. It contains 240 octavo pages. Price in paper covers 35 cts. tf.

SITUATION WANTED—AN EXCELlent performer on the Piano wishes a situation as Teacher of Music. For particulars, address Z. C. GRAVES, President of Mary Sharpe College, Winchester, Tenn. nov5—3.*

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 of about thirty young ladies, or as an Assistant in a Female School; in a College graduate, and of reference can be offered, can amply supply. Would enter upon her duties in January or February.

Address immediately, stating full particulars, "Instructor," at the office of this paper. nov5

$50: IF PAID STRICTLY IN ADVANCE, will pay for Board and Tuition for a term of 20 weeks,

THE FAMILY.

NASHVILLE, SATURDAY, NOV. 5, 1859.

HISTORY OF LIFE.

I saw an infant in its mother's arms,
And felt it sleeping;
Years passed—I saw a girl with woman's charms,
In dances sweeping.

Years passed—I saw a mother with her child,
And o'er it languished;
Years brought me back—yet through her tears she smiled,
In deepest anguish.

I left her—years had vanished—I returned,
And stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.

In tears I found her whom I left in tears,
On God relying;
And I returned again in after years,
And found her dying.

An infant first and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.

And thus on earth and thus we part,
To meet, oh never!
Till death beholds the spirit leave the heart,
To live forever.

"THE LIGHT WITHIN."

THE sun had nearly sunk behind the hills, leaving the valley in sombre shadow, as if to warn the traveler that night came early there in dark December days; but Alice Lee sat weeping beside a stile at the roadside, regardless of the gathering gloom, only now and then looking helplessly at a bundle of sticks that lay beside her. How long she intended to sit there no one knew, but soon a resting sense was found in the mood she had just passed through, and a girl about her own age clambered over the stile with a heavy burden of sticks on her back.

"Why, Alice!" she cried, "how can you sit there in the cold! You'll be frozen to death!"

"And who would care?" said Alice.

"I would," replied her friend, laughingly; "and you wouldn't much like it yourself, either; so come, cheer up, and let us see who will be first home."

But Alice was too callous to be persuaded, and at last Ellen Wilson went on her way more quickly than before, to make up for lost time. Anne sat watching her retreating figure until a turn in the road hid her from view; then, cheerily raising her own bundle, she began to walk in the same direction, but very slowly, and still weeping bitterly.

The road stretched along the valley, and both the girls were making towards two cottages which stood apart from the village, and a good way up the hill; but the difference was great between the two children who were thus following the same path to homes that seemed so much alike. Both were very poor, and neither had what could be called a happy home; but the one had God, and the other knew him not, or in other words, the one was happy, and the other was miserable. Alice had never felt the contrast between herself and Ellen so strongly as this night, and the wearyhearted wishing she knew what Ellen's secret was, when some one who had been walking much more rapidly than herself, drew near, and she was joined by a kind-looking elderly gentleman. He asked her why she was crying; and when she told him because she was cold, and weary, and was afraid that her mother would scold her when she reached home, he looked very sorry for her, but said he did not think crying would do any good. "I am afraid, little girl," he added, "that you don't know how to be happy."

"I am not always crying, sir," said Alice.

"I dare say not," he replied with a kind smile; "but it is one thing to be sometimes merry, and quite another thing to be always happy."

"Always happy!"—the words sounded very strange to the wearied child. "I would like to be always happy, sir," she said.

"None are happy on earth," he answered, "excepting those who love God, and the Lord Jesus, who died to save us. This makes them contented with their lot in the world, whatever it may be, because it is God's choice for them. Do you see those two cottages high upon the hillside?"

"Yes, sir," said Alice; "we live in one, and Ellen Wilson and her father live in the other."

"Well," he said, "as I came along the valley this evening, your cottages were quite bright in the beams of the setting sun; but as it went down, they grew darker and darker, till I could scarcely find them out on the hillside. But now, don't you see how bright one of them is again? Can you tell me the reason of this?"

"There is a light within, sir," said Alice. "Ellen has got home, and she has kindled the fire."

"Yes," he said, "that is it; there is a light within! And so it is with ourselves, whether old or young. It is easy to look bright when the sun is shining outside; but when darkness and trouble come, then we envy those who have a light within. And mark this, my child, the only light for those dark, sinful hearts of ours, is the love of Jesus, and the sweet spirit of contentment which this love always brings with it."

Here he stopped, for his road now lay in an opposite direction; but he gave Alice a little hymn-book, and told her to keep it in remembrance of an old friend, who prayed that God would himself teach her the only way to be happy, both here and hereafter.

Alice went on, pondering over the strange words she had heard. She paused at the Williams' cottage, and watched her friend Ellen busily engaged making all tidy before her father's return. "Oh!" she thought, "I am sure that Ellen has the light that the gentleman spoke of, because she loves God, and that will be why she is happy, while I am miserable." But she had no time for further thought, for she heard the angry voice of her mother exclaiming, "Come along, you idle little vagabond, or I'll see if I can't make you walk smarter!"

Poor Alice hastened on with her burden, but did not escape an angry blow as she entered the cottage. The sticks would not burn, they only smouldered among the embers, for they had been gathered from the nearest and dampest corner of the wood; and after a fresh torrent of abuse, the poor child was cast supperless to bed. She lay shivering on her straw pallet, thinking that she could never sleep, and feeling that all was very dark, both without and within.

But children do not often lie awake, even when cold and hungry; so Alice fell asleep, and she dreamed a dream.

She fancied it was day, and time for her to take Bossy, the cow, to the hillside; but when she reached the door, there was scarcely any light coming from the sun, for a dark shadow seemed over it, and there was a mysterious chill in the air, just as she remembered feeling when there had been a wonderful eclipse.

"Mother! mother!" she cried, running into the cottage again, "why is it so dark?"

"Dark!" repeated her mother, "and the sun shining so bright. You're not awake yet, or you're blind, or idle, and that's more like to be the way of it. Get to your work, child, or I'll give you a beating that'll make you see right."

Alice did not wait a second bidding; but as she went out again, she met several people, and when she spoke to them of the darkness, she saw that they only wondered, and thought that she was blind; but there was an unusual stir in the Wilsons' cottage, so she turned in there. Ellen stood with her little bonnet and hood on, and a small bundle and lantern in her hand.

"O! Ellen," she said, "where are you going?"

Ellen looked as if surprised at the question. "I cannot stay here," she said; "this place is too dark; I am going to the beautiful country you have heard about, that needs neither the sun nor moon to lighten it."

Alice cried, "Are you going alone?"

"O, no!" said Ellen, "that would never do. I have a Friend with me, though you cannot see him, and he has promised to take me safely there."

Alice asked if it would be a long journey. "I am not sure," Ellen replied; but it is a pleasant road, and you can see what a bright light I have."

She held up the lantern, and Alice read in golden letters all around it, "Thy word is a lamp unto my feet, and a light unto my path."

"Father is going to follow me," continued Ellen, "and you must come too; but I have no time to wait for you."

So she trimmed her little lamp afresh, and left her home.

Alice watched her as she hastened on thro' a rugged defile among the hills; sometimes the road looked very rough, sometimes smoother again, but she saw that the light which had burned dimly among the fogs of the valley, grew brighter and brighter as Ellen ascended the hill, till it grew quite a glory over the pathway and around her little figure; and Alice could see that the way was covered with golden inscriptions. One was, "Her ways are ways of pleasantness, and all her paths are peace;" another was, "This is the way, walk ye into it." But the one that pleased Alice best was this: "The path of the just is as the shining light that shineth more and more unto the perfect day." She gazed and gazed upon the glittering words until she forgot to look any more at Ellen. At last she ceased to hear confused noises, and dreamed something about a thunderstorm, till awakened by a violent shaking from her mother, and a storm of angry reproach for having slept so long.

The poor child rose in a moment, and hastened to her morning work; but though her dream was gone, its pleasant memory remained. She eagerly told it all to Ellen, and said she thought it meant something like the "Pilgrim's Progress," but asked if it would not mean that Ellen was to die soon. Ellen smiled, and said,

"Perhaps it means that I have begun a pilgrimage to heaven, like Christian."

"And who is your Friend?" asked Alice.

"That must mean Jesus," said Ellen; "and you know he has promised never to leave any that come to him."

"But I can't love Jesus!" exclaimed Alice. "I can't love him when I have not seen him, and when he makes me so poor and wretched."

"I used to think all that," said Ellen.—"Mother used to tell me a great deal out of the Bible, but I did not care for it till she was dead. Then one night when my father was drunk, he beat me till I ran out of the house crying, and I thought, 'What a miserable, miserable world is this!' Then I remembered how Jesus had left his throne to come into this very world, and to suffer and die for us; and it seemed such wonderful love! I cannot tell how wonderful it seemed. And mother had bade me ask God for help; so I asked him then, and it makes me so happy to have learned to pray. Now, when father beats me, I can bear it better, and sometimes I have such sweet thoughts!"

"What kind of thoughts?" said Alice.

"I think," she said, "that heaven is my real home, where Jesus, and the angels, and my mother are; and that this is only a school where God is giving me some hard lessons to learn for his sake."

How Alice wished that night that she might dream her beautiful dream again! But though it would not return at her bidding, it was never forgotten; for she felt as if all her life till now had been a dream, and that she had newly awakened to see why she had come into this world, and to bear of the glorious inheritance that might yet be hers.

The true light had shone into her heart, and even her mother wondered at the change, which she could not understand. Ellen rejoiced, and not a few saw that another little pilgrim had left the broad for the narrow way, and was seeking a "better country, that is, an heavenly."—*The Family Treasury.*

MOTHERS.

It is a great blessing to be a mother, and to fulfill a mother's duties. Her work is honorable and great. She is above statesmen, public orators, editors, or book-makers, in every element of power, honor, and reward. Yet some mothers imagine that they are doing nothing, that their position is very humble and hard, and they long for more public fields of activity. But it is a greater work to *make* statesmen, orators, and leaders, than *be* such. And this work the mothers really do. To be the builder of an ocean palace, to construct and manage immense factories, and to direct the affairs of State, are regarded as among the important doings of men. But these are trifles compared to the proper culture and development of the mind, and the direction of the physical and moral culture of children. To guard the tender frame from disease, to nurse and protect it midst all the perils of childhood and youth, up to manhood, is a great work.—To teach, develop, and direct the mind in the path of nobleness, truth, and piety, is a still more glorious work. This great work is largely in the hands of mothers. Both parents share largely in it. The greatest business that is done on earth, is to raise up a family of children so that they will prove a blessing to the world and to themselves. Parents who have done this, are worthy of honor, and will be honored in eternity for having lived to a good purpose. And yet too many regard the care and culture of children as a small business, a burden, an irksome task, to be avoided. But this is foolish, yea, wicked; "Deliver me from the care of a family; let me never be burdened with children," is a frequent and foolish prayer; it is equivalent to praying that life may be a blank, that we may lose the highest honors of existence.

The society and governments of the world are made in the domestic circle. There the elements are fashioned; there they get their character, and are sent out to bless or curse the world. The work is all the more efficient, absolute, and important, from the fact that it is private, secluded, quiet, silent, and familiar.

A little reflection and Christian faith will do much to make us content with our humble place in the vineyard, and prize highly the silent, steady influences of Christian effort in the private channels of life. Those who do the little things, do the most, and are the most valuable and important workers. Let the Sunday school teacher, the private church members, the parent, the believer, in ordinary circles of life, be comforted and encouraged. No laborers are as indispensable as these, and none shall wear a brighter crown in glory.—*Morning Star.*

ANGRY ALMS.

Gottfield was one day occupied with important business, and deeply absorbed in thought, when his daughter unexpectedly entered the room, bringing a paper stating the case of a poor widow, and soliciting alms in her behalf. Losing his temper, he spoke harshly to the poor girl, and in an ill humor, flung her the sum she asked. Recollecting himself, however, he cried out—"Wretched man that I am! How fair the show that my Christianity often presents, to myself at least, and how boldly I venture to say, 'Lord Jesus, thou knowest all things, thou knowest that I love thee,' and yet, now that my Saviour has come and craved a mite for this poor widow, I take offence at him for disturbing my poor thoughts, though for so short a time, and so good a cause! My God, thou invitest me to come to thee whenever my pleasure leads, or my accusaties counsel me: and cease when I may, never is my communion unsuitable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not, though I break in at morning, noon, or night, and claim an alms for thy mercy. How conceited I must be to receive my concerns and thoughts of greater moment than the prayers and sighs of my fellow-Christians! I now see that sin is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need, he turn his beak upon me." God loveth a cheerful giver. A concession to the poor should be like oil, which, when poured from one vessel into another, flows in silence, with a soft and gentle fall. An alms reluctantly bestowed, is like a rank smelled and discolored with the fumes of sulphur, like sanded flour, or over-salted meat. He who exercises charity with a reluctant heart or angry words, is like the cow which yields her milk, but overturns the pail with her foot.—*Gottfield's Emblems.*

OPEN COMMUNION.

We ask attention to a few thoughts on this subject. It is one in which the heart of a true Christian can never be indifferent, in whatever way his judgment and conscience decide the question. It is continually forced upon our attention by the present state of division among Christians. Pedobaptists of all denominations have recently urged the question, as if they thought the Baptists alone in the way of a universal communion at the Lord's table. The Pulpit and the Press have been employed for this purpose. It has been, to our knowledge, proposed for action in Young Men's Christian Associations. And some zealous men, of reputation in the ministry, have so far forgotten the objects and rules of the Union Prayer Meetings, as to bring it forward there—not of course for discussion, but for impression, as if it were a matter already decided by unanimous consent, and only needed to be reduced to action. Such men may be sincere, but they have far less intelligence than they have credit for, if they do not know that the thing implied is not a fact—that there is no such general understanding and preparation of the different denominations at present, and cannot be without radical changes in the constitution and conviction of many of the bodies represented in these delightful meetings.

Before all Christians can unite at the Lord's table, it is necessary to *settle the principles on which they do it, in harmony with the word and will of Christ.* Now this has not been done. Those who plead for it place it on various grounds—not only different, but contradictory. Till they actually harmonize in principle, there can be no genuine communion of heart. Till they attain to a common conformity to the will of Christ on this point, how can they hope to hold fellowship with Him!

For ourselves, we love Christian Union.—We deplore most deeply the want of it. We know that Christ enjoins it, that the Apostles urge it, that the first Christians exemplified it—that they were of one heart and one soul.—We believe it will be so again. The foundation for such union is laid in the very nature of God himself, in the unity of the Father, and of the Son, and of the Holy Ghost; and in the unity of that plan of glorious redemption which is God's greatest work. We know how dear this union is to the heart of the Redeemer, by his touching prayer, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." For such union we go with all our heart and soul. Every Baptist on earth longs for it.

But this is far more than a union at the Lord's table. It is, as Paul beautifully expounds it to the Ephesians, the union of all Christians as one body, in one spirit, calling, and hope; children of one common Father, by regenerating grace; having *one Lord, one Faith, and one Baptism.* These are the divinely instituted laws of union. These are the true harmonies of the visible Church of Christ, which must be restored before Christians can meet at the Lord's table with undivided hearts, and celebrate worthily the love of their One Divine Redeemer. Till such time as this genuine unity is restored, how can the world believe that our professed union at the Lord's table is thorough and sincere—the product, not of human policy, not of fanatic zeal in one party, working on the weakness and fear of others, but of the outpouring of the One Spirit from on high, under whose blessed influence the wilderness of humanity shall become a fruitful field?

We blame no one for honestly desiring the union of all Christians at the Lord's table.—We long for it ourselves. But it must be brought about as at the beginning, *in the Lord's way*; that is to say, by submission to Him who is the Head, in *all things whatsoever. He has commanded.* Let the Commission of Christ be fully carried out, and what becomes of our different sects and denominations?—They are gone, broken up, and scattered like the dust of the summer threshing floor. *Is Christ divided?* Why then should his people be? Is not his word plain, unequivocal and easy to be understood? Who then is responsible for our present divisions? In the Middle Ages, and in Catholic countries now, the Priesthood must bear the chief responsibility, because it withheld the Scriptures from the people, and denied the sacred right of private judgment. But with us, in the United States, in this nineteenth century, with the Scriptures in our hands, and with the knowledge that every one of us must give account of *himself* to God, Christians of all denominations are inexcusable for holding on to traditional creeds and practices which have no foundation in the word of God. The baptism of infants is not there. Sprinkling for baptism, is not there.—There is but "one baptism" enjoined—the immersion of intelligent, believing converts to Christ. This is the "one baptism" of Christ's commission, as is perfectly plain from the practice of the Apostles. There can be no other acceptable to God. And this, in the order of the Commission, of Apostolic practice, and of the nature of things, preceded the Lord's Supper. There is no instance whatever of the contrary. It is then one of the qualifications established by Christ as the Head of the Church. Baptists did not originate it. Baptists cannot alter it:

> It stands like you cerulean arch, you see,
> Majestic in its own simplicity.

And as soon shall that cerulean arch be plucked down from the height of heaven, as the baptism of all believers by immersion be expunged from the word of Christ.

We wish most heartily to meet our Pedobaptist brethren at the table of the Lord. We wish it, because we believe they have the main qualifications, through grace, for that Table. What they lack, is a want easily supplied, if they will. It is the baptism that Christ commanded. You will doubtless say, brethren of the different sects, that you have *this* also.—But we assure you, brethren beloved, on our conscience, before God, *we do not believe it.*—With the light of God's word before us, *we cannot believe it.* Many of us once thought as you do now, and a thorough examination has convinced us of the error of our former views, and compelled us to *arise and be baptized.*—All we ask of you is, that you will do the same. We promise then to *receive* you, not only to our hearts, as we do now on the evidence of a like precious faith, but also to His table too, *as Christ has received us, to the glory of God.* You may smile at our simplicity. You may say you must judge for yourselves, and that you are satisfied with your baptism. Very well. Act then as you believe. But, brethren, do not ask us to act as we do *not* believe. Respect at least our consciences, since you cannot change them. If you do not want union enough *to take it in the Lord's appointed way*, we will mourn over your blindness, or hardness, as the case may be, and beseech the Lord himself to lead you as He has led us to a better mind.—*Baptist Family Magazine.*

The man who throws his plans into the current of divine Providence, will never want room to float his hull.

Men often abstain from the grosser vices as too coarse and economan for their appetites, while the vices which are frosted and ornamented are saved up to them as delicacies.

When Allston died, he left many pictures which were mostly sketches, yet with here and there a part finished up with wonderful beauty. So I think Christians go to heaven with their virtues mostly in outline, only here and there a part completed. But "that which is in part shall be done away," and God shall finish the pictures in his own forms and colors.

No man is perfect. The ideal man is the whole Christian brotherhood. That alone presents God's idea in the creation of man.

There is an ugly kind of forgiveness, shot out like quills. Men take care who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

ORDINATIONS & RESOLUTIONS

LIBERTY BAPTIST CHURCH.

Elder W. H. Bayliss having asked for letters of dismission for himself, wife, daughter and son, for the purpose of removing to a new field of labor, the following preamble and resolutions were unanimously adopted by this Church:

WHEREAS, Our much beloved pastor, Elder W. H. Bayliss, having resigned the pastoral charge of our church, with a view of removing to a new field of labor, we feel that it is due to him that we give an expression of our feelings and opinions in reference to the manner in which he has discharged the duties of pastor.

Bro. Bayliss took charge of this church, as pastor, in October, 1857, and from that time until his resignation worked faithfully and zealously for the promotion of the cause of Christ, and the upbuilding of his kingdom.—Since his connection with us, our Church has been greatly increased in numbers, and much improved in the piety of its members. His able and fearless denunciation of error, his clear and terrible expositions of the damning nature of sin—his lucid and eloquent presentations of the plan of salvation, have brought many sinners to repentance and faith in Christ, and made impressions upon others the fruits of which we hope to see hereafter.

Bro. Bayliss' preaching has been of a character which meets with our hearty approbation. He has preached Christ and him crucified. Therefore,

Resolved, That in Bro. Bayliss we have had a faithful, bold, fearless and eloquent preacher of the glorious gospel of Christ.

Resolved, That we very deeply and sincerely regret that he has felt it his duty to remove to another field of labor.

Resolved, That we commend him and his christian family to the kind regard and affection of our brethren wherever God in his providence may direct his footsteps. And may God Almighty bless his labors in the cause of his master; make him the means of turning many thousands from the paths of sin, and bringing them to a knowledge of the truth as it is in Christ Jesus. May the Lord bless him and his; and may we all meet in heaven, and unite in praising the triune God, where parting will be no more.

Resolved, That Bro. Bayliss be furnished with a copy of the foregoing preamble and resolutions, and that the same be published in the *Tennessee Baptist.*

P. ANDERSON, Mod.
J. R. ASHWORTH, Ch. Clerk.

ELDER JOSEPH H. BOREUM.

The Executive Committee have secured the services of the above named brother, as General Agent for the West Tennessee Baptist Convention, and he is now in the field.—They bespeak for him a cordial reception, and liberal aid, to the cause he goes forth to plead.

It is needless for them to say anything of Bro. Borum to most of the brethren in West Tennessee, as he is so generally and favorably known to the denomination, having been for many years Clerk of the Convention, and Big Hatchie Association. Should this, however, meet the eye of any who are not personally acquainted with him, we would say, you will find him a pleasant Christian gentleman, worthy of your confidence.

Dear brethren, in West Tennessee there is a great destitution of Baptist preaching in many portions, and the amount annually sent up to the Convention has met but a small portion of the calls that have been made for aid in this vast field. They would be glad to supply all the destitution, if they only had the means; and all that is wanting to do so, by the blessing of God, is a united co-operation. Let but every Baptist, and those who are favorable to the doctrines they teach, lend a liberal, helping hand, and a work will be done, the sequel of which eternity alone can reveal. Let no longer sectional feelings or views prevent a general effort, as a proposition is now made for each Association (should they prefer it) to designate the field where the funds raised in their bounds should be expended, and name the missionary or missionaries they want to labor for them, and it will be promptly attended to.

As many are now feeling a deep interest in our growing and important city, Memphis, separate contributions are taken for that special object, so that any who may wish to aid that object can do so. And we would earnestly and affectionately present the claims of that important field.

We are abundantly able to supply all the destitution in West Tennessee with the word of Life. May the Lord incline our hearts to do so.

We would further state, that all the funds contributed to Bro. Borum will be placed to the credit of the Churches where raised, and will entitle them to one delegate to the Convention for every five dollars thus paid.

GEO. W. YOUNG,
Ch'm Ex. Com. W. T. B. Convention.

"J. F. B." LETTERS.

MESSRS. EDITORS: *Dear Brethren*—I have several reasons for believing that the articles of "J. F. B.," published in the *Baptist*, ought to be given to the public in a more permanent form.

1st. The labor expended in getting up the articles is not likely to be compensated, either by the good accomplished, or otherwise, by the reading they will get as newspaper articles, there being many persons who never read lengthy pieces in their papers.

2nd. The facts contained in these article ought to be carefully preserved and handed down to our children, yea, to our children's children, to read.

3d. Unwelcome facts, like many of those are to many of the people, must be kept before the public mind much longer than a newspaper will last, in order to accomplish their appropriate work.

4th. These articles would make a good *reference book* for our children.

Hope we shall have them in *book form.*

T. H. COBLEY.

OBITUARIES.

ADRINAT TURNER.

Died, at his residence in Bedford county, Va., August 25th, 1859, Adrinat Turner, aged 83 years, 5 months and 23 days.

He had been a stout, robust man, of great energy, and by his industry, had accumulated a very good estate. He has left nine loving children, with quite a number of grand children, and others, to mourn their loss. He was a good citizen, a kind father and companion, and a humane master. The writer has known him for the last five years, during which time he frequently seemed to be concerned upon the subject of his soul's salvation, howing in the congregation to be prayed for—yet he never made a public profession of religion; though he said to one of his daughters last Spring, seeing he was rapidly declining and the hour of dissolution drawing nigh, "I shall soon be at rest," which has caused them to hope a change had taken place before his death. But he is gone—an All-wise Creator has taken him, who does all things is righteousness. Therefore, let us not murmur at the providence of God, but remember the admonition of the Saviour: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." So I would say to you who mourn, receive this act of God's dispensation as another warning; and, in the language of the Prophet, "Prepare to meet thy God," for you must meet Him sooner or later, in death, as the father and grandfather has done.

T. S.

JOHN STAFFORD.

Died, in Cannon county, on the 4th day of Sept, 1859, John Stafford, aged 80 years.

The deceased was a native of North Carolina; emigrated to Tennessee while a youth, thence to Alabama, then back to Tennessee, where he died.—He became a member of the Baptist Church in 1842, in Alabama. He died a member of the Baptist Church in Woodbery, Cannon county, Tennessee, leaving a lone widow to mourn the loss of a kind husband, (all his children having died before him) with numerous friends, who should not mourn as those that have no hope, for he died in the faith, leaving the testimony behind that he was going to God. Sleep in the grave, thou loved one, till the resurrection morn.

PASTOR.

Schools and Colleges.

BETHEL COLLEGE
RUSSELLVILLE, KY.
THE NEXT SESSION OF THIS INSTITUTION will commence
Thursday, September 1st, 1859,
Under able, efficient, and a full corps of Instructors. The completion of the coal ground of the Institution, authorizes the Trustees to assure those seeking a Literary Institution for their sons, and wards, that this, in no that is desirable for a full complete and thorough education, 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 $12 50
2nd Class 15 00
COLLEGE PROPER 20 00
Incidental expenses, per Session 2 50
Bills must be paid invariably in advance.
Boarding may be secured in the best private families, all expenses included, for $2 25 per week.
Students entering any time during the first month, will be charged for the whole session; those entering after the first month, will be charged from the time of entering to the close of the session, and no deduction will be made except for protracted sickness.
It is very customary that students be present at the commencement of the session.
For further particulars, address the President, R. T. BLEWETT, A. M., or Rev. W. W. GARDNER, Chairman of the Board of Trustees, or
R. H. CALDWELL, Secretary.
RUSSELLVILLE, Ky., July 13, '59—tf.

MISSISSIPPI COLLEGE,
CLINTON, HINDS CO., MISS.
Number of Students in year ending 120
The Ninth College Year will commence Monday, October 24, 1859.
The new brick Chapel, 110 feet long, by 56 feet wide, and three stories high, is in rapid process of construction, and will be the largest in the State, we believe.
The Baptist State Convention, at Lexington, Miss., 1857, loaned the endowment fund up to one hundred and two thousand eight hundred dollars, ($102,800.) With such an endowment to sustain it, friends can be assured that the discipline will be decided and healthful, and the scholarship equal to that of the (most respectable colleges of the country.
When the officers of unmuzzled college mind cut stalking for vicissitudes or lectures, they take from their pockets the amount of their tuition. The officers of Mississippi College are not in circumstances. Hence there is no temptation to lecture lazy boys with their low scholarship, or vicious ones with their irregularities.
TERMS:
Tuition for the whole year of forty weeks $50 00
Contingent 5 00
Boarding, (including fuel, washing, room &c.) per week ..... $11 00 to $13 50
For further particulars, see catalogue, or address
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[illegible]
D. W. C. WILLIAMS, M. A.—Professor of Mathematics and Natural Philosophy.
J. H. YORK, B. A.—Tutor.
W. S. COMPERE,—Assistant in Preparatory Department.
Rev. J. T. FREEMAN,—General Agent.
S. S. CRANBERRY,—Collecting Agent.
Number of Students 170
Next Session opens October 24, 1859.
Clinton, Miss., July 24, 1859. aug20-7t*

BETHEL FEMALE COLLEGE,
HOPKINSVILLE, KY.
THE NEXT SESSION OF THIS INSTITUTION will open on
Monday, 29th August.
To secure board in the college, early application should be made.
July 9th.—tf. J. W. RUST, President.

$50,
IF PAID STRICTLY IN ADVANCE, pays for board and tuition for five months at
MOUND PRAIRIE INSTITUTE,
MOUND PRAIRIE, ANDERSON COUNTY, TEXAS.
FACULTY.
ELDER JAS. R. MALONE, M. A., President, Professor of Latin, Greek, Spanish, Pure Mathematics and Belles Lettres.
ELDER M. V. SMITH, Professor in English Branches, Natural Sciences and Mixed Mathematics.
GEORGE W. AWALT, Tutor.
Female Department.
MISS M. E. DICKSON, Principal and Instructress of Literary and Ornamental Branches and French.
☞ MUSIC DEPARTMENT is under the control of Prof. C. W. CRESSY, of State of Alabama. Prof. Cressman is by report a musician and master of his profession. In short, he is esteemed no more in his department in the State of Texas, and the progress of his pupils gives ample testimony of the fact.
Rates of Tuition,
FOR A TERM OF FIVE MONTHS.
First Class, $10 00. Second Class, $15 00. Third Class, $20 00
EXTRA COURSE.
Music, with use of instrument $22 00
Ornamental and needle work 15 00
Drawing 20 00
French 20 00
Drawing and Painting, each 10 00
Contingent to each instrument 50
Examinations and exemplifications every two weeks. Public review fourth Friday in every month.
Tuition due from day of entrance to the close of the session.
The President is prepared to take in forty boarders, in dormitories on his own land, at the exceedingly low price of $50 for a term of five months, if paid strictly in advance. Positively no deduction to any one owned for protracted sickness. All deductions to be calculated, or furniture will be charged to the occupants of dormitories.
Present session closes June 10th, and the next session opens 1st Monday in August.
may 21—1y. J. S. MALONE, Principal.

RICHMOND FEMALE INSTITUTE.
RICHMOND, VA.
Incorporated, 1853. Cost of Buildings, &c., $70,000.
The Sixth Session will begin October 1st, 1859, and end the last of June, 1860.
With a large and able Faculty—a comprehensive, thorough course; buildings admirably planned, elegantly furnished, and delightfully located, this Institution offers unusual advantages to the daughters of the South.
Charges for board and tuition are about such as are usual in cities. Upon all these, a reduction of one fourth is made in favor of minister's daughters.
For catalogues containing terms and full details, or for any special information, address,
CHAS. H. WINSTON.
aug20-2m

MADISON COLLEGE, SPARTA CADY.
FACULTY.
REV. J. B. HAMILTON, President, and Professor of Mental and Moral Philosophy.
REV. T. B. WHITE, Professor of Mathematics and Natural Sciences.
W. T. BENNETT, Professor of Ancient Languages.
CHARLES WATSON, Principal Preparatory Department.
ALEX. ASKEW, Bursar.
Those desiring to acquire a knowledge of the French and Hebrew can do so.
It is the aim of the Trustees and Faculty to impart solidity and thoroughness to the studies pursued. A valuable Chemical and Philosophical Apparatus has been procured from Philadelphia, sufficient in all respects, practically, to exhibit to the eye of the student those principles of the sciences that are in their nature abstruse and recondite.
Prof. White, formerly President of Wake Forrest, North Carolina, is now occupying his chair, and he, with the other officers, has engaged permanently to remain; hence, we can now assure the patronising public of the continuance of the present prosperity, and to that of West Tennessee in particular, so long enjoyed by men of considerable literary attainment, aided by much experience in teaching. It is now hoped to be the Classical and Literary school of the West Tennessee Baptist Convention.
Board (inclusive of every thing but lights) can be had at $8 per month.
For further particulars see the forthcoming catalogue about to be issued, which can be had upon application to the President.
The annual examination will commence on Monday the 13th June and continue until Thursday the ensuing week inclusive.
By order of the Board.
J. L. MOORE, Sec'y.
april 23—6m.

EATON FEMALE COLLEGE.—THE next session of this Institution will open on THURSDAY, 25TH OF AUGUST. For Catalogues address the President.
REV. DUNCAN H. SELPH.
Murfreesboro, Tenn.
aug27—tf.

VALUABLE LOTS FOR SALE.—THE subscribers propose to sell, at public auction, on WEDNESDAY, the 24th inst., in the suburbs of the city of Murfreesboro, a number of VALUABLE BUILDING LOTS. They lie North and North-West of the University joining the College grounds. Those who wish to purchase will do well to avail themselves of this opportunity. Years have gone away before another such opportunity is offered. Those who wish to remove to Murfreesboro with a view to the education of their children can now secure lots in admirably situated as any reasonable man can desire. Not willing to expend unnecessary extravagantly, we just say to all, come and see for yourselves. Terms of sale, one third cash, the remainder in one and two years, with interest from date.
J. M. PENNINGTON,
R. SYMONS.
Oct8-3t.

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HEBREWS, - - - " - 90
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Camden, Ark., Mar. 12, 1859. tf

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Miscellaneous.

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aug 29—tf.

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Of four sizes, for Families, Hotels and Plantations, made in best manner, with all necessary utensils and extra hot water vessels. These Stoves have attained a just celebrity in this and adjoining States, for economical and speedy in cooking, and the manner 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 pans.
Prices, $26, $28, $32, and $35.
Tinware of all kinds, and made in the best manner.
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Grates, plain and enamelled, with and without summer fronts.
House and kitchen goods, in great variety.
Cooking and heating stoves, for wood and coal.
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Tin plate, black tin, sheet iron, &c., at the lowest wholesale prices.
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