Tennessee Baptist.

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

VOL. XVI. NO. 4.

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

NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 24, 1859.

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

PEN AND SCISSORS.

GOD'S SUPPORT AND GUIDANCE.

The following verses, translated from the German, are said to have afforded the late Dr. Alexander great comfort as he lay on his dying bed:

Forsake me not, my God,
Thou God of my salvation!
Give me thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
O! lead her to thyself—
My God, forsake me not!

Forsake me not, my God!
Take not thy spirit from me;
And suffer not the might
Of sin to o'ercome me.
A father pitieth
The children he begot;
My father, pity me;
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power,
Enliven, strengthen me,
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be not thou far from me;
My God forsake me not

Forsake me not, my God!
Uphold me in my going;
That evermore I may
Please thee in all well-doing;
And that thy will, O Lord,
May never be forgot,
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be thine forever;
Confirm me mightily
In every right endeavor.
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul;
My God, forsake me not!

—The *Southern Churchman* says, "The line which divides some Christians from the world is truly a mathematical line, without breadth or thickness.

—ASPERSION *versus* FACT.—Alexander, on Mark, says, "If John did submerge his converts, this was no more essential to the rite, than entire nudity, as still practiced by the bathers in the Jordan."

A New York gentleman, who has lived several years in Palestine, has been at the Jordan on two occasions when the pilgrims made their annual visit, says: "Each one brings a bathing dress, which consists of a pair of drawers and a loose gown, which they intend shall be their shroud. This dress is carefully preserved, as great value is attached to the fact that it has been wet in the sacred waters of the Jordan; and when the wearer dies, he is buried in it."

What does Dr. Alexander say to that?

—THE QUEEN WORLD.—The following passage closes the Baccalaureate Address of Hon. A. B. Longstreet, President of the South Carolina College at Columbia, to the recent graduating class: "You are embarking upon a strange world, my young friends. Is banished Aristides, poisoned Socrates, murdered Cicero, and crucified the Lord of Glory.—The spirit of Themistocles, of Melitus, of Anthony, and Caiphas is still in the world; greatly subdued and law-bound to be sure, but not extinguished.—You may expect, therefore, at times to be depressed by your rivals, condemned for your patriotism, and tormented for your benefactions; to have your confidence abused, your integrity derided, and to suffer a thousand impositions in smaller matters—from those from whom you had a right to expect better things."

—THE WELSH.—We hear but little about the Welsh people; yet many New England families are descended from the Welsh, and many prominent Americans are of Welsh origin. No less than seven Presidents of the United States have been selected from families of Welsh blood. There were seventeen signers of the Declaration of Independence, and fourteen Generals of the Revolutionary army, through whose veins coursed Welsh blood.

—THE SIGHT OF THE DYING.—The late Abner L. Pentland, of Pittsburgh, remarked when he was dying, "Mother, I can see a great distance." Doubtless, this is the experience, beautifully expressed, of every one who comes with a chastened faith, to a calm dying bed. In his progress through ordinary life, the vapors that float in his mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and serenity pervades the whole being; the vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven, the river of life, its glad waters kissing the footsteps of the throne of God; the glories of the new world grow brighter and brighter upon him; with Stephen, he beholds Jesus at the right hand of his Father, and as he dwells with rapture on these enlivening sights, the earth and all its scenery grows dim about him, and like Elisha's servant at the gate of Damascus, he is instantly environed with troops of angels, come to take him up over the everlasting hills, in the chariot of the Lord of Hosts.

A METHODIST MINISTER BAPTIZED.—Rev. Mr. Tinsley was (with his wife) baptized into the fellowship of the Red Sulphur Baptist church, on the 23d of July, 1859, and licensed by the church to preach the same day. Brother Tinsley like many other Pedobaptists never fully endorsed infant baptism or probationary church membership, but thought to let his brethren attend to these matters upon their own responsibility; and while he conceded the validity of immersion for baptism he thought pouring and sprinkling might suffice for those who chose them as modes of the ordinance. But as he extended his examinations the evidence became more and more invincible, that the idea of there being modes of baptism was erroneous—that the baptism of the New Testament was not many but "ONE BAPTISM;" and that immersion was not only a mode of baptism but the thing itself commanded by our Redeemer.

PAPAL PERSECUTION OF THE JEWS.—The police continue their visits in Jewish families, in order to ascertain whether any Christian domestics are kept by them. These visits often take place at very unseasonable hours. When, some time ago, a Jew remarked to the intruders that it was rather inconvenient to be disturbed by them, the ruffians fell upon him and beat him so severely that he was confined to his bed for three weeks. The Jews of Rome groan under the heavy yoke weighing upon them, and many of them anxiously look for the means to escape from a bondage as bitter as that of their ancestors in Egypt. The Mortara family has received a definite answer to its memorial, that "baptism once administered cannot be revoked." Nor were the parents any longer permitted to see their child, on the plea that when they came it was sick. This will account for their having quitted the Papal States.—*Jewish Chronicle.*

—A GOOD EXCUSE.—A sea-captain, who at one time commanded one of the New York and Liverpool packets, while conversing with a friend on the hardship of a sailor's life, said he never heard of but one man who had a good excuse for going to sea. On being asked who that was, the captain replied, "Noah; for if he had remained on shore, he would have been drowned."

—A CHRISTIAN'S EXPERIENCE.—When Dr. Marshman was a young man and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labor there, William Jay said to him, "Well, doctor, how about the doubts and fears?" Hav'nt had time for them," was the answer.

—Common sense can accomplish much without great talents, but all the talents in the world can accomplish very little without common sense.

From Southern Baptist Review.

REVIEW OF "JOHN THE BAPTIST," also "VON RHODEN," BY WM. C. DUNCAN.

AGAIN, on page 121: "It was by no means the intention of John to found a new community by his baptism; and it could just as little have been his purpose to indicate that the rite was indispensably necessary to obtaining a part in the new Messianic kingdom."

John it is true, did not design baptism as *the means* of forming a *new community*; yet, it is certain, he admitted none into the *visible community* which he, under the divine guidance, established, but those who submitted to baptism. The *rite* of baptism had been established according to the divine will; and now that it had been made *necessary* to membership in the Messianic kingdom, John now here intimated that membership *could* be obtained without it. The same power that established the *law*, must repeal it before connection with the *visible* kingdom could be obtained by any other means. Had John, therefore, *intimated* that *baptism was necessary to a part in the visible Messianic kingdom*, he would have *intimated nothing but the truth.*

In continuation of the same subject, he says: "The object of baptism, *the end to be attained*, is the forgiveness of sins; and this is conditional upon a true reformation of character in him to whom the rite is administered:" p. 121.

It would have been difficult for the writer to have written a sentence of the same length containing more error than the one just quoted. He has misconceived,

1. *The purpose of baptism.*

John's baptism was conferred upon those who "brought forth fruits meet for repentance." The "fruits" could not have been *good*, unless the *tree* had been *good*—the *effect must exist before the cause.* If the hearts of the applicants had been *made good—changed by the spirit*—"remission of sins," must, it seems to me, have been "attained" before they were baptized. If so, "the end to be attained" by baptism was *something else, not "forgiveness* of sins." Baptism was then, and is now, the rite administered to believers, by which they are initiated into the *visible kingdom.*

2. The relation between *reformation, baptism*, and *forgiveness of sins.*

Reformation is a result of *conversion*; conversion and forgiveness of sins take place, it would seem, *simultaneously;* baptism follows both. The objection is, the *order* of events is reversed, and the *object* of baptism is misconceived—*errors of no small magnitude.*

On this same subject, a somewhat different view is expressed, (pp. 125–6:) "By repentance we can alone obtain a portion in the kingdom of God, in which we receive forgiveness of sins. The seal of repentance, however, is baptism; whoever, therefore, has made known and confirmed his repentance by this external action, he has a claim to the forgiveness of sins which is imparted in the kingdom of God."

It would have afforded the reader some relief, had the author defined what he means by the "kingdom of God." It is impossible, so far as I see, to determine whether he meant the "spiritual" or the "visible kingdom." If he meant the spiritual (or universal) kingdom, then, of course, is *repentance* necessary to obtaining "a portion" in this kingdom; but the grand popish error—of making one a member of the kingdom before he can obtain forgiveness of sins—is palpable. If the visible kingdom (the Church) is meant, the objection is equally weighty; for "*forgiveness* of sins" ought always to *precede baptism;* then baptism initiates into the kingdom. We must not obtain "a portion" in the kingdom, in order that we may obtain the "forgiveness of sins;" but we should seek "forgiveness," that we may be qualified to receive "a portion" in the kingdom. Accordingly the *view* is wrong, whatever be the sense in which he uses "kingdom."

Below, on the same page, he continues: "The rite administered by John insured forgiveness of sins, indeed, to every candidate who truly reformed; but this forgiveness was to be bestowed at a time yet future, viz., when Christ should have appeared; whereas the baptism of the Holy Spirit renewed the soul at once. . . . The rite administered by John, therefore, was only a baptism of water *unto repentance*, not like Christ's baptism, *a regeneration* of water and the spirit. It had not the character of an immediate, but merely of a preparatory consecration for entrance into the Messianic kingdom: John i. 33. For this reason, on those of the early Christians who had received only the baptism of John, knowing nothing of that of the Spirit, when rebaptized, was conferred the true Christian ordinance, according to apostolic example, (Acts xix.,) in order that they might be prepared to receive the baptism of the Holy Spirit."

It is rarely the case that more *theological error* is found crowded together within so small a compass.

I. *That forgiveness was to be bestowed on* those baptized by John "when Christ should have appeared," *and not till then*, is strange theology! How could they have "brought forth fruits meet for repentance" without having experienced a *change of heart?* and how could they have experienced this change, and yet be strangers to "forgiveness?"

II. The baptism of the Holy Spirit is *contrasted* with that of John. It is here intimated that the baptism of the Spirit was, in no degree, bestowed upon those baptized by John until sometime after the performance of the rite—an assumption wholly gratuitous.

III. The baptism of Christ is defined to be "*a regeneration of water* and *of the Spirit.*" Such a baptism could never be made an ordinance among men. Man can immerse in water, but not in the Spirit. But near the close of the last extract, this definition is *separated; baptism in water*, he says, takes place first, and "*in order* that they (the baptized) might receive the baptism of the Holy Spirit." Here are two baptisms which, taken together, he calls the baptism of Christ. Our German theologian virtually makes out three baptisms: John's, Christ's water baptism, and Christ's baptism of the Holy Spirit. The *first* (John's) *had two objects in view: 1. To attain forgiveness of sins; 2. It was a preparatory consecration of entrance into the Messianic kingdom.* The water baptism of Christ *was designed to* prepare *one for the baptism of the Holy Spirit.* These views are full of the most pernicious evils. I have never seen any thing more *peculiarly Campbellitish?* These errors have been exposed by different writers, and therefore deserve no further notice.

One other error: "*John's baptism had not the character of an immediate, but merely of a preparatory consecration for entrance into the Messianic kingdom.*" This takes for granted that John's baptism did not serve to initiate one into the Messianic kingdom; but, before taking this view, it should first be explained *why Christ submitted to John's baptism?* This, I think, cannot be done on any other supposition than that John's was that *baptism—the external act*—which initiates the believer into Christ's kingdom.

Again, it is asserted that those baptized by John were *rebaptized.* In proof of this position, reference is made to the 19th of Acts, where some disciples had been (we must infer from the context) improperly immersed. The key to this whole difficulty seems to me to be presented in the question which Paul propounded to those disciples. When they informed Paul that they had not so much as heard that there was any Holy Spirit, "Paul said to them, into what then were ye immersed?" If there was no knowledge, or mention made of the Holy Spirit in their baptism, *this rendered their baptism invalid.* It was not, as many affirm, *the fact that they were baptized unto John's baptism, but the fact that they had been informally or improperly baptized.* We nowhere else find the slightest intimation that any others of those who were baptized *unto John's baptism*, were re-baptized; indeed much proof might be adduced to show that none others were re-immersed.

It would seem that what has already been pointed out, is sufficient to place John and his mission in a *very unenviable light*, if we concur in the views of the author; but he makes him out much worse still. On page 132, he says: "It is evident that the Baptist (John) does not speak here of the Holy Spirit *which is imparted to believing Christians; for John knew nothing of this; just as his disciples also, even after his death, knew naught of such an existence*: Acts xix. This spirit had not yet appeared, (John vii. 39,) the Spirit of the Father reconciled to us through his Son." (Italics mine.)

Our theologian seems to involve himself in many difficulties. If *John knew nothing of this* (i. e., of the Holy Spirit,) with what Spirit did he have an acquaintance? An unholy one? Or was it one less holy than *the Holy Spirit?* Or was he ignorant that any such "existence" was in the universe? If we take the position that he was acquainted with some spirit, but not with the Holy Spirit, it establishes a *duality* of spirits; for which there is no authority in the Word of God; otherwise the spirit with which John was acquainted, was a subordinate spirit.

If we say John was acquainted with *no* spirit, the question at once comes up, *how was he prepared for his work?* Then, again, what was *it that led John to do what he did*—preach the gospel to Christ, and immerse those who gave evidence of a change of heart? There were but two ways in which this could be done, so far as we have any means of knowing: First. *His own suggestions;* or, Second. *Suggestions frome some other source.* If we addopt the former view, *John's office entire must have been human;* since *human* proceeds from *human; divine* from *divine.* If it should be said, "he received his *impulses from some other source than himself,*" the question again arises, "*from what source?*" If from any *external human source*, then was his *office* and *work human*, as truly as if he had acted on his own suggestions. His office, *to be divine, must have come from God.* The Holy Spirit—*the only converting, life-giving, authoritative spirit in the universe, the third person in the Trinity*—must have fitted him for *the work*, and then *impressed his mind with all the particulars respecting it.* Thus, and only thus, could John demand any compliance with his requisitions.

The conclusions to which my mind is brought from an examination of the Word of God are, that there is but one Great Spirit, termed the Holy Spirit—that this Spirit changed the hearts of all the holy men before the Savior came—impressed upon the minds of the prophets what God wished to proclaim to the world—that it prepared John for his mission—that it converted the early Christians—in a word, it converted every man that ever was converted—that it ever has been, is now, and always, under the present dispensation at least, will be the Comforter of God's people—that at different times it has been differently manifested, and that the apostolic age, above all, was remarkable for the outpouring of the Spirit. The distinct personality of the Holy Spirit, together with his office, was not so fully understood until after Christ's ascension. Comparatively little was said respecting it in the Old Testament. The extraordinary bestowal of the Spirit in the apostolic age, was different from the converting power of the Spirit; many, even in that age, were converted, upon whom the miraculous gift of the Holy Spirit was not conferred.

Those who were baptized by John were as truly converted, if I understand the teachings of the Bible, as are Christians of the present day; else, how were those who died without seeing Christ, saved?

Our author proceeds to express himself boldly on another important matter. Speaking of the baptism of the Savior, he says, "He could not have sought the reception of the rite from a conviction of the necessity of purification from internal defilement of any kind whatever. That there resides in Jesus, on account of his finite nature and his human organism, an abstract possibility of sinning, cannot be denied; for this possibility is inseparable from humanity, and this is so far just the state in which our first parents were before their fall; but such a possibility was, in the case of Christ, always and of necessity restrained from passing into action, by the inflexible firmness of his immutable will; and on this account, it cannot be true, and indeed it is quite inconceivable, that he should have experienced any consciousness of the need of internal purification," p. 154.

TO BE CONTINUED.

From the Christian Times.

NOTES ON SERMONIZING.

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

BY G. W. F.

LECTURE IV.

II. EXPLICATION.

1. The design of the introduction or exordium is to lead to the subject of the sermon. Each sermon should have such subject, clear and well defined in the mind of the preacher. Otherwise he is not prepared to state it, to enforce it by argument or apply it to the conscience.

2. Usually the subject should be so clearly the doctrine or truth of the text as to be seen by all. But even then it may be useful to notice the occasion and circumstances, or some matter in immediate connection in the context, for the sake of more vivid impression. When this is done, it might be made the introduction—and such are usually the best introductions.

3. Instances occur, however, when an explication or unfolding of the text is necessary to show that the text contains the subject or doctrine. Unusual or technical words are to be defined, metaphors, allusions, &c., explained and misconceptions removed.

4. Two or three cautions must be regarded: 1. You err by supposing that some great difficulty exists, and must be encountered in every text. Like the quack who magnifies real difficulties when they exist and imagines them when they do not, to show his greater skill in removing them. The Bible, in all necessary things, is a plain book. Its language is not usually technical or philosophical, but popular, written by plain men for plain men. Such men have always understood its main cardinal truths, and often will the unlettered man of piety solve the theological problems that have puzzled the brains of the critical scholar. The great mass of Christians left to read and interpret their own Bibles with the Holy Spirit as their only teacher, would agree in ninety-nine things for one in which they would really differ.

You are not to suppose that you are to draw a new meaning out of every text. The attractions of novelty are more dangerous than submission to authority. Take the plain, common sense meaning of the passage, just as you would from any other book. The grammatical sense is usually the correct sense. And let the sense—the truth of the text—come out, whatever it is, though it may even strike at the foundation of your own pre-conceived opinions. You must let the Bible speak, not yourself.

2. On the other hand do not suppose that all the truth of the text lies upon the surface. The surface may and does indicate the character, but not the depth of the truth the text contains. Dig deep.

3. Again, avoid appearing over learned or over critical. There is a great difference between the study and the pulpit. The examination of the text in order to understand its meaning, is one thing, and the exhibition of this meaning to plain hearers is another.

5. Having clearly and fairly drawn your subject from your text, you should definitely state it—to yourself always, and usually to your hearers.

THE SUBJECT OR PROPOSITION

May assume one of three forms: 1. The logical—which always affirms or denies something, *e. g., God is faithful. The unregenerate cannot enter God's kingdom.* 2. The Rhetorical. *The faithfulness of God.* 3. The form of the question. *Is God faithful?*

Each of these forms has its peculiar advantages, and your own judgement must determine which to adapt in each case. The subject, in whichever form, should be brief, pointed, and in language that needs no defining.

OUR ROCKY MOUNTAIN CORRESPONDENCE.

BIG PINE TREE,
Russle Gulch, Aug. 7, '59.

Dear Bro. Graves:—In compliance with a request made on last Saturday by the First Baptist Church in the Rocky Mountains, it becomes my duty to report to your paper the fact that a Baptist Church—Missionary in its tenets—was regularly organized in the Rocky Mountains, July 30th, 1859, and that it is now in a prosperous condition. Also, through your paper to notify the Baptist Associations of your State of the fact, requesting recognition and correspondence; also some Minutes and a few numbers of the *Tennessee Baptist*, which can can be sent to the address of J. A. Christopher, Rev. Wood, or the Clerk, Denver City; and I know of no better way than to copy here, in full, the Minutes of its organization, viz. as follows:

Minutes of First Rocky Mountain Baptist Church, July 30th, 1859.

"According to previous appointment, We, the members of Baptist Churches in the United States, met at our meeting grounds, *Pine Tree*, Russle Gulch, in the Rocky Mountains, at the hour of 4 o'clock, P. M., of the above date, for the purpose of organizing a Baptist Church. The meeting was opened with Singing and Prayer, by Rev. Bro. Porter, of Georgia, after which, on motion of B. F. Lemen, of Salem, Illinois, Bro. J. A. Cristopher, of Georgia, being a regular ordained Deacon, was chosen our Moderator, and, on motion, B. F. Lemen was chosen Clerk. The body then being called to order, and addressed by the Moderator, proceeded to organize the First Missionary Baptist Church in the Rocky Mountains. It was moved by Bro. John Mabee, of Upper Alton, Illinois, that a Committee of three be appointed to draft a Constitution for the government of the Church; on being adopted, the following named persons were chosen by the Moderator, viz: The Rev. J. M. Wood, of Georgia, Bro. John Mabee, of Upper Alton, Illinois and B. F. Lemen, C. On motion, articles of Faith were read, and adopted. It was then moved by Bro. Robert S. Roe, of Belvidere, Illinois, that this Church be called and styled, "First Rocky Mountain Baptist Church," unanimously adopted, being the first organized in these Mountains. After a happy interchange of feeling and design and expressions of confidence in the sustaining grace of Almighty God, under all the peculiar circumstances with which we are surrounded, and after requesting the Clerk to make report to the Baptist organs in the States, requesting of the several Associations, recognition, correspondence, fellowship, and a few numbers of their Minutes, and Baptist papers. The following names of members were enrolled and entered by the Clerk of record, styled the *First* Rocky Mountain Baptist Church.

NAMES OF MEMBERS OF THE ORGANIZATION:

J. A. CHRISTOPHER, of Georgia, *Moderator.*
B. F. LEMEN, of Salem, Ill., *C. C.*
JOHN MABEE, of Upper Alton, Ill.
ROBERT S. ROE, of Belvidere, Ill.
J. M. WOOD, of Georgia.

Done by order of the Church, July 30, '59.

B. F. LEMEN, *C. C.*

N. B.—Our Regular Church meetings are held on the Saturday before the first and third Sundays in each month. On last Saturday we received an addition of one, a Bro. Fowler, of Georgia, who related his experience. It was really gratifying to receive one addition to our little band in the wilderness, and to be permitted early to sing, "How happy is every Child of Grace, &c.," and extend the good old-fashioned hand of fellowship in the nuele bower, we have prepared in our little Pine Grove, near a cold spring of water. We have the flattering prospect of receiving several; we have the most comfortable arrangements of any perhaps in the Mountains; a respectable stand and seats, and seat for the Minister, under a beautiful evergreen Pine tree; we have procured a large well-bound book for a Church record; our Minister is Elder J. M. Wood, of Georgia, at present; we would greatly rejoice to witness a baptismal scene—to see parted the golden waters of the noted river of Jordan, for which we beg your sincere prayers and the petitions of all the brethren and sisters of the several Associations. We are surrounded by peculiar trials of temptation and wild opposition. Your little Brotherhood stands alone, unsupported by any well regulated system of law. In front lays some of richest Gulch diggings in the Mountains, the the Russle Claims, and a little on is the *Express office* and doggery combined, and shooting and panning gold on the Sabbath, together with shouts of the scorner, and bellowings made by Border Ruffians; we have to contend with these, besides our own evil natures. But we hope by the grace of our divine Master to be enabled to let our light so shine among men, that they seeing our good works may be constrained; it is a great work we are about. I feel to congratulate myself that I am permitted make up one of the little number in constituting the First Baptist Church here, especially when I remember that my father and mother were two of the little band of seven who constituted the First Missionary Baptist Church in Illinois, out of which many Associations have grown, both in Missouri and Illinois. My grand-father, Rev. James Lemen, sr., who lies silent in the grave, was one of the earliest pioneers from Virginia to Illinois; and Religion, the chief object of his life, was early set up by him as his standard and his motto, both in the country and in his household, when surrounded by the wild savages; he preached the Gospel, built up large Churches and raised a large family, six sons, five of whom were Baptist Ministers, amongst whom, during sixty years, no death had occurred, until the Autumn of 1858. Since then we have known what it is "to mourn with those that mourn,"—two are gone, my father above, "three score years and ten." The Rev. Joseph Lemen, at the date of my last letter, was still living, and preaching to his old Church, Bethel, in St. Clair county; numbers whom he has raised from a liquid grave, sleep beneath the clods of the valley. Pardon the digression.

Yours in Christ,
B. F. LEMEN, *C. C.*

God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how.*

For the Tennessee Baptist.

JUSTICE TO ALL, AND TO EDMUND KELLY.

We submit the following letter, and call upon Bro. Jno. Bond and Bro. Jas. Avent, of West Tenn., for any information. If Elder Howell has money in his hands belonging to Bro. Kelly, he will cheerfully pay it over to him:—EDS.

DEAR BROTHER: You doubtless recollect all about the history and disposition by the Concord Association of the money that I left with Eld. Howell in 1846, which he informed me he paid over to the then acting treasurer of the Association, Bro. Avent. The facts in the case are as follows: The Association resolved to purchase me in 1845, and appointed me as the agent to raise the money to effect the purchase. I was out but a short time before I was informed by my people of their contemplated insolvency; and they informed me if I was sold for debt that they would get nothing. So they requested me to leave Tennessee and go into the Northern part of Kentucky, in order to avoid being taken for debt. I had in my hands at this time, near about $100, and from fear of being robbed, I paid over $80 into the hands of Eld Howell to keep until my return to meet the Association in August.—While in Kentucky—a while before the meeting of the Association—I received a letter from my people, proffering me a free pass, and requesting me to go to and remain in a free State until matters were settled, thinking they would be settled without any reference to me, if I was in a free State. But things took a different course. There was a law-suit, which was gained by the creditors, and the Court decreed that when I returned home I should be sold for the benefit of the creditors. I endeavored for a long time to arrange matters with them in order to return to Tennessee a free man, and resume my labors as minister, but could not succeed. Nothing would satisfy them but for me to return and be sold to the highest bidder—which I refused. I then went to work and purchased my wife and family at $2,800, and the amount necessary to bring them to Massachusetts, ($365,) where we are now settled comfortably. I endeavored to get this money in the hands of the treasurer of the Association, to appropriate to the above purpose, but was informed I was not eligible to it, as I was in a free State, a free man, the purchase being made as originally intended.

Now, Bro. Graves, I am not in necessitous circumstances, nor never have been since I paid off the debt, but it is right that I am after; and I believe now, and ever have believed, if the matter was fairly brought before that body, that I would get the money that was left in the hands of the treasurer; and I now request you to attend to this matter for me, because I believe you to be for the right.

1st. Near $30 of the money was my own private property brought from Columbia.

2nd. The most of the other money was collected in Kentucky; and, as you are aware, very little of the money was collected in the Association, or in Tennessee.

Now, how it can be made to appear that a beneficiary at an institution was more eligible than myself, I cannot tell. Will you be so kind as to attend to it for me.

EDMUND KELLY.

From the Texas Baptist.

THE GREAT QUESTION OF THE DAY.

I proceed now to notice the natural result of these Nashville difficulties. We have seen that after the form of a trial Graves was excluded, with his minority, from the first Baptist Church. The Association decided that Eld. Howell and his party had not taken the gospel steps, and were, therefore, in disorder; and that Graves and his party were the true Church. In this opinion, Associations, Churches, and Baptists all over the South, have concurred, and they are sending in their contributions; and Graves, and his minority, have waived their title to a name, will soon have an elegant house of worship, and be settled as the Spring Street Church in the fellowship and confidence of thousands. While on the other hand, Brother Howell and his majority, retained the name, will continue to exist as the first Church; and all over the South thousands will give them sympathy and support. Brother Howell, by his commanding talent, by the urbanity of his maners, and his hitherto unimpeachable Christian deportment, has won the high respect and sincere regard of our entire brotherhood; and even thousands, who now sympathize with brother Graves, and condemn brother Howell, do it with unfeigned regret, and are still strong in the confidence, that though in error, he is a brother yet. These two Churches will, therefore, live on; and in their position they will contend for a while against each other, and afterward against the world. In both the gospel in its purity will be preached, and the ordinances of Christ will be rigidly kept. Graves is a landmarker. Howell has written on close communion, a powerful book, and another on the evils of infant Baptism. They cannot be far apart—much further in feeling than in faith—and over all there is a wise Providence to over-rule for good. Beneath the mighty hand of God these two great hearts may both be broken; at the foot of the cross the burning flame of love divine may melt them together; and side by side they may yet defend the doctrine of the cross—God grant it. Amen. But if they will not humble their hearts before the Lord, then we look to a time when this discord shall end in the silence of the grave; and those who follow will review these scenes with the clear correctness of the sober second thought, and concessions will be made, wrongs redressed, and concord and intercommunication be re-established.

In the present struggle Brother Graves must know full well that there is a powerful coalition against him. The grat Hierarchy of Methodism will not forget the Iron Wheel; Pedobaptists will not forgive Landmark Reset. He will have but little to encourage him in his difficult task of building up another Church in Nashville. It may be long before he can gather a strong Church, or a large congregation about him. It is hard for a true Baptist to gain a full hearing in these infidel days. I love him, I honor him, I mourn for him. And Brother Howell I love, I honor, and for him I meurn. I fear that hand to hand they may sink together; but hand in hand what conquests might they win for Christ? Why cannot Brother Graves consent? "If Alexander wishes to be a God, let him be a God." And cannot Brother Howell understand that he will be a greater man at the feet of a brother, than he will in battle against him? That he can do far more good with Graves toiling at his side than struggling beneath his feet? Is there an invincible necessity for the ruin of either. I wish to save Graves—I do not wish to destroy Howell.

I stated in last week's paper that Eld. Howell was the las man whom the Convention ought to have appointed President of the Bible Board. This leads me to explain now more fully my views of the position of the Convention in relation to the Bible Board.

The Convention has taken the position that it was necessary for them to ignore the Nashville Difficulties, and they now assert that in all their actions they have been uninfluenced by any knowledge of them; and the acquiescence in this position has been so general that to call it in question now requires some nerve; nevertheless we honestly call it in question. Under the rule, Eld. Howell must be elected President of the Convention, or they must give the Nashville difficulties as the reason; when Graves is left out of appointments it was the wise action of a Committee out of the control of the Convention; Howell must be elected President of the Bible Board because the Convention must ignore the Nashville difficulties, and Graves and his party were left out because the Convention did not know them. We say then that the Convention did know, and they ought not to have professed ignorance; and we trust that this *quasi*-ignorance will be a safe guide for its future action. Instead of ignoring, it is far better to know all passing events, with their probable results, and shape our course accordingly. How different would have been the impression throughout the land, had they, instead of ignoring, adopted the following preamble and resolution:

In as much as serious difficulties have arisen at Nashville among distinguished brethren; and in as much as this Convention has no intention, and claims no right, to interfere in the discipline of the Churches; therefore,

Resolved, That both parties shall be alike exempt from all appointments by this body.

Had this been done, Brother Pendleton whould never have introduced his resolution to be approved by Brother Dawson, and commented on by Brother Walker, of the *Index.* And the kind feelings and returning confidence, awakened in many a bosom there would have acquired maturity, and diffused their sweet influences throughout the land.

JOHN F. HILLYER.

REPLY TO BROTHER HOLMAN.

BROTHER HOLMAN:—I have read your very courteous letter in the last *Texas Baptist*, and beg leave to give you the kindest assurance that it would be hard for you to write a word which could give me offence, because I feel the strongest confidence that you could not intend it. With regard to the Richmond appointments we perfectly exonerate the Convention from blame, ascribing them to the Richmond brethren, as you may see by a reference to our communication. But we could but regret that the general and public sentiment, in relation to the Nashville case, should be such, as to render the appointment of Eld. Howell necessary, and that of Graves inexpedient; and the conclusion was very natural, that in the midst of this local feeling, there was a powerful under-current against Graves in the Convention. Brother Walker, of the Index, confirmed this sentiment, but in a manner so wrong that his retiring from the Index was very acceptable to us.

With regard to Publications, I have not the means of investigating; you have. And I might mistake, though inadverteney, the proceedings, in part, of the Georgia Convention, for those of the Southern Convention. If so, please acquit me of all intention to mislead.

With regard to the Bible Board, your explanation may be correct. And it may have been inexpedient to have appointed any others in Nashville. All we have to say is that this appointment was the last that ought to have been made; and to the funds of the Bible Board we will not contribute one dollar. But if in this our influence is worth anything, it will never be exerted against the publication and revision of Bibles anywhere; nor against their distribution. We will only be compelled to seek some other channel of benevolence. Nor do we intend to drop the noble enterprises of the Convention, but only seek to place it upon such a footing as will render it more effective in all these enterprises. We would build up if possible—pull down never. Suffer me in conclusion, my dear brother, to express my sincere regard toward yourself, and our strongest sympathy for your department of religious benevolence.

JOHN F. HILLYER.

BLASPHEMING THE HOLY SPIRIT.

WHY IS THIS MORE SINFUL THAN BLASPHEMING THE FATHER AND SON?

It is true that the contrast in all its fulness is not distinctly stated by the Great Teacher. The Father is not mentioned by name; but He must be specially intended in the general statement, "*All manner of sin and blasphemy shall be forgiven unto men;*" for the Son is immediately afterwards expressly mentioned. There is obviously a regular climax. First, for every sin and blasphemy against God, there is the freest pardon. Yea, more than that, there is pardon even for him who blasphemes the Son of man. But if the transgressor advances still farther in guilt, and blasphemes the Holy Ghost, there is no forgiveness for him. Or as Mark has it, according to the best reading, "He has no forgiveness forever, but is guilty of an eternal sin."

The doctrine of the Trinity, touching the internal relations of the Godhead, is so far from assisting us to a satisfactory solution, that apparently it involves the whole matter in profound mystery. The Father, Son and Holy Spirit are the same in essence. In their relation to created things and beings, there is a gradation. The Father, as the name implies, is the originator, the source. The Word is the revealer. The Spirit imbues with life.—The Father loves the world, and sends his Son to redeem it. The Son obays, and brings the truth and the grace. The Son sends the Spirit, or the Father sends Him in the name of the Son. We might expect from these things that the climax would run in the inverse order—that blaspheming the Spirit would be the lowest in the scale of guilt; that of the Father the highest, and that of the Son, the intermediate.

The external relations of man to the Spirit are no more sacred than those he sustains to the Father and Son. Viewing the act in its external manifestation, it is not conceivable why blaspheming the Spirit should be more heinous than blaspheming the Father or Son. It is not at all probable that when a sinner has arrived at such a degree of wickedness as to become such a blasphemer, his wrath would be specially kindled against the Holy Spirit; that he would at all nicely discriminate between the Divine persons. Besides, it is hardly conceivable that any one of the three can be blasphemed to the exclusion of the other two.

The solution of the problem will be found in the internal state of the sinner. There are three manifestations, or economies of very marked difference; which stand very diversely related to man, and place him in moral positions very dissimilar to each other. The dissimilarity is not of a metaphysical and abstruse nature, but most real and tangible to the simplest understanding.

The gradation in the passages under consideration corresponds to the three economies.—The first is blaspheming the Father or God, so far as he was revealed before the incarnation—or independent of it—God manifested in his works and in the Old Testament.—This constituted the obscure dawn of the day of grace.

The incarnation, in the progress of the revelation of the Divinity, constituted a step greatly in advance of all that had been done before. Indeed, in Christ the external revelation reached its most perfect development. In Him the Sun of righteousness arose with healing in his wings. The bright light now shone—but it shone on a blind race—and therefore practically their condition was not greatly changed.

The Holy Spirit stands in another relation to men. He opens the eyes of the blind, and takes of the things of Christ, and reveals it to them. He convinces the world of sin, of righteousness and of judgment. While there are many persons in all Christian communities nearly as ignorant of the Gospel as the very heathen; there are also not a few, who, though they give no evidence of a new nature, have deep spiritual consciousness, are greatly enlightened in divine things. Pious home education, faithful Sabbath School instruction, and able exposition of the words and doctrines of the Bible from the pulpit, have dispelled the darkness. They have seen in the clearest light the love of God, the atonement of Christ, and their own need of salvation. It may be said of them, that they *were once enlightened, tasted the heavenly gift, were made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come,*—Their destiny may have seemed for a season to poise in an even balance. Indeed, there may have been great room for the best judges to differ in their judgment concerning them, some thinking that they had passed the crisis, and others, that they had not.

But should these fall away, not from light into darkness, nor into indifference and worldliness, but into a condition of active and earnest opposition, it will be impossible to renew them to repentance; for they do not sin ignorantly, but oppose with the whole force of their will what they know to be Divine truth; they array themselves consciously against God.

This is no ordinary falling away. The liveliness of their interest does not abate, but becomes wormwood and gall. They crucify to themselves the Son of God afresh, and put him to an open shame. They know him to be the Son of God, and that he was crucified for the salvation of men; yet they scorn him and his sufferings, and crucify him over again for their own special gratification, and so exhibit him as to render him an object of ridicule and contempt.

That such is their condition is further manifest from a kindred passage. "For if we sin wilfully," i. e., with a free, spontaneous willingness, neither by constraint, nor through ignorance, but fully knowing what we are about. The sinning in question is no ordinary sinning, but a complete and scornful turning away from the Gospel and its riches of grace, and that not because we had found or thought we had found it untrue, but because sin had reached such a growth, that in our wrathful and daring pride, we trample on Divine compassion, knowing it to be such. "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

This sinning is defined more plainly a little farther on: "Of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified," or by which an atonement was made for him, "an unholy thing, and hath done despite to the Spirit of grace." This is the sin that is unto death. Therefore it is immediately added, "Vengeance belongeth unto me; I will recompense saith the Lord. It is a fearful thing to fall into the hands of the living God."

As a further illustration of the nature of this particular sin, we may refer to what Paul says concerning himself. He states that, so far as the external form of the act was concerned, he had committed sin, but as he had not been at the time enlightened and convinced by the Holy Spirit, he did not actually incur the guilt. "Who was before a blasphemer, and a persecutor and injurious; but I obtain mercy, because I did it ignorantly and in unbelief." As the case stood, he blasphemed the Son and not the Spirit. Through the absence of the spirits influences, sin had not been developed in him to such a height of power and guiltiness, as on the one hand to have no foundation for grace to operate upon, and on

Tennessee Baptist.

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

VOL. XVI. NO. 4.

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

NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 24, 1859.

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

PEN AND SCISSORS.

GOD'S SUPPORT AND GUIDANCE.

The following verses, translated from the German, are said to have afforded the late Dr. Alexander great comfort as he lay on his dying bed:

Forsake me not, my God,
Thou God of my salvation!
Give me thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
O! lead her to thyself—
My God, forsake me not!

Forsake me not, my God!
Take not thy spirit from me;
And suffer not the might
Of sin to o'ercome me.
A father pitieth
The children he begot;
My father, pity me;
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power,
Enliven, strengthen me,
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be not thou far from me;
My God forsake me not

Forsake me not, my God!
Uphold me in my going;
That evermore I may
Please thee in all well-doing;
And that thy will, O Lord,
May never be forgot,
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be thine forever;
Confirm me mightily
In every right endeavor.
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul;
My God, forsake me not!

—The *Southern Churchman* says, "The line which divides some Christians from the world is truly a mathematical line, without breadth or thickness.

—ASPERSION *versus* FACT.—Alexander, on Mark, says, "If John did submerge his converts, this was no more essential to the rite, than entire nudity, as still practiced by the bathers in the Jordan."

A New York gentleman, who has lived several years in Palestine, has been at the Jordan on two occasions when the pilgrims made their annual visit, says: "Each one brings a bathing dress, which consists of a pair of drawers and a loose gown, which they intend shall be their shroud. This dress is carefully preserved, as great value is attached to the fact that it has been wet in the sacred waters of the Jordan; and when the wearer dies, he is buried in it."

What does Dr. Alexander say to that?

—THE QUEEN WORLD.—The following passage closes the Baccalaureate Address of Hon. A. B. Longstreet, President of the South Carolina College at Columbia, to the recent graduating class: "You are embarking upon a strange world, my young friends. Is banished Aristides, poisoned Socrates, murdered Cicero, and crucified the Lord of Glory.—The spirit of Themistocles, of Melitus, of Anthony, and Caiphas is still in the world; greatly subdued and law-bound to be sure, but not extinguished.—You may expect, therefore, at times to be depressed by your rivals, condemned for your patriotism, and tormented for your benefactions; to have your confidence abused, your integrity derided, and to suffer a thousand impositions in smaller matters—from those from whom you had a right to expect better things."

—THE WELSH.—We hear but little about the Welsh people; yet many New England families are descended from the Welsh, and many prominent Americans are of Welsh origin. No less than seven Presidents of the United States have been selected from families of Welsh blood. There were seventeen signers of the Declaration of Independence, and fourteen Generals of the Revolutionary army, through whose veins coursed Welsh blood.

—THE SIGHT OF THE DYING.—The late Abner L. Pentland, of Pittsburgh, remarked when he was dying, "Mother, I can see a great distance." Doubtless, this is the experience, beautifully expressed, of every one who comes with a chastened faith, to a calm dying bed. In his progress through ordinary life, the vapors that float in his mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and serenity pervades the whole being; the vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven, the river of life, its glad waters kissing the footsteps of the throne of God; the glories of the new world grow brighter and brighter upon him; with Stephen, he beholds Jesus at the right hand of his Father, and as he dwells with rapture on these enlivening sights, the earth and all its scenery grows dim about him, and like Elisha's servant at the gate of Damascus, he is instantly environed with troops of angels, come to take him up over the everlasting hills, in the chariot of the Lord of Hosts.

A METHODIST MINISTER BAPTIZED.—Rev. Mr. Tinsley was (with his wife) baptized into the fellowship of the Red Sulphur Baptist church, on the 23d of July, 1859, and licensed by the church to preach the same day. Brother Tinsley like many other Pedobaptists never fully endorsed infant baptism or probationary church membership, but thought to let his brethren attend to these matters upon their own responsibility; and while he conceded the validity of immersion for baptism he thought pouring and sprinkling might suffice for those who chose them as modes of the ordinance. But as he extended his examinations the evidence became more and more invincible, that the idea of there being modes of baptism was erroneous—that the baptism of the New Testament was not many but "ONE BAPTISM;" and that immersion was not only a mode of baptism but the thing itself commanded by our Redeemer.

PAPAL PERSECUTION OF THE JEWS.—The police continue their visits in Jewish families, in order to ascertain whether any Christian domestics are kept by them. These visits often take place at very unseasonable hours. When, some time ago, a Jew remarked to the intruders that it was rather inconvenient to be disturbed by them, the ruffians fell upon him and beat him so severely that he was confined to his bed for three weeks. The Jews of Rome groan under the heavy yoke weighing upon them, and many of them anxiously look for the means to escape from a bondage as bitter as that of their ancestors in Egypt. The Mortara family has received a definite answer to its memorial, that "baptism once administered cannot be revoked." Nor were the parents any longer permitted to see their child, on the plea that when they came it was sick. This will account for their having quitted the Papal States.—*Jewish Chronicle.*

—A GOOD EXCUSE.—A sea-captain, who at one time commanded one of the New York and Liverpool packets, while conversing with a friend on the hardship of a sailor's life, said he never heard of but one man who had a good excuse for going to sea. On being asked who that was, the captain replied, "Noah; for if he had remained on shore, he would have been drowned."

—A CHRISTIAN'S EXPERIENCE.—When Dr. Marshman was a young man and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labor there, William Jay said to him, "Well, doctor, how about the doubts and fears?" Hav'nt had time for them," was the answer.

—Common sense can accomplish much without great talents, but all the talents in the world can accomplish very little without common sense.

From Southern Baptist Review.

REVIEW OF "JOHN THE BAPTIST," also "VON RHODEN," BY WM. C. DUNCAN.

AGAIN, on page 121: "It was by no means the intention of John to found a new community by his baptism; and it could just as little have been his purpose to indicate that the rite was indispensably necessary to obtaining a part in the new Messianic kingdom."

John it is true, did not design baptism as *the means* of forming a *new community*; yet, it is certain, he admitted none into the *visible community* which he, under the divine guidance, established, but those who submitted to baptism. The *rite* of baptism had been established according to the divine will; and now that it had been made *necessary* to membership in the Messianic kingdom, John now here intimated that membership *could* be obtained without it. The same power that established the *law*, must repeal it before connection with the *visible* kingdom could be obtained by any other means. Had John, therefore, *intimated* that *baptism was necessary to a part in the visible Messianic kingdom*, he would have *intimated nothing but the truth.*

In continuation of the same subject, he says: "The object of baptism, *the end to be attained*, is the forgiveness of sins; and this is conditional upon a true reformation of character in him to whom the rite is administered:" p. 121.

It would have been difficult for the writer to have written a sentence of the same length containing more error than the one just quoted. He has misconceived,

1. *The purpose of baptism.*

John's baptism was conferred upon those who "brought forth fruits meet for repentance." The "fruits" could not have been *good*, unless the *tree* had been *good*—the *effect must exist before the cause.* If the hearts of the applicants had been *made good—changed by the spirit*—"remission of sins," must, it seems to me, have been "attained" before they were baptized. If so, "the end to be attained" by baptism was *something else, not "forgiveness* of sins." Baptism was then, and is now, the rite administered to believers, by which they are initiated into the *visible kingdom.*

2. The relation between *reformation, baptism*, and *forgiveness of sins.*

Reformation is a result of *conversion*; conversion and forgiveness of sins take place, it would seem, *simultaneously;* baptism follows both. The objection is, the *order* of events is reversed, and the *object* of baptism is misconceived—*errors of no small magnitude.*

On this same subject, a somewhat different view is expressed, (pp. 125–6:) "By repentance we can alone obtain a portion in the kingdom of God, in which we receive forgiveness of sins. The seal of repentance, however, is baptism; whoever, therefore, has made known and confirmed his repentance by this external action, he has a claim to the forgiveness of sins which is imparted in the kingdom of God."

It would have afforded the reader some relief, had the author defined what he means by the "kingdom of God." It is impossible, so far as I see, to determine whether he meant the "spiritual" or the "visible kingdom." If he meant the spiritual (or universal) kingdom, then, of course, is *repentance* necessary to obtaining "a portion" in this kingdom; but the grand popish error—of making one a member of the kingdom before he can obtain forgiveness of sins—is palpable. If the visible kingdom (the Church) is meant, the objection is equally weighty; for "*forgiveness* of sins" ought always to *precede baptism;* then baptism initiates into the kingdom. We must not obtain "a portion" in the kingdom, in order that we may obtain the "forgiveness of sins;" but we should seek "forgiveness," that we may be qualified to receive "a portion" in the kingdom. Accordingly the *view* is wrong, whatever be the sense in which he uses "kingdom."

Below, on the same page, he continues: "The rite administered by John insured forgiveness of sins, indeed, to every candidate who truly reformed; but this forgiveness was to be bestowed at a time yet future, viz., when Christ should have appeared; whereas the baptism of the Holy Spirit renewed the soul at once. . . . The rite administered by John, therefore, was only a baptism of water *unto repentance*, not like Christ's baptism, *a regeneration* of water and the spirit. It had not the character of an immediate, but merely of a preparatory consecration for entrance into the Messianic kingdom: John i. 33. For this reason, on those of the early Christians who had received only the baptism of John, knowing nothing of that of the Spirit, when rebaptized, was conferred the true Christian ordinance, according to apostolic example, (Acts xix.,) in order that they might be prepared to receive the baptism of the Holy Spirit."

It is rarely the case that more *theological error* is found crowded together within so small a compass.

I. *That forgiveness was to be bestowed on* those baptized by John "when Christ should have appeared," *and not till then*, is strange theology! How could they have "brought forth fruits meet for repentance" without having experienced a *change of heart?* and how could they have experienced this change, and yet be strangers to "forgiveness?"

II. The baptism of the Holy Spirit is *contrasted* with that of John. It is here intimated that the baptism of the Spirit was, in no degree, bestowed upon those baptized by John until sometime after the performance of the rite—an assumption wholly gratuitous.

III. The baptism of Christ is defined to be "*a regeneration of water* and *of the Spirit.*" Such a baptism could never be made an ordinance among men. Man can immerse in water, but not in the Spirit. But near the close of the last extract, this definition is *separated; baptism in water*, he says, takes place first, and "*in order* that they (the baptized) might receive the baptism of the Holy Spirit." Here are two baptisms which, taken together, he calls the baptism of Christ. Our German theologian virtually makes out three baptisms: John's, Christ's water baptism, and Christ's baptism of the Holy Spirit. The *first* (John's) *had two objects in view: 1. To attain forgiveness of sins; 2. It was a preparatory consecration of entrance into the Messianic kingdom.* The water baptism of Christ *was designed to* prepare *one for the baptism of the Holy Spirit.* These views are full of the most pernicious evils. I have never seen any thing more *peculiarly Campbellitish?* These errors have been exposed by different writers, and therefore deserve no further notice.

One other error: "*John's baptism had not the character of an immediate, but merely of a preparatory consecration for entrance into the Messianic kingdom.*" This takes for granted that John's baptism did not serve to initiate one into the Messianic kingdom; but, before taking this view, it should first be explained *why Christ submitted to John's baptism?* This, I think, cannot be done on any other supposition than that John's was that *baptism—the external act*—which initiates the believer into Christ's kingdom.

Again, it is asserted that those baptized by John were *rebaptized.* In proof of this position, reference is made to the 19th of Acts, where some disciples had been (we must infer from the context) improperly immersed. The key to this whole difficulty seems to me to be presented in the question which Paul propounded to those disciples. When they informed Paul that they had not so much as heard that there was any Holy Spirit, "Paul said to them, into what then were ye immersed?" If there was no knowledge, or mention made of the Holy Spirit in their baptism, *this rendered their baptism invalid.* It was not, as many affirm, *the fact that they were baptized unto John's baptism, but the fact that they had been informally or improperly baptized.* We nowhere else find the slightest intimation that any others of those who were baptized *unto John's baptism*, were re-baptized; indeed much proof might be adduced to show that none others were re-immersed.

It would seem that what has already been pointed out, is sufficient to place John and his mission in a *very unenviable light*, if we concur in the views of the author; but he makes him out much worse still. On page 132, he says: "It is evident that the Baptist (John) does not speak here of the Holy Spirit *which is imparted to believing Christians; for John knew nothing of this; just as his disciples also, even after his death, knew naught of such an existence*: Acts xix. This spirit had not yet appeared, (John vii. 39,) the Spirit of the Father reconciled to us through his Son." (Italics mine.)

Our theologian seems to involve himself in many difficulties. If *John knew nothing of this* (i. e., of the Holy Spirit,) with what Spirit did he have an acquaintance? An unholy one? Or was it one less holy than *the Holy Spirit?* Or was he ignorant that any such "existence" was in the universe? If we take the position that he was acquainted with some spirit, but not with the Holy Spirit, it establishes a *duality* of spirits; for which there is no authority in the Word of God; otherwise the spirit with which John was acquainted, was a subordinate spirit.

If we say John was acquainted with *no* spirit, the question at once comes up, *how was he prepared for his work?* Then, again, what was *it that led John to do what he did*—preach the gospel to Christ, and immerse those who gave evidence of a change of heart? There were but two ways in which this could be done, so far as we have any means of knowing: First. *His own suggestions;* or, Second. *Suggestions frome some other source.* If we addopt the former view, *John's office entire must have been human;* since *human* proceeds from *human; divine* from *divine.* If it should be said, "he received his *impulses from some other source than himself,*" the question again arises, "*from what source?*" If from any *external human source*, then was his *office* and *work human*, as truly as if he had acted on his own suggestions. His office, *to be divine, must have come from God.* The Holy Spirit—*the only converting, life-giving, authoritative spirit in the universe, the third person in the Trinity*—must have fitted him for *the work*, and then *impressed his mind with all the particulars respecting it.* Thus, and only thus, could John demand any compliance with his requisitions.

The conclusions to which my mind is brought from an examination of the Word of God are, that there is but one Great Spirit, termed the Holy Spirit—that this Spirit changed the hearts of all the holy men before the Savior came—impressed upon the minds of the prophets what God wished to proclaim to the world—that it prepared John for his mission—that it converted the early Christians—in a word, it converted every man that ever was converted—that it ever has been, is now, and always, under the present dispensation at least, will be the Comforter of God's people—that at different times it has been differently manifested, and that the apostolic age, above all, was remarkable for the outpouring of the Spirit. The distinct personality of the Holy Spirit, together with his office, was not so fully understood until after Christ's ascension. Comparatively little was said respecting it in the Old Testament. The extraordinary bestowal of the Spirit in the apostolic age, was different from the converting power of the Spirit; many, even in that age, were converted, upon whom the miraculous gift of the Holy Spirit was not conferred.

Those who were baptized by John were as truly converted, if I understand the teachings of the Bible, as are Christians of the present day; else, how were those who died without seeing Christ, saved?

Our author proceeds to express himself boldly on another important matter. Speaking of the baptism of the Savior, he says, "He could not have sought the reception of the rite from a conviction of the necessity of purification from internal defilement of any kind whatever. That there resides in Jesus, on account of his finite nature and his human organism, an abstract possibility of sinning, cannot be denied; for this possibility is inseparable from humanity, and this is so far just the state in which our first parents were before their fall; but such a possibility was, in the case of Christ, always and of necessity restrained from passing into action, by the inflexible firmness of his immutable will; and on this account, it cannot be true, and indeed it is quite inconceivable, that he should have experienced any consciousness of the need of internal purification," p. 154.

TO BE CONTINUED.

From the Christian Times.

NOTES ON SERMONIZING.

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

BY G. W. F.

LECTURE IV.

II. EXPLICATION.

1. The design of the introduction or exordium is to lead to the subject of the sermon. Each sermon should have such subject, clear and well defined in the mind of the preacher. Otherwise he is not prepared to state it, to enforce it by argument or apply it to the conscience.

2. Usually the subject should be so clearly the doctrine or truth of the text as to be seen by all. But even then it may be useful to notice the occasion and circumstances, or some matter in immediate connection in the context, for the sake of more vivid impression. When this is done, it might be made the introduction—and such are usually the best introductions.

3. Instances occur, however, when an explication or unfolding of the text is necessary to show that the text contains the subject or doctrine. Unusual or technical words are to be defined, metaphors, allusions, &c., explained and misconceptions removed.

4. Two or three cautions must be regarded: 1. You err by supposing that some great difficulty exists, and must be encountered in every text. Like the quack who magnifies real difficulties when they exist and imagines them when they do not, to show his greater skill in removing them. The Bible, in all necessary things, is a plain book. Its language is not usually technical or philosophical, but popular, written by plain men for plain men. Such men have always understood its main cardinal truths, and often will the unlettered man of piety solve the theological problems that have puzzled the brains of the critical scholar. The great mass of Christians left to read and interpret their own Bibles with the Holy Spirit as their only teacher, would agree in ninety-nine things for one in which they would really differ.

You are not to suppose that you are to draw a new meaning out of every text. The attractions of novelty are more dangerous than submission to authority. Take the plain, common sense meaning of the passage, just as you would from any other book. The grammatical sense is usually the correct sense. And let the sense—the truth of the text—come out, whatever it is, though it may even strike at the foundation of your own pre-conceived opinions. You must let the Bible speak, not yourself.

2. On the other hand do not suppose that all the truth of the text lies upon the surface. The surface may and does indicate the character, but not the depth of the truth the text contains. Dig deep.

3. Again, avoid appearing over learned or over critical. There is a great difference between the study and the pulpit. The examination of the text in order to understand its meaning, is one thing, and the exhibition of this meaning to plain hearers is another.

5. Having clearly and fairly drawn your subject from your text, you should definitely state it—to yourself always, and usually to your hearers.

THE SUBJECT OR PROPOSITION

May assume one of three forms: 1. The logical—which always affirms or denies something, *e. g., God is faithful. The unregenerate cannot enter God's kingdom.* 2. The Rhetorical. *The faithfulness of God.* 3. The form of the question. *Is God faithful?*

Each of these forms has its peculiar advantages, and your own judgement must determine which to adapt in each case. The subject, in whichever form, should be brief, pointed, and in language that needs no defining.

OUR ROCKY MOUNTAIN CORRESPONDENCE.

BIG PINE TREE,
Russle Gulch, Aug. 7, '59.

Dear Bro. Graves:—In compliance with a request made on last Saturday by the First Baptist Church in the Rocky Mountains, it becomes my duty to report to your paper the fact that a Baptist Church—Missionary in its tenets—was regularly organized in the Rocky Mountains, July 30th, 1859, and that it is now in a prosperous condition. Also, through your paper to notify the Baptist Associations of your State of the fact, requesting recognition and correspondence; also some Minutes and a few numbers of the *Tennessee Baptist*, which can can be sent to the address of J. A. Christopher, Rev. Wood, or the Clerk, Denver City; and I know of no better way than to copy here, in full, the Minutes of its organization, viz. as follows:

Minutes of First Rocky Mountain Baptist Church, July 30th, 1859.

"According to previous appointment, We, the members of Baptist Churches in the United States, met at our meeting grounds, *Pine Tree*, Russle Gulch, in the Rocky Mountains, at the hour of 4 o'clock, P. M., of the above date, for the purpose of organizing a Baptist Church. The meeting was opened with Singing and Prayer, by Rev. Bro. Porter, of Georgia, after which, on motion of B. F. Lemen, of Salem, Illinois, Bro. J. A. Cristopher, of Georgia, being a regular ordained Deacon, was chosen our Moderator, and, on motion, B. F. Lemen was chosen Clerk. The body then being called to order, and addressed by the Moderator, proceeded to organize the First Missionary Baptist Church in the Rocky Mountains. It was moved by Bro. John Mabee, of Upper Alton, Illinois, that a Committee of three be appointed to draft a Constitution for the government of the Church; on being adopted, the following named persons were chosen by the Moderator, viz: The Rev. J. M. Wood, of Georgia, Bro. John Mabee, of Upper Alton, Illinois and B. F. Lemen, C. On motion, articles of Faith were read, and adopted. It was then moved by Bro. Robert S. Roe, of Belvidere, Illinois, that this Church be called and styled, "First Rocky Mountain Baptist Church," unanimously adopted, being the first organized in these Mountains. After a happy interchange of feeling and design and expressions of confidence in the sustaining grace of Almighty God, under all the peculiar circumstances with which we are surrounded, and after requesting the Clerk to make report to the Baptist organs in the States, requesting of the several Associations, recognition, correspondence, fellowship, and a few numbers of their Minutes, and Baptist papers. The following names of members were enrolled and entered by the Clerk of record, styled the *First* Rocky Mountain Baptist Church.

NAMES OF MEMBERS OF THE ORGANIZATION:

J. A. CHRISTOPHER, of Georgia, *Moderator.*
B. F. LEMEN, of Salem, Ill., *C. C.*
JOHN MABEE, of Upper Alton, Ill.
ROBERT S. ROE, of Belvidere, Ill.
J. M. WOOD, of Georgia.

Done by order of the Church, July 30, '59.

B. F. LEMEN, *C. C.*

N. B.—Our Regular Church meetings are held on the Saturday before the first and third Sundays in each month. On last Saturday we received an addition of one, a Bro. Fowler, of Georgia, who related his experience. It was really gratifying to receive one addition to our little band in the wilderness, and to be permitted early to sing, "How happy is every Child of Grace, &c.," and extend the good old-fashioned hand of fellowship in the nuele bower, we have prepared in our little Pine Grove, near a cold spring of water. We have the flattering prospect of receiving several; we have the most comfortable arrangements of any perhaps in the Mountains; a respectable stand and seats, and seat for the Minister, under a beautiful evergreen Pine tree; we have procured a large well-bound book for a Church record; our Minister is Elder J. M. Wood, of Georgia, at present; we would greatly rejoice to witness a baptismal scene—to see parted the golden waters of the noted river of Jordan, for which we beg your sincere prayers and the petitions of all the brethren and sisters of the several Associations. We are surrounded by peculiar trials of temptation and wild opposition. Your little Brotherhood stands alone, unsupported by any well regulated system of law. In front lays some of richest Gulch diggings in the Mountains, the the Russle Claims, and a little on is the *Express office* and doggery combined, and shooting and panning gold on the Sabbath, together with shouts of the scorner, and bellowings made by Border Ruffians; we have to contend with these, besides our own evil natures. But we hope by the grace of our divine Master to be enabled to let our light so shine among men, that they seeing our good works may be constrained; it is a great work we are about. I feel to congratulate myself that I am permitted make up one of the little number in constituting the First Baptist Church here, especially when I remember that my father and mother were two of the little band of seven who constituted the First Missionary Baptist Church in Illinois, out of which many Associations have grown, both in Missouri and Illinois. My grand-father, Rev. James Lemen, sr., who lies silent in the grave, was one of the earliest pioneers from Virginia to Illinois; and Religion, the chief object of his life, was early set up by him as his standard and his motto, both in the country and in his household, when surrounded by the wild savages; he preached the Gospel, built up large Churches and raised a large family, six sons, five of whom were Baptist Ministers, amongst whom, during sixty years, no death had occurred, until the Autumn of 1858. Since then we have known what it is "to mourn with those that mourn,"—two are gone, my father above, "three score years and ten." The Rev. Joseph Lemen, at the date of my last letter, was still living, and preaching to his old Church, Bethel, in St. Clair county; numbers whom he has raised from a liquid grave, sleep beneath the clods of the valley. Pardon the digression.

Yours in Christ,
B. F. LEMEN, *C. C.*

God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how.*

For the Tennessee Baptist.

JUSTICE TO ALL, AND TO EDMUND KELLY.

We submit the following letter, and call upon Bro. Jno. Bond and Bro. Jas. Avent, of West Tenn., for any information. If Elder Howell has money in his hands belonging to Bro. Kelly, he will cheerfully pay it over to him:—EDS.

DEAR BROTHER: You doubtless recollect all about the history and disposition by the Concord Association of the money that I left with Eld. Howell in 1846, which he informed me he paid over to the then acting treasurer of the Association, Bro. Avent. The facts in the case are as follows: The Association resolved to purchase me in 1845, and appointed me as the agent to raise the money to effect the purchase. I was out but a short time before I was informed by my people of their contemplated insolvency; and they informed me if I was sold for debt that they would get nothing. So they requested me to leave Tennessee and go into the Northern part of Kentucky, in order to avoid being taken for debt. I had in my hands at this time, near about $100, and from fear of being robbed, I paid over $80 into the hands of Eld Howell to keep until my return to meet the Association in August.—While in Kentucky—a while before the meeting of the Association—I received a letter from my people, proffering me a free pass, and requesting me to go to and remain in a free State until matters were settled, thinking they would be settled without any reference to me, if I was in a free State. But things took a different course. There was a law-suit, which was gained by the creditors, and the Court decreed that when I returned home I should be sold for the benefit of the creditors. I endeavored for a long time to arrange matters with them in order to return to Tennessee a free man, and resume my labors as minister, but could not succeed. Nothing would satisfy them but for me to return and be sold to the highest bidder—which I refused. I then went to work and purchased my wife and family at $2,800, and the amount necessary to bring them to Massachusetts, ($365,) where we are now settled comfortably. I endeavored to get this money in the hands of the treasurer of the Association, to appropriate to the above purpose, but was informed I was not eligible to it, as I was in a free State, a free man, the purchase being made as originally intended.

Now, Bro. Graves, I am not in necessitous circumstances, nor never have been since I paid off the debt, but it is right that I am after; and I believe now, and ever have believed, if the matter was fairly brought before that body, that I would get the money that was left in the hands of the treasurer; and I now request you to attend to this matter for me, because I believe you to be for the right.

1st. Near $30 of the money was my own private property brought from Columbia.

2nd. The most of the other money was collected in Kentucky; and, as you are aware, very little of the money was collected in the Association, or in Tennessee.

Now, how it can be made to appear that a beneficiary at an institution was more eligible than myself, I cannot tell. Will you be so kind as to attend to it for me.

EDMUND KELLY.

From the Texas Baptist.

THE GREAT QUESTION OF THE DAY.

I proceed now to notice the natural result of these Nashville difficulties. We have seen that after the form of a trial Graves was excluded, with his minority, from the first Baptist Church. The Association decided that Eld. Howell and his party had not taken the gospel steps, and were, therefore, in disorder; and that Graves and his party were the true Church. In this opinion, Associations, Churches, and Baptists all over the South, have concurred, and they are sending in their contributions; and Graves, and his minority, have waived their title to a name, will soon have an elegant house of worship, and be settled as the Spring Street Church in the fellowship and confidence of thousands. While on the other hand, Brother Howell and his majority, retained the name, will continue to exist as the first Church; and all over the South thousands will give them sympathy and support. Brother Howell, by his commanding talent, by the urbanity of his maners, and his hitherto unimpeachable Christian deportment, has won the high respect and sincere regard of our entire brotherhood; and even thousands, who now sympathize with brother Graves, and condemn brother Howell, do it with unfeigned regret, and are still strong in the confidence, that though in error, he is a brother yet. These two Churches will, therefore, live on; and in their position they will contend for a while against each other, and afterward against the world. In both the gospel in its purity will be preached, and the ordinances of Christ will be rigidly kept. Graves is a landmarker. Howell has written on close communion, a powerful book, and another on the evils of infant Baptism. They cannot be far apart—much further in feeling than in faith—and over all there is a wise Providence to over-rule for good. Beneath the mighty hand of God these two great hearts may both be broken; at the foot of the cross the burning flame of love divine may melt them together; and side by side they may yet defend the doctrine of the cross—God grant it. Amen. But if they will not humble their hearts before the Lord, then we look to a time when this discord shall end in the silence of the grave; and those who follow will review these scenes with the clear correctness of the sober second thought, and concessions will be made, wrongs redressed, and concord and intercommunication be re-established.

In the present struggle Brother Graves must know full well that there is a powerful coalition against him. The grat Hierarchy of Methodism will not forget the Iron Wheel; Pedobaptists will not forgive Landmark Reset. He will have but little to encourage him in his difficult task of building up another Church in Nashville. It may be long before he can gather a strong Church, or a large congregation about him. It is hard for a true Baptist to gain a full hearing in these infidel days. I love him, I honor him, I mourn for him. And Brother Howell I love, I honor, and for him I meurn. I fear that hand to hand they may sink together; but hand in hand what conquests might they win for Christ? Why cannot Brother Graves consent? "If Alexander wishes to be a God, let him be a God." And cannot Brother Howell understand that he will be a greater man at the feet of a brother, than he will in battle against him? That he can do far more good with Graves toiling at his side than struggling beneath his feet? Is there an invincible necessity for the ruin of either. I wish to save Graves—I do not wish to destroy Howell.

I stated in last week's paper that Eld. Howell was the las man whom the Convention ought to have appointed President of the Bible Board. This leads me to explain now more fully my views of the position of the Convention in relation to the Bible Board.

The Convention has taken the position that it was necessary for them to ignore the Nashville Difficulties, and they now assert that in all their actions they have been uninfluenced by any knowledge of them; and the acquiescence in this position has been so general that to call it in question now requires some nerve; nevertheless we honestly call it in question. Under the rule, Eld. Howell must be elected President of the Convention, or they must give the Nashville difficulties as the reason; when Graves is left out of appointments it was the wise action of a Committee out of the control of the Convention; Howell must be elected President of the Bible Board because the Convention must ignore the Nashville difficulties, and Graves and his party were left out because the Convention did not know them. We say then that the Convention did know, and they ought not to have professed ignorance; and we trust that this *quasi*-ignorance will be a safe guide for its future action. Instead of ignoring, it is far better to know all passing events, with their probable results, and shape our course accordingly. How different would have been the impression throughout the land, had they, instead of ignoring, adopted the following preamble and resolution:

In as much as serious difficulties have arisen at Nashville among distinguished brethren; and in as much as this Convention has no intention, and claims no right, to interfere in the discipline of the Churches; therefore,

Resolved, That both parties shall be alike exempt from all appointments by this body.

Had this been done, Brother Pendleton whould never have introduced his resolution to be approved by Brother Dawson, and commented on by Brother Walker, of the *Index.* And the kind feelings and returning confidence, awakened in many a bosom there would have acquired maturity, and diffused their sweet influences throughout the land.

JOHN F. HILLYER.

REPLY TO BROTHER HOLMAN.

BROTHER HOLMAN:—I have read your very courteous letter in the last *Texas Baptist*, and beg leave to give you the kindest assurance that it would be hard for you to write a word which could give me offence, because I feel the strongest confidence that you could not intend it. With regard to the Richmond appointments we perfectly exonerate the Convention from blame, ascribing them to the Richmond brethren, as you may see by a reference to our communication. But we could but regret that the general and public sentiment, in relation to the Nashville case, should be such, as to render the appointment of Eld. Howell necessary, and that of Graves inexpedient; and the conclusion was very natural, that in the midst of this local feeling, there was a powerful under-current against Graves in the Convention. Brother Walker, of the Index, confirmed this sentiment, but in a manner so wrong that his retiring from the Index was very acceptable to us.

With regard to Publications, I have not the means of investigating; you have. And I might mistake, though inadverteney, the proceedings, in part, of the Georgia Convention, for those of the Southern Convention. If so, please acquit me of all intention to mislead.

With regard to the Bible Board, your explanation may be correct. And it may have been inexpedient to have appointed any others in Nashville. All we have to say is that this appointment was the last that ought to have been made; and to the funds of the Bible Board we will not contribute one dollar. But if in this our influence is worth anything, it will never be exerted against the publication and revision of Bibles anywhere; nor against their distribution. We will only be compelled to seek some other channel of benevolence. Nor do we intend to drop the noble enterprises of the Convention, but only seek to place it upon such a footing as will render it more effective in all these enterprises. We would build up if possible—pull down never. Suffer me in conclusion, my dear brother, to express my sincere regard toward yourself, and our strongest sympathy for your department of religious benevolence.

JOHN F. HILLYER.

BLASPHEMING THE HOLY SPIRIT.

WHY IS THIS MORE SINFUL THAN BLASPHEMING THE FATHER AND SON?

It is true that the contrast in all its fulness is not distinctly stated by the Great Teacher. The Father is not mentioned by name; but He must be specially intended in the general statement, "*All manner of sin and blasphemy shall be forgiven unto men;*" for the Son is immediately afterwards expressly mentioned. There is obviously a regular climax. First, for every sin and blasphemy against God, there is the freest pardon. Yea, more than that, there is pardon even for him who blasphemes the Son of man. But if the transgressor advances still farther in guilt, and blasphemes the Holy Ghost, there is no forgiveness for him. Or as Mark has it, according to the best reading, "He has no forgiveness forever, but is guilty of an eternal sin."

The doctrine of the Trinity, touching the internal relations of the Godhead, is so far from assisting us to a satisfactory solution, that apparently it involves the whole matter in profound mystery. The Father, Son and Holy Spirit are the same in essence. In their relation to created things and beings, there is a gradation. The Father, as the name implies, is the originator, the source. The Word is the revealer. The Spirit imbues with life.—The Father loves the world, and sends his Son to redeem it. The Son obays, and brings the truth and the grace. The Son sends the Spirit, or the Father sends Him in the name of the Son. We might expect from these things that the climax would run in the inverse order—that blaspheming the Spirit would be the lowest in the scale of guilt; that of the Father the highest, and that of the Son, the intermediate.

The external relations of man to the Spirit are no more sacred than those he sustains to the Father and Son. Viewing the act in its external manifestation, it is not conceivable why blaspheming the Spirit should be more heinous than blaspheming the Father or Son. It is not at all probable that when a sinner has arrived at such a degree of wickedness as to become such a blasphemer, his wrath would be specially kindled against the Holy Spirit; that he would at all nicely discriminate between the Divine persons. Besides, it is hardly conceivable that any one of the three can be blasphemed to the exclusion of the other two.

The solution of the problem will be found in the internal state of the sinner. There are three manifestations, or economies of very marked difference; which stand very diversely related to man, and place him in moral positions very dissimilar to each other. The dissimilarity is not of a metaphysical and abstruse nature, but most real and tangible to the simplest understanding.

The gradation in the passages under consideration corresponds to the three economies.—The first is blaspheming the Father or God, so far as he was revealed before the incarnation—or independent of it—God manifested in his works and in the Old Testament.—This constituted the obscure dawn of the day of grace.

The incarnation, in the progress of the revelation of the Divinity, constituted a step greatly in advance of all that had been done before. Indeed, in Christ the external revelation reached its most perfect development. In Him the Sun of righteousness arose with healing in his wings. The bright light now shone—but it shone on a blind race—and therefore practically their condition was not greatly changed.

The Holy Spirit stands in another relation to men. He opens the eyes of the blind, and takes of the things of Christ, and reveals it to them. He convinces the world of sin, of righteousness and of judgment. While there are many persons in all Christian communities nearly as ignorant of the Gospel as the very heathen; there are also not a few, who, though they give no evidence of a new nature, have deep spiritual consciousness, are greatly enlightened in divine things. Pious home education, faithful Sabbath School instruction, and able exposition of the words and doctrines of the Bible from the pulpit, have dispelled the darkness. They have seen in the clearest light the love of God, the atonement of Christ, and their own need of salvation. It may be said of them, that they *were once enlightened, tasted the heavenly gift, were made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come,*—Their destiny may have seemed for a season to poise in an even balance. Indeed, there may have been great room for the best judges to differ in their judgment concerning them, some thinking that they had passed the crisis, and others, that they had not.

But should these fall away, not from light into darkness, nor into indifference and worldliness, but into a condition of active and earnest opposition, it will be impossible to renew them to repentance; for they do not sin ignorantly, but oppose with the whole force of their will what they know to be Divine truth; they array themselves consciously against God.

This is no ordinary falling away. The liveliness of their interest does not abate, but becomes wormwood and gall. They crucify to themselves the Son of God afresh, and put him to an open shame. They know him to be the Son of God, and that he was crucified for the salvation of men; yet they scorn him and his sufferings, and crucify him over again for their own special gratification, and so exhibit him as to render him an object of ridicule and contempt.

That such is their condition is further manifest from a kindred passage. "For if we sin wilfully," i. e., with a free, spontaneous willingness, neither by constraint, nor through ignorance, but fully knowing what we are about. The sinning in question is no ordinary sinning, but a complete and scornful turning away from the Gospel and its riches of grace, and that not because we had found or thought we had found it untrue, but because sin had reached such a growth, that in our wrathful and daring pride, we trample on Divine compassion, knowing it to be such. "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

This sinning is defined more plainly a little farther on: "Of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified," or by which an atonement was made for him, "an unholy thing, and hath done despite to the Spirit of grace." This is the sin that is unto death. Therefore it is immediately added, "Vengeance belongeth unto me; I will recompense saith the Lord. It is a fearful thing to fall into the hands of the living God."

As a further illustration of the nature of this particular sin, we may refer to what Paul says concerning himself. He states that, so far as the external form of the act was concerned, he had committed sin, but as he had not been at the time enlightened and convinced by the Holy Spirit, he did not actually incur the guilt. "Who was before a blasphemer, and a persecutor and injurious; but I obtain mercy, because I did it ignorantly and in unbelief." As the case stood, he blasphemed the Son and not the Spirit. Through the absence of the spirits influences, sin had not been developed in him to such a height of power and guiltiness, as on the one hand to have no foundation for grace to operate upon, and on

THE BAPTIST.

NASHVILLE, SATURDAY, SEPT. 24, 1859.

TO ALL CONCERNED.—The editors of this paper are not to be considered as holding the sentiments of the articles published by correspondents, whether written anonymously or over their proper signatures.

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

No attention paid to articles without a responsible name. Rejected articles not returned, not returned.

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

"TRUTH AGAINST THE WORLD."

EDITORIAL TELEGRAMS.

TO CLERKS OF ASSOCIATIONS IN THE SOUTH.—We wish the Southern Baptist Register for 1860 to contain the fullest statistics of the Baptists of the South for 1859. Will not each Clerk copy the statistics as they are made up at the Association and send to us, NOT WAITING FOR THE MINUTES TO BE PRINTED? We will place his name on the list, and send him a copy of the New Register gratis and post-paid—or any one of our two cent tracts. We wish to have the most valuable denominational Register ever published—one that every Baptist will want as a reference book.

"WAIT AND OUR TURN COMES." It will not be issued before the last of December. All statistics must reach us by the 1st of December to find a place. tf

A CORRESPONDENT living in Green County, of large acquaintance in Alabama, writes that Landmark principles are steadily gaining ground in Alabama, despite the strong opposition it meets with in certain quarters. He believes that the denomination at large is for the principle advocated in this paper. Our list is increasing in Alabama. Another letter from Macon County, brings us a handsome list, and most encouraging news. ☞ If it is in March or April, it will be accepted.☜

To Bros. Quinn, of Miss., Henderson, of Ga., Jones, of Texas, and others.—The Baptist office had not time to answer a large number of fellow contributors' kind invitations, and wishes us to say to all, that he left for Webb's Camp Meeting on Wednesday last, expecting to proceed directly from that place to Hopkins, Pine Bluff, and Princeton, Ark., to reach the Judson Association of [illegible] Sabbath in October. He has made no appointments whatever on the way or in Arkansas, Louisiana or Texas, leaving his Brethren, [illegible] to arrange them. C.

BRO. MARSH, OF VIRGINIA.—We hope the paper will not again play truant by the way. There are a great many in the post-offices of the land who love to read or to destroy, or to misdirect, the Tennessee Baptist. We want all the information of conclusions in duly commended to us.

BROTHER JOINER, of Texas, says: "My children are very much interested with the Children's Book. It is just the thing for children. He family of children ought to be without it."

We wish every parent in the land was but a contrast with the value of the [illegible] in their children. Read what "Uncle Gideon" says of it.

P. DAVIS, OF KENTUCKY.—We called for all those Scriptures that Baptists have been persuaded by Arminians to believe teach the doctrine falling from the grace of regeneration—not to answer them in this paper, but in the book we were then preparing upon the Grounds and Nature of the doctrine of the possibility of a believer's apostacy. That book will be finished this winter, if Providence permits.

L. COLLINS wishes to know "The exact total number of the population of the world, and what number of them is Christianized, and what [illegible] are not yet to heathen darkness, and how many and what nations have not yet had the gospel preached to them."

The editor is preparing statistics to answer these questions for the forth coming new Baptist Register for 1860, for which he wishes every Clerk of Association to forward a written statement of statistics at most suit for [illegible].

R. G. DUDERSTADT, Magnolia Depot, Miss.—We shall pass M. on Tuesday or Wednesday, after the third Sabbath. If it be too late we shall be willing to call. Address us at Woodville, Miss., and we will be in Mississippi you from New Orleans, should we have there on the Tuesday train.

E. H. KRAY, Centreville Springs.—We do hope Bros. Baptist and Poulson will be able to visit the Liberty Association to be held at Mount Olivet Church, on Friday before the 3rd Sabbath in October. We shall be in Texas, (B. V.) We thank you for your interest. Write to Bro. Poulleton or Bro. Dayton.

BROTHER ——. Don't write Saint John—Saint Peter. It does not suit the lips or pen of a Baptist. Your pastor says St. Peter and St. Paul, we expect. Tell him to let Catholics do this.

J. L. VERNER, MEMPHIS.—Bro. Jones, and the Rights of Texas have been forwarded to you.

J. H. HERDGER, TEXAS.—It is noble and generous in you, these three dollars for the Spring Street Church. Though poor [illegible], with its blessed name to nearing that house in this city, in which the truth as it is in Jesus will be [illegible] and may God bless you for the gift.

BRO. F. E. KERNEGAY, of Miss.—Yours was good news, and that new subscriber a friend. Thank you.

P. S. JONES.—See next issue, or issue thereafter. It is a very clear and conclusive article.

REV. A. JONES, Jr.—Give us that article by the middle of November, for No. 4, if possible. Have you seen "Pastor Revel's" articles?

REV. GRAVES [illegible] in T. B. B., and published in the Tennessee Baptist are written with great ability and are well timed. There is a strong desire to see them in book form, and I think, by all means, they ought thus to appear. Will the public be gratified in this matter?

J. M. WOOD, Ga.

The spirit is of such brethren as Bro. West are valued. "J. P. B." will certainly be [illegible] in the brethren.

TO THOSE WISHING A TEACHER of the higher English branches, as the Ancient Languages and French, can address Miss G. H., "care of City Hotel, Nashville, Tenn." Miss H. is a graduate of Mt. Holyoke, Mass., and can furnish the most satisfactory references. sept17-2t.

VOLUME 13, NO. 3.—We have received quite a number of copies of this date. The Tracts have been sent. We sent no more.

Though we have engaged considerable editorial and other matter in advance, yet we give it and the page up to our Associate Editors, to control as they see fit. It has already been remarked that this paper has the best digest of summary of Home and Foreign news of any paper issued from this city—in the opinion of our "Bowls:" this is said. We think few of our Northern exchanges equal it. This is an important feature in a religious paper and we have long anticipated. If health and time permit, we shall make some Editorial upon men and things, as we go along, and maybe point these. Farewell for a few months.—Bro. P. Wednesday.

ILLUSTRATIONS.—No 2.

COLOURED—FAITH EXEMPLIFIED.

WE mentioned the fact last week, that a man named Blondin, has been walking across the Niagara river upon a single rope, stretched from cliff to cliff, over the angry flood below.

A few days since, Blondin added to his rashness by carrying a man named Colcord upon his back across the river!

Is not here a most striking illustration of faith, or gospel faith in that man Colcord?

He had seen the gymnast pass that rope so often, and he had so great confidence in his power that he passively trusted his life in his hand.

Cannot the one seeking salvation be instructed by this fact?

The chasm of earth and heaven are connected but by one cord. Across it no mortal can walk, save He who to save came down from heaven. He is able to carry us one by one all over. He has crossed from shore to shore before our eyes. He asks us only to trust in him, as lost, helpless, to commit the saving and the keeping of our souls entirely into his hands, as into the hands of an able and faithful Creator. Can you not trust in the Saviour as Colcord trusted in Blondin? Give yourself up entirely to him, to be saved if He is saved, to be lost only when He is lost. Do you not believe that He will carry you over that cord in safety, and set you down upon the bright shores of salvation, amid the rejoicing of angels—the acclamations of the heavenly hosts?

Dying sinner, thus believe on Christ, trust him wholly, try not to walk one step. Look at that man on Blondin's back, helpless and moving [illegible] in that alone is his safety!

"Jesus refuge of my soul
Hence my helpless soul on thee."

INCREASE OF STUDENTS.

It will be gratifying to the friends of Union University, to learn that the number of students has decidedly increased. The prospect of the Institution would be very flattering if we only had an endowment. Then tuition fees might be appropriated to the increase of the apparatus, the library, &c., of the University.

The Faculty have a good deal of labor on their hands this session; and, so far as I am concerned, I hope my engagements at Murfreesboro, will be considered a sufficient reason why I cannot attend many Associations and meetings to which brethren have kindly invited me. P.

THOSE PLEDGES.

Will they be Redeemed?

We mean the pledges of the brethren made at the General Association to bring the subject of our own State Missions before the Churches without the interference of an Agent, and send by bring the money for the missionaries. We hope our brethren will not be insulted because we ask if the pledges will be redeemed. We do not mean to intimate that any one of them could intentionally refuse to comply with the promise he made. But have not some, in mere thoughtlessness, *forgotten it?* Most of the Churches will have but *one more meeting*, before the meeting of the General Association. *Are the funds ready?* In some cases they have been *subscribed, but are they paid?* Will you subject the Board to the mortification of being obliged to say to the missionaries, "Truly you have labored hard, you had our promise to pay you a bare pittance for the purchase of food for your wives and your children. You relied upon us and went to your work with an earnest heart, but we have no money. *We cannot pay you what we promised.* We trusted to the Churches, and they have been so selfish or so *forgetful* that they have sent us but a trifle, not half enough to meet the obligations that we have made."

Will you compel your missionaries to feel that you care nothing at all whether they live or starve, or whether your implied promise, that if they would preach, you would see they did not suffer, is kept or broken?

Above all, will you, can you, dare you show your Savior that you heed so little his command, "Go preach my gospel to every creature," that you will not sustain those whom you have employed to preach it *to the destitute in our own midst.*

Shall it be the reproach of our enemies and the complaint of our Redeemer that we are ready enough to *promise*, but when the time *for parting with the dollars* comes, we love our money better than our Savior and his cause. Surely this must not, will not be. *Every Church* within the bounds of the General Association will certainly take prompt and liberal action at her next meeting. D.

ELDER J. M. PENNETT.

This brother, for some years past, a resident of Christian County, Ky., and pastor of the Bethel, and also of the Salem Church, has accepted a call from the East Church, Louisville. He will enter upon his pastoral labors the first of October. Not being much in favor of frequent ministerial removals, I had hoped that Bro. B. was settled for life. He has been very useful in the Bethel Association, and his removal will create a vacuum in that body which any not be filled for years to come. A city pastorate has some advantages, but it has its disadvantages too; and Brother B. may possibly wish himself again in the enjoyment of rural quietude. Tastes, however, differ, and it is well they do.

Brother B. is an able minister, and a very consistent, decided Baptist. My best wishes go with him to his new field of labor, and my prayer is that he may do much good in the commercial metropolis of that dear State—Kentucky. P.

ELDER LEONARD FLETCHER.

This servant of God has finished his work. He died recently in Philadelphia, on his way to Saratoga Springs, in pursuit of health. He was, at the time of his death, pastor of the Baptist Church Peaingtonville, Chester Co., Pa. Brother F. was formerly pastor of the Baptist Church, Russellville, Ky., and was much admired and beloved as a minister. He was at times, and I may say generally, a very impressive speaker. Occasionally he said things in such a way, accompanied by such gestures, as excited the risibility of his hearers, even against their will. He argued his points with much power, and many of his appeals were overwhelming. He was, like many of us poor preachers, unfortunate in one thing—harshness of voice. O how important for ministers to preach the gospel in tones of melting tenderness! And how necessary, in denouncing *sin*, not to denounce the *sinner!* Our ministers are passing one by one into the eternal world. How important for those who remain, to be faithful! And this reminds me of the last text from which I heard Bro. F. preach, "Moreover, it is required in stewards that a man be found faithful." P.

We have here a judicial decision which shows a very clear insight into the genius of the government of Baptist Churches on the part of a civil officer. The Church difficulties that have occurred the present year, while evils to be deplored, yet great good has and will result from them. Our people need to be thoroughly indoctrinated into the *polity* of our Churches, and the laws regulating the discipline of our members, and the relation between Churches, and Associations, &c., and nothing but important and exciting cases of discipline would awaken the denomination generally to the earnest investigation of these subjects. They have been thus awakened, and they are being indoctrinated:

We find in the *Brooklyn Star*, a report of a judicial decision disposing of the lamentable difficulties in the Concord Street Baptist Church, (colored.) It appeared in evidence that the [two] deacons, with the Trustees, or some of them, had undertaken to dismiss their pastor, Rev. Sampson White, to exclude him from the pulpit by force, and to substitute a Methodist layman in his place, in opposition to the wishes of a majority of the Church members, and by virtue of their supposed authority as officers of the Church, sustained by a minority meeting which had been called under such authority. Rev. Mr. White, finding himself excluded by force from the pulpit, resorted to force in turn, and having gained [illegible] of two policemen, had his opposers arrested and taken from the place of worship to the station house. Mr. White, several of his friends, and the policemen, were brought before Judge Culver, on a criminal warrant. The Judge decided—

"1. That in the Baptist denomination, the Church, and the Church alone, can call, settle, or dismiss a pastor.

"2. That the deacons, as such, have no power beyond that of any other member in settling or dismissing a pastor, nor can they, or either of them, call an extra Church meeting. They are, then, servants of, not officers of the Church. They have no power to originate committees, deal with members, or dictate to the pastor. They are the mere almoners of the Church.

"3. Trustees can neither settle nor dismiss a Baptist pastor. They can only apply the funds arising from the temporalities of the Society, to the payment in whole or in part, of the minister called and settled by the Church.

"4. The act of the Trustees and deacons in assuming to dismiss Mr. White without the authority and in manifest opposition to the wishes of the majority of the church, was a nullity both in law and in Baptist usage, and did not in any wise affect his relation to the Church as its pastor.

"5. The church meeting called by one of the deacons, without authority of church or pastor, was irregular, and its proceedings were null and void.

"6. Rev. Sampson White, being the regularly settled and officiating pastor, had the right to enter and occupy the pulpit, and his church and friends vindicate its law in sustaining him in his pastoral administration.

"7. Herrington, the Mr. Hyde that invaded, intruded into the pulpit by the deacons, to the exclusion of the regular pastor, was himself an intruder, and both Herrington and the deacons who were sustaining him, were in fact the disturbers of the peace.

"8. Mr. White and the majority of the church, who sustained him, and the policemen—who aided him in maintaining the public peace—have not in any view of the case I have been able to take, violated any law, but must be discharged from the present complaint, and as pastor of the church, the deacons, Sampson White, must be left in peaceable and undisturbed occupation of the church and pulpit, until regularly dismissed by vote of the church. The defendants are discharged.

EDITORIAL VARIETIES.

From the *Bonham Era* we learn that the citizens of the county appointed a committee to wait upon Bishop James, and his Conference of the Methodist Church, North, while holding its session in Fannin County, and politely yet firmly invited him and his Conference to vacate the County, for reasons assigned in the following resolution:

1st. That we had good reason to believe that the Methodist Episcopal Church, North, claimed the right to *preach* and *teach*, wherever they might go, that slavery was a sin, and that the members and especially the ministers, ought to do all in their power for its eradication.

2d. That the establishment of that Church in its governmental form [illegible] was [illegible] to our safety, and that we would not permit it.

The Bishop and his northern Conference, after a little blustering concluded to yield to the force of public opinion, and conduct his abolition Society upon northern soil.

Now we are not surprised at the above transaction, nor do we blame the people of Texas for objecting to the organization and operation of an anti-slavery Society in their very midst, but what we have been surprised at is that the South has permitted Southern Methodism for so many years to propagate the self-same sentiments, and "no questions asked." It has been but two Conferences past since the Methodist Church, South, struck out that identicle ninth article which makes this Church North so infamous to the people of Texas.

—Brother Crain, Texas.—We remember Bro. Dale affectionately, and will visit Palestine, if possible.

A NEW BOOK PROPOSED.—Chas. H. Snead, Esq., of Marion, Alabama, proposes to bring out a History of Southern Colleges, male and female. We are so well pleased with the idea that we publish his circular gratis. Let each President communicate with Mr. Snead at once. Such a book would be a splendid affair and prove an invaluable reference book touching our educational interests. We wish it great success.

MARION, Ala., Aug. 1859.

DEAR SIR:—I am engaged in an enterprise in which I have met with flattering encouragements. I am endeavoring to place before the public a work to be styled "The History of Southern Colleges."

There seems to be a great demand in the South for such a work, as there are many Colleges, male and female, of the first grade in the Southern States, not known to a majority of persons residing in these States. Persons desiring to give their sons and daughters a Collegiate education, are often embarrassed in consequence of knowing but little or nothing about the Southern Colleges. A work containing the history of each Southern College in good standing will contribute greatly to the relief of those who are contending with such difficulties. I have visited several of the first-grade Colleges South, and the Presidents are preparing for publication a history of their respective Colleges; setting forth the founder, rise and progress of each; the religious condition and future prospects of the College; also the healthy location and various facilities; the commencement and close of the College exercises, and other events of importance connected with the institution. It is expected that an accurate yet a concise history will be given, embracing from three to ten pages of an 8 vo. volume.

The Compiler is anxious that the work should go to press by the first of January 1860, so that it may be ready for distribution by the first of March. A fee of ten dollars (to accompany the manuscript) is thought to be moderate for inserting the history of each College, embracing from three to ten pages. A copy will be sent to each College gratis. I hope you will furnish me with the history (and plate for an engraving) of your College at as early a period as possible. An immediate answer is desired.

CHAS. H. SNEAD.

As it is very difficult for me to obtain a Catalogue of the Southern Female Colleges, you will confer a great favor by furnishing me with a list of those in your State. By this means I shall be able to obtain a Correct list.

Letter from Hon. Thomas Ruffin, Member of Congress.

GORESBORO, N. C., July 25th, 1859.

Dear Sir:—It has afforded me very great pleasure to hear, that you contemplate the preparation of a "History of Southern Colleges." A work of this kind will supply a desideratum in the acquisition of reliable information relative to our Southern Literary Institutions. I am satisfied that it will be a valuable and interesting publication, and will commend itself to the favorable consideration of all who feel an interest in the cause of education in the Southern States.

Wishing you every success in your laudable undertaking, I remain,

THOMAS RUFFIN.

Let every Baptist know, and boldly affirm that Prof. "Pastor Revel," *alias* Prof. Dabney, is misstating the facts of history if he affirms that the body of the ancient Waldenses sprinkled their infants, or were Presbyterians, Episcopalians or Methodists. The fact is, "Pastor Revel" and his brethren Presbyterians and Protestants generally, are already vastly troubled, and their people are becoming yearly more and more troubled as their eyes are being opened to see the fatal position they occupy. They find they must satisfy their people that they did not come out of the bosom of the Catholic Church in the 14th century, or their cause is lost and their claims to be gospel Churches will be repudiated. Hence the attempt to manufacture the Waldenses into Presbyterians! It can't be done. They were Baptists.

CONVERTERS.—"I know a Church," writes I. McMurray, in the *Western Recorder*, "that has excluded some forty members for this one sin alone, and to-day she is doing more for all the missions of the Church than she did when they were all together, and she is infinitely more healthy, morally, than she was before."

And how was the sin of covetousness fixed upon them? The Church resolved that all its members should bear their proportional part of the necessary expences of the Church, and those forty refused to pay it.

A merchant in Louisville, Ky., has just engaged to pay five hundred and fifty dollars a year, for three years, to support five young men in the Danville Theological Seminary.—*Presbyterian.*

Are there not several brethren who will engage to support each one a young minister at Union University the present year? Are there not several Churches that will do it? Shall nothing be done to supply the alarming dearth of ministers in our own State and the South-west?

WILL THE POPE ACCEPT?—The question is often asked, "Will the Pope accept the honorary presidency of the confederated Italian States?" The New York Freeman's Journal (Catholic) gives its answer to the question thus:

"We believe, if no unforseen objections arise in the details, that Pius IX will accept the part offered him in the attempted regeneration of Italy. We remember that one of his early projects was taking the initiative for a general customs-union for all the Italian States. We believe that the heart of Pius IX is still young, and that "he will accept at the hands of Napoleon III that needful material support of the sword that Charles Albert—had he not been unguided—would have lent him in 1841 for the regeneration of Italy."

While we cannot decide whether the Pope will accept the Presidency, and so give us the eighth head or form of Roman rule, yet one thing we do know, that if those good friends who are in arrears to us for the paper for one, two, or more years, will forward what is due us, and what we so badly need, we WILL ACCEPT IT. tf

14,000 CORRESPONDS WANTED!—We have at no little expense got out a list of valuable religious and denominational tracts. Just such as Baptists should take delight in circulating *gratuitously*. 360 pages of any one tract, or a package containing 360 pages of assorted tracts, can be had for 25 cts.

Have we a subscriber who would not readily send for, and after reading himself, circulate one package? Think of five million and forty thousand pages of denominational literature circulated in the South between this and the first of January, 1860. And how easily it could be done. Will you not send for one package?

BAG. GRAVES: In an essay written by Rev. George B. Taylor, to whom a premium was awarded by A. M. Poindexter, J. B. Jeter and D. Shaver, I find the following under the head of "Special Means":

"THE LIBRARY.—The publications of the American Tract Society, and of the American Sunday School Union are highly suitable, being able, evangelical, adapted, well gotten up, and cheap; besides these, denominational and other religious works, especially for the sake of older scholars and teachers, may be admitted."

Is this Taylor a Baptist? L. R. F.

ANS.—Bro. Taylor is a Baptist, and so are the three brethren who awarded the prize for the essay.

We have nothing to say, except that we do hope and pray that they may very soon see the evil of advocating union Societies and circulating their publications.

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.]

LETTER NO. XII.

WAY-MARKS—LUTHER—CALVIN.

Luther, with a few associates, fought the battles against the raising of money to support the prodigality, luxury and magnificence of the Pope, of the Cardinals, the Prelates and Priests of the Romish Church, by selling to wealthy men permissions to commit sins of every description for a certain price in cash. Money, the priests pretended as they travelled everywhere, would not only buy salvation, but would buy the forgiveness of all sins—past, present and future. Men of profligate tastes and vicious habits, could for money purchase a license to live all the rest of their lives in all the sins and vices they wished, and yet have from the Pope a passport to heaven at death. Luther was first aroused to act against this wide-spreading iniquity, deception and corruption of morals among all the nations of Europe, about 1512 or 1517. He aimed at nothing during several years of his first efforts, only to check this extensive corruption of morals, and make Popery better. His mind for thirty-five years had been so completely dyed in popery, that he had not even thought of renouncing the Pope. Many of the crowned Heads of Europe were ready to encourage Luther so far as to check these corruptions. It was not until he discarded the Pope, that some of them deserted him in his efforts.

Luther was born in 1483, a Saxon by birth; commenced this career when about 34 years of age. He first renounced the authority of the Pope in 1520 (aged 37,) and died in 1546—of course aged 63.—During 36 years of his life, he was *dyed* in all the delusions of popery,—the false principles of State government over religion; of infant baptism and consequent corruption of the Church; of despotic and arbitrary dominion over the consciences of the people; and all the deceptions of the Church of Rome. During the last 26 years of his life, he contended boldly against *five* of the items of popery, viz: The tyranny of the Pope, the iniquity of the Priests, and their corruptions of morals: but never aiming at anything better than a Pedobaptist national church, to be controlled, regulated and guided by the State governments,—simply freed from the tyranny and corruptions of the Pope and his clergy.—He still retained far more of his *thirty-six years ingrained popery*, than he renounced.

John Calvin was born July 10, 1500,* at Noyon, in Picardy, France. He followed the law for the most part till 1536. The first account I find of him preaching at all, was Oct., 1536, (36 years old if born at 1500). He began at the village of Piedmont.—There, like Luther, he discarded the corrupt and reigning Pope, and those corruptions of popery that Luther and his party, and the German Princes had discarded; i. e, the *New School Popery*. But, like them, he retained the more moral; i. e., less immoral Old School Popery, in all its principles of arbitrary State government, Jewish Platform, national Church—*infant baptism* or *aspersion*, under the coercion of State laws—national kingdoms of Christ, and the branding of all as heretics who swerve from the religion the State enforces. The principles are that the nations so organized are the kingdom of Christ—the Pope, or the civil and Ecclesiastical rulers are his Vice-gerents, as Jewish rulers were—and those who revolt at all are to be punished as heretics, and with death, if necessary. These are the principles of the State laws of the times in which all were bred. Pedobaptist writers tell us that Calvin, at this period, discarded Popery. But they are deceived and blinded by predecessors, who, because they admire Calvin's doctrinal writings, take it for granted that when he discarded a corrupt Pope and a Tetzel, that with it he discarded the whole of popery. The truth is, that he retained the *whole of Old School Popery*, as his writings and life abundantly demonstrate. It was only the *new school* popery, got up by Leo X., and Tetzel, and associates, and continued by their successors, which Calvin ever discarded.

This Calvin is the founder of the Presbyterian sect. He formed the Constitution and the Discipline. He, in his cogitations and by the help of his law-studies in those dark ages, fixed the government of Sessions, Presbyteries, Synods, and General Assemblies. For fear the State government would not establish it, he gave those arbitrary powers to those hierarchies, that they might control it.

Calvin identified himself with the so-called Reformation first of all at 1536. He died May 27, 1564, aged nearly 64, if born at 1500.

He was not only dyed in the above Popery, as Luther was, but being a lawyer, he became most thoroughly and completely *dyed* in the arbitrary principles, despotism and persecutions of Popish States—the principles of national Churches; the pretended and supposed right in the State governments to control the consciences of the people in religion as well as in other things—the assumed rights of the State governments to enforce infant baptism under the penalty of death; their right to punish with death those who discarded their infant baptism by being baptised again; of course, the killing of Baptists everywhere under State authorities, and "exterminating them," if possible. Those first 36 years were spent at Paris, Noyon, Basle, Xaintonge, Nerac, and then back to Paris again.—Here, in 1536, Calvin saw a large number of valuable citizens, male and female, put to death by order of Francis I., the reigning king, for being, as the king said, "*Anabaptists*": i. e., baptized as their own act, notwithstanding their infant baptism. This principle, or legal course, Calvin justified and himself *acted out*, as the result of his law studies, and as part of his remaining popery, all his life. In fact, he never discarded any of the above principles.

It was October, 1536, when at Piedmont, he publicly renounced the Pope, when Luther had been fighting the battles twenty years. He devoted the rest of his life to doctrinal studies. Also, after about three or four years, to the formation of his "*Constitution and Discipline*" of the *Presbyterian* Church. The dyeing of his mind in popery so long, and in the despotic State laws of those times over the consciences of men, and in the principles of national Churches and State despotism over the people; also, in the despotic legal principles deciding all to be *heretics* and worthy of death who dared to swerve at all from the religion established by law—we would think, in these times, *silly* prepared Calvin to conjure up a Constitution and Fold for a portion of the friends of Christ.

It must necessarily be popish, so far as he himself is still popish. It must be national, of course; for this is his written view; and to this end it must have infant baptism. It must, therefore, be planted on the Jewish national platform; and it must be such as the other State governments will consent to establish by law, and enforce by the customary sanctions and penalties, and it must accord with all the above principles. It must then be shaped with reference to their approval. The State governments must either so establish it, or it must have a sufficient amount of *sacerdotal hierarchies* over it to awe the people to receive and enforce all these despotic principles. For they are vital and indispensable in order to have national unity in religion, and to have the nation all be and remain members in the Church. All who swerve, therefore, must be denounced, by State or clerical power, as *heretics*; and all who refuse to renounce such heresy, must, by one or the other of these powers, be burnt or excommunicated. The sacerdotal hierarchies must be clothed with all the power requisite to awe the people, for fear the State government in many places will not establish it. And such powers, and such awing of the people into subjection, are indispensable to unity.—Therefore, if State power cannot be secured, hierarchies must have this power. So Calvin reasoned. Do you ask for proofs? The fact that he *did plan* all in this way—that he *contrived* it exactly on all these principles, makes it as clear that he so reasoned as any mathematical demonstration. The fact that Presbyterianism, wherever established by law, whether on the continent of Europe, in England, in Scotland, or in any of the United States, assumed and substituted in, and recognized all these despotic principles in religion, is additional proof. Also, where it cannot obtain State authority, hierarchies did exercise such powers. The fact that his Presbyterianism contained all these principles, is proof; and I have, in an old work, the life of Calvin, written soon after his death, in which all these views are recognized. We have proof, also, in the fact that none of the Reformers of these times, as far as Church organization is concerned, scarcely swerved at all from these despotic principles. The times did not admit of any better way. These were strictly the principles of the times.

The fact is, that we might go back entirely into the dark ages, almost as properly, to find none one to form a constitution and system of government for Christians, as to accept them at the hand of one as *little enlightened*, and as partially, imperfectly, scarcely emerged at all from those dark ages. He was to a considerable extent enlightened, all admit, in *doctrine*. But of this we are not treating at all. He was not enlightened at all on the Bible principles of *organizing the people of God*, nor on the absurdity of despotic governments in religion, nor on the absurdities of Church and State establishments—nor on the nature of Christ's government over his people, nor as the *platform* of Christ, nor on the corrupting influences of infant baptism, nor on the principles of *Christian baptism*. On all these, and for more radical points, he stands in his views, away back into the popish "dark ages."

On a subject so vital as *Christianity for a world*, I ask, is it wise, is it right to go back into the dark ages for a teacher—and thus supplant Jesus Christ, as all do who take Calvin's organization instead of Christ's. J. F. B.

[TO BE CONTINUED.]

THE PRESBYTERIAN GENERAL ASSEMBLY AND FOREIGN BAPTISM.

The claims of the Papal Church to be the true Catholic Church of Christ, is being assailed with a vigor equal to the days of Luther and Calvin. The contest between her and her opponents, the friends of the Bible, is deeply interesting. The fate of gospel truth, of the kingdom which Jesus came to set up, is staked upon the issue. That the Papacy is a Church of Christ at all, is now roundly denied:

"The General Assembly of the (Old School) Presbyterian Church, which met in Cincinnati, May 15th, ult, decided that baptism administered by Papists is invalid. The following are the proceedings of that body upon the subject:

"The Committee appointed to draw up a minute expressive of the views of the Assembly, presented a report, which was read and adopted, and is as follows, viz:

"The question presented to this assembly by Overture from the Presbytery of Ohio, '*Is baptism as the Church of Rome administers it?*' is one of a very grave character, and of deep practical importance. The answer to it must involve principles vital to the peace, the purity, and the stability of the Church of God.

After a full discussion, carried through several days, this assembly has decided, by a nearly unanimous vote, that *baptism as administered is not valid.*

It is the unanimous opinion of all the Reformed Churches, that the whole Papal body, though once a branch of the visible Church, has long since become utterly corrupt and hopelessly apostate. It was a conviction of this which led to the reformation, and the complete separation of the reformed body from the Papal communion. Luther and his coadjutors, being only ordained presbyters at the time when they left the Romish communion, which then, though fearfully corrupt, was the only visible Church in the countries of their abode, were fully authorized by the Word of God, to ordain successors in the ministry, and so to extend and perpetuate the reformed Churches as true Churches of Christ; while the continuations adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent, (which she adopts as authoritative,) cuts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the reformers; and it is the doctrine of the reformed Church to this day. In entire accordance with this is the decision of the General Assembly of our Church, passed in 1835, (See Minutes of General assembly, volume viii., page 33,) declaring the Church of Rome to be an apostate body.

"The decision by the General Assembly of 1835, renders the return of a negative to the inquiry proposed by the Presbytery of Ohio *indispensable on the ground of consistency*; unless we are prepared to admit, in direct contradiction to the standards of the Presbyterian Church, that baptism is not an ordinance established by Christ in his Church exclusively, and that it may be administered by an agent of the Man of Sin, an emissary of the prince of darkness—that it may be administered in sport or in blasphemy, and yet be valid as though administered by a duly commissioned steward of the mysteries of God.

"Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the Scriptural standard. She *claims to be infallible*; her dogmas she promulgates as the doctrine of heaven; and she pronounces her heaviest anathemas against any and every man who questions her authority, and refuses to bow to her doctrines. She cannot recede from the ground she has assumed. She has adopted as her own, the decisions of the Council of Trent, which degrade the Word of God, which claim equal authority for the Apocrypha as for the New Testament, and which declare the sense held and taught by the holy mother Church, on the authority of tradition and of the fathers, to be the true and only sense of Scripture. All who deny this position, or who questions her authority, she denounces with the bitterest curses.

"She thus perverts the truth of God, she rejects the doctrine of justification by faith, she substitutes human merit for the righteousness of Christ, and self-inflicted punishment for gospel repentance; she proclaims her so-called baptism to be re-generation, and the reception of the consecrated wafer in the Eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him all the grace he can impart. Is this the truth? Is reliance on this system true religion? Can, then, the Papal body be a Church?

"The Church, (i. e. the Church visible,) as defined in our standards, is the whole body of those persons, together with their children, who make profession of *the holy religion of Christ*, and of submission to his laws, (Form of Government, chapter ii., section 2.) As certainly, then, as the dogmas and practices of Papal Rome are not the *holy religion of Christ*, must it be considered that the Papal body is not a Church of Christ at all; and if not, then her Bishops, be they styled priests, bishops, archbishops, cardinals, or pope, are not ministers of Christ in any sense, for they have no connection with his true visible Church; and, not being true ministers of Christ, they have no power to administer Christian ordinances, and the rite they *call* baptism is not, in any sense, to be regarded as valid Christian baptism.

"Farther, by the perverted meaning they affix, and the superstitious rites they have superadded to the ceremonies they perform under the name of baptism and the Eucharist, the symbolical nature and true design of both the ordinances of baptism and the Lord's Supper, are lost sight of and utterly destroyed; so that, could we by any possibility assign to her the name *of a Church*, she would still be a Church without the two grand ordinances of the gospel: she neither administers Christian baptism nor celebrates the Supper of the Lord. Moreover, since, by the 11th canon of the Council of Trent, she declares the efficacy of her ordinances to depend upon the *intention* of the administrator, no man can know with certainty that her form of administration in any ordinance is not a mere mockery: no consistent Papist can be certain that he has been duly baptized, or that he has received the veritable Eucharist; he cannot know that the priest who officiates at his altar is a true priest, nor that there is actually any one true priest, or any one prelate rightly consecrated in the whole Papal communion. The Papal hierarchy has, by her own decisions, shrouded all her doings in uncertainty, and caveloped all her rites in hopeless obscurity. Even on this ground alone, the validity of her baptism might safely be denied.

"Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal, and conscientiousness in some of her priests, any ground of objection against the position here taken, by this same map. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a Church of Christ, not by the opinions or practices of individual members, but by its standards and its allowed practices. Bound as he is by the authority of his Church, and that on pain of her heaviest malediction, to understand the Scriptures only in the sense in which his Church understands and explains them, a consistent Papist cannot receive or believe the true religion, or the doctrines of grace. If he does, he must either renounce the Papacy or, hypocritically, conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion and an intelligent adherence to Papal Rome are utterly incompatible and impossible. The Church and the Papacy are the revolving poles of the moral system.

"[illegible] many possible arise in individual cases. It may not be easy at all times to say whether an applicant for admission to the Church of Christ has, or has not, been baptized; whether he has been christened by a Popish priest or not. In all such doubtless cases, the Session of a Church must act according to the light before them. But it is safer, and more conducive to peace and edification, to embrace a well-established principle for our guidance, and act [illegible] than to suffer ourselves, without any fixed principles, to lie at the mercy of circumstances.

"While [illegible] other Churches may hesitate to carry out fully the principles of the Reformation, in wholly repudiating Popish baptism, as well as the Popish mass, we, as Presbyterians, [illegible] to act on the principle laid down by our Assembly so long ago as 1790, (See Digest, pp. 94, 95,) that, so long as a body is by us recognised as a true Church, her ordinances are to be deemed valid, and not longer.

"In 1835, the Assembly declared the Papacy to be apostate from Christ, and no true Church. We do not recognise her as a member of the visible Church of Christ, we cannot, consistently, view her priesthood as other than usurpers of the sacred functions of the ministry, her ordinances as unscriptural, and her baptism as totally invalid."

To this decision of the Old School Presbyterian Assembly, no man who is influenced by the Scriptures can object. It is indisputably correct. The baptisms and ordinations of the Papacy are a nullity, since it is a power apostate from the truth, and exists in blasphemous rebellion to the authority and Churches of Christ, which it has ever sought to extirpate from the earth.

These Protestant societies which have only received the baptisms of Papists, or baptisms that have been derived from her priests, are therefore unbaptized communities, and not Scriptural Churches in any sense, nor should be so regarded.

These ministers who have received their baptisms and ordinations from Rome, or through those who were baptized by the priests of Rome, are both unbaptized and unordained, and consequently can no more administer valid baptism than the priest of Rome. They should no more be recognized as gospel ministers by any act of association of fellowship, than should the priests or cardinals of the "Man of Sin."

But all protestant Pedobaptists have received their baptism from Rome, and all protestant ministers have only the baptism of Luther and Calvin, and the Reformers, who received theirs in the bosom of the Papacy, and at the hands of her priests, and therefore it follows so surely as the above decision is correct, that Pedobaptist Societies are not true Churches of Christ, nor the ministers official ministers of Scriptural Churches, nor their baptisms any more valid than those of Roman Catholic priests.

Let every reader of this paper, if he wishes to see the history of the discussions of this important question in the Old School and New School Presbyterian General Assemblies, with speeches, &c., and bearings of either affirmative or negative answer to it, send for two copies, (one to keep, and one to circulate,) of a new tract in press, entitled, "The Question Pedobaptists cannot answer?

"Is the Church of Rome a True Church of Christ?" Price 10 cents.

It should be placed in the hands of every American Pedobaptist.

This is from a Pedobaptist paper, and we think it worthy of consideration. The reading man is universally the most intelligent and influential, and we have found him the most benevolent man; and pastors say they are the most useful Church members. Will the reader induce his neighbor, who does not take a religious paper, to read it,—and then ask him to subscribe, and you will thus do him, and his family, and his Church a great good:

Can a Church Member meet his Responsibility Without a Religious Newspaper.

This inquiry invites reflection. It involves an element of practical importance,—one that is closely allied to the vital energy of the Church.

The member of the Church who allows himself to live without the intelligence given in a good religious paper, must be ignorant of the polity, doctrines, measures and doings of the Church to such a degree, as to have very little appreciation of his responsibility to the Church, or of the obligations and privile

NEWS FROM THE FIELD.

AND KIND WORDS FROM FRIENDS.

[All communications, unless marked "private," will be used in whole, or in part, in this department.]

PRESBYTERIAN MISSIONARY.—We have from the first been asked if that our brethren in the ministry who formerly avowed what are esteemed Landmark principles, i. e., so affiliated with error, nor recognition of the brethren of it as gospel ministers, would in many localities be called the rather the loss of their Churches, where a majority or even an influential minority were in favor of Union preaching and Union Schools.

[illegible] are being realized. Two or three instances like the case of Bro. Peebles, and the [illegible] have given have come to our knowledge. We have the honor of having been made the proto-martyr in suffering for these principles, and while we can deeply sympathize with, we exhort our brethren to steadfastness, though called to suffer the loss of all things earthly—even life itself. The example of our Savior, of the apostles, and of the suffering saints, will be precious to us, and the scriptures will read right to us.

How much like the case of Paul is this pastor's case. His severest trials and most fearful perils were among "false brethren." The [illegible] Churches he had planted were turned away from him and led to regard him as an im[illegible] and a pestilent fellow. O, for grace for the trials that await us.

MESSRS. EDITORS:—I send you one new name and will send some more in my next. Hope you have got the 15,000. The Texas [illegible] *Baptist* forever, though I am this day suffering for its principles. My own Church, for which I have labored for eleven long years, and built it up from 37 to 206 members, turned me off yesterday, and called an anti-Landmark, and of course an anti-Graves man, to its pastorate. To me it was like a fire bell in the night, and for a few moments I was perfectly astonished, but the smoke soon passed away when I discovered (or thought I did) the principle feature in the whole scheme, which was certainly deep laid, and was sprung upon the Church *three months before her regular time to call a pastor*. Upon my return into the house not a word was said to me as to how the vote stood, whether the Church was divided yea or nay, but it was enough for me to know that even a majority of those for whom I have so long labored, for whom I had made so many sacrifices, for whose sake I had even risked my life, and a large majority of whom had been brought in, and grew up under my ministry, I say it was enough for me to know that even one of them voted against me. Oh, God! my heart swelled within me, my feeling sunk, and I felt no disposition to ask any questions whatever, neither have I [illegible] company, nor give up my Church [illegible] I am accounted worthy to suffer for those principles for which the Baptists have suffered in every age of the world since the days of the apostles.

P. S.—The whole scheme has been concocted by a few members who have recently come in by letter from Alabama. They are Hundarson and Manly men. The want read the Texas *Baptist*; and are dead out against our Scriptural Question Books, and though we have a large, flourishing Bible Class and Sabbath School, they refuse to co-operate, and made strong efforts to get up a *rival* school with the Union books but failed.

I am doing all I can to collect funds, get new names, &c. You will hear from me again.

PASTOR.

— MISSOURI GENERAL ASSOCIATION AND THE VISITORS.—*Dear Bro. Graves:* I am truly sorry that you did not attend our General Association. It would have afforded me and many others great pleasure to have met you there, and enjoyed the company of one who has suffered as much for the cause of truth and righteousness as you have. But the Lord has been with you, and I trust he will be with you to the end. Persevere, my brother, in the defence of truth, and the Lord will be your strong hold in the day of trouble and feed you upon hidden manna, that you may exclaim with Paul my light affliction which are but for a moment worketh for me as a far more exceeding and eternal weight of glory.

Elds. Howell and Bayliss attended our General Association, and I understood they were sent there by the Bible Board at Nashville. I suppose they thought this the best plan to induce us to receive Howell as a Baptist in good standing, but in this they were greatly mistaken. As soon as the Association was organized Bro. Bartlet Anderson offered the following resolution, which was adopted by an overwhelming majority:

Resolved, That all ministering brethren present, [illegible] in their own Church, District, and General Association, be invited to take seats with us.

The passage of this resolution made Dr. Howell feel very uneasy. After twisting a few times, he went to Bro. Bayliss and held a low conversation with him, and many supposed he would leave, but we were mistaken—he remained as a *spectator*.

But when the committee on preaching though proper to appoint him to preach on Sunday, he looked as if he was a little relieved, [illegible] indeed him to make some effort that would look like he was recognized by us as a visiting brother. So on Monday when the report on Sabbath Schools was laid before the Association, he arose and gave us a speech or too, which threw a gloom over many faces and came very near causing the presentation of a resolution prohibiting him from speaking in the Association. A brother told me that he informed him privately that if he made any further [illegible] to force himself upon us that he would again be openly rejected, so that we were not troubled with him any more.

If you do not visit us before [illegible] at our next General Association, which will be held in Liberty, Clay County, commencing Saturday before the fourth Sunday in July, 1860. The Ministers Conference commences on Thursday before.

BARNABAS.—If sent by the Bible Board, would it not have looked better had he advocated the claims of the Bible and raised funds for it, than to have spoken against the Southern Sabbath School movement.

Messrs. Editors:—This will inform you that I am in the field. God has in a good degree blessed my labors. I have baptized eight at Shady Grove, sixteen at Harpsney Grove, nineteen at Mount Paran, and one at Bethany. Others have joined and waiting for baptism; and others have professed forgiveness for their sins. I am at Rabbit Town. Eight have made a profession and two joined. May the good Lord carry on his work until all the Churches shall be abundantly revived. Oh that God may bless beloved Zion every where. Dear brethren, pray for me, that I may be humble; pray for your Mission aries; pray for the welfare of Zion. May God bless us all, and carry on his work.

B. H. TRACKERSON.

Bro. W. Thigpen writes us from Pushdog, Miss., as follows:

I will just add, that the cause of our Redeemer is progressing in this part of the country. We have had some fine meetings this summer. A number have been baptized into the fellowship of the different Baptist Churches in this county. Among the rest, it was my privilege to immerse, on the Fourth Sabbath in August, two infatuated Methodist ministers—Brethren John Carlisle and James S. Terrell—each of whom have been preaching for the Methodists some fifteen years. Also, I baptized at the same time Bro. Terrell's wife. She has been a Methodist longer than her husband.

These brethren testify that it has been after a most painful struggle of mind for years, that they have been [illegible] to become Baptists.

—The Vermont and Canada cars were some two hours one day last week in going a distance of six miles, from Rutland to the next station south, in consequence of the [illegible] or myriads of grasshoppers which covered the rails.

—Messrs. Phillips, Sampson & Co., of Boston, the publishers of the *Atlantic Monthly*, have failed.

—Daniel Brewster, of Poughkeepsie, killed himself by drinking a liniment instead of rubbing it on his rheumatic leg. He mistook the medicine for whiskey.

—On Friday, August 26th, a Mr. Charles Morgan, while running a steam-thresher on the farm of Mr. R. J. Van Ouzen, saw a man a half mile east of O'Fallon, in St. Clair county, Ill. had his arm broken and torn from the shoulder, by being caught in the machinery. The flesh was torn and lacerated about the shoulder, and although the utmost skill and care were exerted to save the life of the poor sufferer, he died the following day.

—The late Rufus Choate's library will be sold at Boston, during the month of October. The library comprises upward of seven thousand volumes.

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, SEPT. 24, 1859.

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

SUMMARY.

England's Queen has gone to Scotland which is but insipid news in a Republican country. Her trip was made by night to avoid the oppressive heat of railroading by day. Victoria is a good woman, and much beloved by all governments, but for all her boasted amiability, she can be a little tyrannical, which may be just enough in its own way. A proposed marriage has developed the characteristics of George in the gentle Victoria. Here are the facts as we gleam them from the London correspondence of the New York *Times*: An offer of marriage has been recently made by the Duke of Rutland to the Princess Mary, sister of the Duke of Cambridge. The Princess, who no longer boasts of the charm of [illegible], and whose affability and good humor are deemed her chief attractions, does not conceal her wish to accept her only suitor. The Duke is neither a very wise or a very handsome man; but he is very rich, very well-bred, and very amiable. In short, he would probably make her an excellent husband, and she would make him an excellent wife. Nevertheless, it seems it must not be. The consent of the parties themselves is, under the circumstances, not enough.—By the provisions of the Royal Marriage Act, passed some ninety years ago, to gratify the tyrannic will of George III., no member of the reigning family can legally contract matrimony without the consent of the sovereign personally declared. Her Majesty's ideas of the ascendancy which her notions of State policy ought to have in all matters of the kind, are somewhat like those of her grandfather, resolutely refuses to allow any mingling of royal blood with that of the loftiest of her nobles. The postponement of the sailing of the *Great Eastern* till the 20th comprises all the items of English news up to the time of writing.

From *Italy* we learn that the popular elections in Romagna show an immense majority against the re-establishment of the temporal power of the Pope; that there is nothing from Zurich; and that it is reported Austria intends to discount the portion of the public debt appertioned to Lombardy, and sell the public domain. We are also informed that the Italians are becoming impatient at the inactivity of the Zurich Conference. It is also well worthy of note that in the Romagna Assembly, the Governor General said he would provide for the defence of the country on all sides, by forming a league with the neighboring States, and that there is an immense majority in favor of the Liberal ticket, which repudiates the temporal power of the Pope. The aristocracy are at the head of the movement; the finances of Romagna are excellent. The Government has got on without a loan since the overthrow of the temporal power of the Pope. What power, save a despotic, could desire the imporeishing of this struggling Province by a return of Popish temporal power?

Austrian news is uninteresting. From *Russia* we learn that a company has been formed at St. Petersburg for the construction of a commercial port there on a large scale; and that the Government has ordered three Corps D'Armee, under Gortschakoff, to be placed on a peace footing.

From *France* our sole intelligence is that Colchanas and Barbes refuse to accept the benefits of Napoleon's amnesty. The former wrote a letter furious and invective against Napoleon. A full triumph of the French Admiralty over the English in regard to the New Foundland fisheries, is announced.

Spain exhibits symptoms of anger. She has withdrawn her Consul from Tangiers, and means to demand satisfaction for outrages at Centa; and her Queen has sent a protest to various European Courts against the expulsion of her cousin from Parma. The expedition against the Moors for their treatment of the Spaniards at Centa will be commanded by Gen. Prine.

From *Havana* we have received the quiet intelligence that a Royal decree enlarges the popular representation; and that the weather was cool, with scarcely any sickness. Sugar was stagnant. From *Washington* our information is that Gen. Scott left for the Pacific with reference to the San Juan difficulty; that the Administration somewhat fears trouble at San Juan before General Scott arrives there, but have taken every precaution possible to prevent it; that General Lamar has left for Texas; and that the San Juan affair does not call for any increase in our Pacific naval force; also that the late Convention between England and Guatemala did not excite any angry controversy, as apprehended by the British press. Both Governments hope the Central American difficulties will be happily adjusted.—The Balize Survey is merely intended by Gautemala to prevent British encroachments. [illegible] other treaty points as to the island of Ruatan, and the surrender of the Musquito protectorate, it is thought will be settled satisfactorily by Wykes. From New York we learn that Ex-Senator Cooper's manifesto, in favor of cheap postage and protection, and advisory of forming an Iron men's league to control political parties through balance of power, gives great uneasiness to politicians; that the schooner Sailla from Jacksonville, Florida, was boarded in the bay of Union Down.—She had five feet water in her hold. The crew were almost starved and to weak to work. They were taken ashore and provided for. The captain had abandoned the vessel some hours previous.—At Oswego, N. Y., on the 16th, Mr. S. M. Beardsley of St. Louis, ascended in his balloon, the "Comet," from the fair grounds at six o'clock, and descended eleven miles east, at twenty minutes after six. About five thousand people witnessed the ascension. The brig *Baltimore* brings us the sad tidings from Port-an-Prince that the daughter of President, Geffrard was shot dead while sitting in her father's chair, Palace Gardens, on the evening of the 3d inst. Great excitement prevailed in consequence, it having evidently been the design of the assassin to shoot the President himself. We are glad to learn from Texas that President Fowlkes is paying off the debts of the Southern Pacific Railroad, and preparing to re-organize the company and elect Edgar Thompson President. It is intended to unite with the El Paso Company, and continue the construction of the road. Our despatches from New Orleans show that the Government steamer Fulton went ashore at Serosas island in a gale, on the sixteenth. She lies high and dry, and is breaking up. The crew and stores were saved.

These are the principal items of news received up to the time of going to press—Thursday morning. It may be well to explain here, once for all, that our large circulation compels us to go press on Thursday morning, so as to catch the early mails on Saturday. Our news can be no later than Wednesday night.

CONCORD ASSOCIATION.

In our last issue, "P." disposed of the attack of the *Southern Baptist* upon the united action of the Concord Association. The attack demonstrates the animus of that race of writers, who goaded on by envyings, would imbue their hands in the His blood of our Senior Editor as a public and nauful man. When it the pleasure of the Association to crush Graves and exalt Howell at a next meeting, how then "lovers of peace," and "guardians of the Churches," would rejoice! If these sickly sheets will but missel in their one mission—contracted though it be—they will find much to claim their energies that is now neglected, in their unholy efforts to hoist down the mad popular editor, and preacher in the money South. Should they—as themselves—pick our family, unto God will they be responsible.

Perhaps, in our *Sunday* publication, we should not have noticed this matter, nor will we again; but we do wish to record our condemnation of any professional banker, who attempts to palm off *his doctrine* as the vows of the body, and who by sophistry and appeals to prejudices, labor to lead the unthinking brethren from the well beaten paths of Biblical, Baptist principles. Oh! for peace and for men of peace, to direct the minds of the great Baptist family. We are a Baptist, without whose heart and breath breathed against those sacred principles is breathed against us personally. On this account we speak of the enemies of those principles with deep earnestness.

RANDOLPH FLEETFIGHT.—We are heartily sick of the insufferable disposition of some of our religious exchanges to do homage to men, who, perhaps, though at the back of fickle fortune have been hoisted on the shoulders of satellites. Notoriety defends their weekly nauseating puffs with the accommodating reasoners, but surely no sensible man can fail to condemn the publication of columns of nonsense because it has dropped from the lips of a present notoriety. On this account we are a little astonished at the *Journal and Messenger*—a journal of dignity—to dish up last week nearly half a column of stuff called "Mr. Spurgeon's Pleasantry," when said stuff is neither pleasant nor witty, neither instructive nor edifying. Had some plain, true hearted preacher said like things in Cincinnati, the *Journal* would refuse to publish them, as being unworthy the columns of a religious paper, especially in a portion of it where readers look for matters of more importance. We are an admirer of Mr. S. as a preacher, but not so enraptured as to close our friends with every attempt at witticism he may make.

THE GREAT EASTERN.

Instead of our usual Foreign items, we propose laying before our readers this week, a few facts touching the proposed passage of this monster ship. We know that under existing circumstances they will be interesting. From the *Illustrated News*, we clip the following in reference to the rush of applications for passage:

"The office in Gresham street is besieged with applicants for berths; but the besiegers must be numerous, indeed, ere their aggregate passage-money reaches a total of twenty thousand pounds. Moreover, we are not told whether this rush of applicants is for the little or one large trial trip, for there are, it seems, to be two; one to start on the 8th of September, from Portland, Dorsetshire, on a coasting-trip, finishing at Holyhead; the other, from Holyhead, on the 15th September, to Portland, in the State of Maine, U. S. It is, at all events, pleasant to see the thoroughly British spirit of pluck exhibited by all concerned. Speculators offer enormous sums for the hire of the untried monster, the general public rush to take berths in her, and directors and shareholders are so thoroughly cock-a-hoop that they refuse to insure her, and leave the expectant underwriters growling in despair."

Such is the excitement in England, that no intimation of the departure of the ship will be announced lest the river be so crowded, that egress would be impossible without loss of life.

A correspondent of the London *Times* thus writes of the sea-going abilities of the *Eastern*:

"The leading characteristics of the *Great Eastern* are that in which she differs from every other ships hitherto constructed—is that she shall under no circumstances be compelled to lie to, nor in any way to deviate from her direct great circle course, by any action of wind or wave. She is to sail exclusively a great circle course, and is not to be borne to or allowed to run free, or run out of a gale, (unless she has the heels of it,) nor generally to have recourse to any of those dodges which are resorted to to ease a ship under stress of weather. That she will do all of this, no one who has admired her noble symmetry and exquisite lines, will for a moment doubt; but will she actually do this, [illegible] and be free of all motion [illegible]?

Her dimensions are based upon certain calculations of the late Dr. Scoresby, which assigned 680 feet as the extreme length between the crests of two waves, with an average depth in the intervening trough of 60 feet, or a mean elevation and depression of 30 feet each way above and below the level of the ocean at rest.

I do not wish to impugn the Rev. Doctor's hard-earned experience, but adopting his method of calculation, as detailed in an early number of *Chambers's Journal*, I once measured 800 feet between the crests, when lying-to in the Collins steamer *Baltic*, in which measurement I was confirmed by Captain Comstock; and I rather think that Captain Hewitson himself was in command of the *Africa* when she, starting from Liverpool three days after us, experienced the same gale, on the 11th of October, 1854.

Upon these *data* the *Great Eastern* was constructed, and care was taken to make her so enormously strong, surmising that there should be no question or "hogging" when she was suspended by bow and stern over a trough 680 feet wide with nearly any water under her centre, or riding the crest of a wave with bow and stern almost out of water. As she has been so constructed, she is built on the same tubular principal as the Menai Railway viaduct, only vastly stronger, as each compartment is only 0.10 the length of that suspension tube. Her bottom is also constructed of two segments of a very obtuse angle, about six feet on either side of the mesial plane being almost flat, and, as all the world knows, unprovided with keel.

Now, suppose, on her voyage out to Portland, (which implies on an average a W. S. W. course,) she happens to be struck by a gale from due north. It is obvious that, if the *Great Eastern* is rigorously kept on her course, the trough of 680 feet wide, over which she is suspended, will not be spanned by even her great length, inasmuch as she crosses it diagonally.

Now, I contend, as the wave catches her beneath the quarter, where, from her great sharpness forward, she is rather inclined to be lean, she must roll, and, having no keel, it will be a very severe roll—not in the remotest decree dangerous, but still quite enough to discompose a landsman.

In the second place, suppose she is running before a heavy gale of wind. It is equally manifest that a modification of the foregoing will take place, the difference being that, instead of a rolling, there must be what is technically called a "sending" motion, with the certainty, in case of a short sea, of a very severe shock to the sternpost, though, I repeat, her great strength renders this comparatively unimportant. I am only speaking of her as a comfortable ship in a very heavy sea.

Suppose, thirdly, that, still sailing from Holyhead for Portland, immediately after rounding Malin Head or Cape Clear, she should happen to encounter a westerly gale, which is likely for the time it lasts to knock up quite as high a sea as any other; the sea will catch her on the starboard bow, while her stern is still descending into the trough. As, however, she will be advancing at a rate of about 10 knots, she will burst through the wave, quite motionless, it is true, riding majestically enough from wave to wave. As, however, the waves will pass her with their own velocity of about 30 miles an hour, *plus* her speed of 12 miles an hour, in all 42 miles an hour, there will be a tolerable lash of spray. When a ship is lying-to in a heavy sea, a little darkness manifestation of an [illegible] will keep her comparatively dry. Let her fall off but a single point, and, even though she has bare steerage way on her, stand by for a green sea. Such was the case with the *America* when she had to put back some three years ago. The height out of water of the *Great Eastern*, and the concavity of her gunwales forward will prevent her taking a sea on board, but she will be covered with spray forward as far nearly as the paddleboxes.

The peculiarity of build already noted in her bottom will prevent her being [illegible], in the event of any sudden emergency, such as she is likely to meet among the coral reels of the Eastern seas, or the crowded water highways of our own seagirt isle, except at an expense of stewards' crockery painful to contemplate. To unpracticed voyagers I should explain that the same principle in natural philosophy which makes a circus horse lean towards the centre of the ring causes a steamship to do the same, if suddenly compelled to [illegible] a high angle to her previous course. I repeat, the strength and proportions of this noble ship are such as to preclude the idea of danger; but as to absolute freedom from motion, a sea beam of only 250 feet from crest to crest (e. g., a sea at right angles to her direct course) will certainly cause her to roll, and, having no keel, she will roll worse than usual. Old ocean is proud of this last splendid specimen of enterprise, but he is not resigned to being utterly ignored by young ladies and seedy dandies; nor will he even at the price of a big ship, submit to be ridden over roughshod. Let us be content with an average of 20 miles an hour, a safe route to our Eastern possessions, and exemption from motion, save in exceptional cases, and let us bid the good ship "God speed," and wish her spirited offsheals, from the Chairman and Capt. Harrison downward, a pleasant, rapid voyage, and a great commercial success.

VATES ANTE FACTUM."

— The Rev. Gen. [illegible], pastor of the Baptist Church in Warren, Rhode Island, writes a letter explaining his reasons for refusing his professional services at funerals where Masonic ceremonies are employed. He says: "I could not, consistently with my convictions, unite with Masonic ceremonies over the dead; that nowhere it might appear to others, whether Masons or not, for myself to join in such ceremonies as Christian ceremonies would be next to, if not actually, a sacrilegious service; and that for the same reason, I should decline, if Masonic rites were to be used upon, even though the person were a member of the Church of which I am pastor.

—Our wealth is always a temptation to others, and often a snare to ourselves.

LATEST TELEGRAMS.

Just before going to press we received the following telegrams:

NEW YORK, Sept. 21.—The steamer Arabia has arrived at Halifax, with Liverpool dates of the 10th.

Five hundred American troops are at San Juan. Earthworks have been thrown up at Victoria harbor, commanded by field pieces. The island is in a complete state of defence. Gen. Harney says he will call for volunteers from the Territories if attacked.

Harney has written to Gov. Douglass, that he occupied the Island to protect Americans from insults by the British authorities of Vancouvers and Hudson Bay Company's Officials. The British Admiral refused to obey Douglass, to bring on a collision.—He also threatens to bring on the British North Pacific fleet near the Island, but will wait orders from the Home Government. He disclaims all hostile intentions. The American and British Officers are friendly.

The Great Eastern has been safely to sea, and performed satisfactorily.

The Zurich Conference had suspended.

The Pope has been attacked by a fever and compelled to suspend audiences for several days, but he is recovering.

It is supposed that the Pope's army will not be able to set against Garabaldi's.

The Emperors of France and Austria are to meet in Switzerland.

The Zurich Conference determined on the boundaries of Lombardy.

A Circassian deputation arrived at Constantinople and presented a protest to the Foreign Ambassadors against the invasion of their country by Russia, and stating that the whole Previnces would be bligged to submit unless supported by the Porte.

There has been a great fire at Erzeroum, also repeated shocks of an earthquake.

DOMESTIC.

—General Houston has been elected Governor of Texas, by 6,000 majority, over the candidate who beat him last year by 10,000.

—He that is good will almost infallibly become better, and he that is bad will as certainly become worse: for vice, virtue, and time are three things that never stand still.

—This is the golden age of the Jews in America. They number some two hundred and fifty thousand, who still adhere to the faith of Abraham. They have forty thousand in New York alone. Two Senators and four Congressmen are of the Jewish faith, which shows the ancient political talent of the race. The Christian Jews do not number more than three or four hundred, of whom one hundred are studying for the ministry.

—The first general Editorial Convention held in Illinois, convened at Freeport, on the 9th inst. There were present forty-eight editors, including one lady, Mrs. J. C. Croly, of the Rockford *News*.

— When railways were in their infancy it was supposed that they would injure the estates through which or near which they ran, and the English Cabinet Minister, Mr. Labouchere's father, received the compensation of $150,000 for an imaginary detriment of this sort. After his death, his son, finding that there was no injury to the estate, from the vicinity of the railway, but the contrary, refunded the $15,000.

—A London letter says the harvest in England will be probably above the average. The sudden and early ripening of the crop has caused an immense demand for labor, and better wages are now being given than have been for several years past.

—Mr. Norman Wiard, the inventor of the steam ice-boat, is making arrangements to put six of his boats on the route from Prairie du Chien to St. Paul, next fall. The boats resemble a city railroad car, with a detached engine room behind. They are very light, but will accommodate 50 passengers, and are expected to attain a speed of 25 miles an hour. If successful, a winter trip may be organized to go up the Red River and the Saskatchewan, 3,000 miles. Should the ice fail, the boat will run very well in the water.

—A Mr. Cook, of Mansfield, Ohio, is now engaged in the construction of a Flying Machine, and has filed a caveat at the Patent Office at Washington. It is understood that, while a balloon is to be used for elevation, steam is to be the motive power.

—The Appletons of New York filled an order recently for four thousand books, to go to St. Petersburgh, for a circulating library.

—Matt. Ward, the murderer of Butler, recently joined the Catholic Church in Pine Bluff, Arkansas.

—The Duke of Wellington, in his Private Explanatory Letter to Mr. Canning, in regard to a misunderstanding between them in 1827, used this language: "I am not in the habit of deciding upon such matters hastily or in anger; and the proof of this is, that *I never had a quarrel with any man in my life.*"

—Two parties, of ten hunters each, recently had a six weeks' hunt in Arkansas, during which they killed the enormous number of over fourteen thousand wolves, hawks, owls, wildcats, and other birds and beasts that are destructive of domestic fowls and animals.

—Lieut. M. F. Maury, of the National Observatory, Washington, has accepted the invitation to deliver the annual address at the State Fair at Nashville, Tenn., on October 11.

—Mr. Walworth, a wealthy planter, from Arkansas, who is one of the old *habitues* of Saratoga, has made a will in which he bequeaths $50,000 to the State of New York, towards founding a hospital for the blind; if the State should refuse to accept it, it is to go to the State of Michigan, and if not accepted by Michigan, it is to go to Ohio. Mr. Walworth is himself blind.

—The *Republic* says all the little boys in Buffalo, and other places in the vicinity of the Falls, who can fix up a rope, are learning to walk it, *a la* Blondin. Those who cannot get a rope, walk board fences, with any piece of board or old stick they can get hold of as a balance-pole.

—Georgia, says the New York *Sun*, is probably the lightest taxed State in the Union. Its State tax is only two-thirds of a mill on the dollar. A man owning $10,000 worth of property pays only $6 62 taxes. Georgia is one of the most flourishing States, also, rapidly rising in manufactures as well as in agriculture.

—John Mitchell has gone to Havre. The quietness of his departure from New York contrasts strangely with the noisy ebullitions of popular homage which greeted him on his arrival here.—Even the press, which scored him most unmercifully, some time ago, did not notice his exit.

—William Owney, of Southampton county, Virginia, died a few days since, aged 100 years and five months. He was engaged in the battle of Brandywine, and also at Petersburgh, Virginia, when Arnold paid that town a visit. The old soldier had never taken medicine in his life, and in his last illness positively refused to have it administered.

—A gentleman in Columbus, Ohio, on returning to his office after a temporary absence, found several small packages on the table, one of which he placed between his teeth to crack, when a loud explosion ensued, lacerating and burning his mouth in a shocking manner. Examination showed the remaining nuts—filberts—to be charged with powder and percussion exploding material, calculated, if exploded in the mouth, to blow a man's head off. The author of this infernal machine is unknown.

—There is a field of broom-corn in the vicinity of Rockford, Illinois, of nearly eight hundred acres. The seed was planted by machinery, the corn being drilled in rows, two feet nine inches apart. Ordinarily, three acres will produce a ton. The crop this year will amount to $20,000.

—The Buffalo *Republic* says that on Wednesday afternoon one of the most horrible accidents we ever were called upon to chronicle, happened at Gilbert's Soap factory, on Delaware street, near Baker. The name of the victim was Mr. Hugh Hurley, a very respectable man, foreman in the factory, having a family consisting of a wife and five children. During the afternoon, one of the workmen in the factory when passing one of the large vats in which lye was boiling, observed a man faintly struggling in the bubbling liquid, and giving the alarm, the body, which was discovered to be that of Mr. Hurley, was drawn out, *his flesh fairly boiled*. He opened his eyes, as he was laid down, gave one gasp and groan, and instantly expired. Mr. Hurley has been for some time afflicted with fits, and it is supposed that he was attacked by one them as he was passing the vat, and fell in. His death must have been the most frightful that can be conceived, and death fortunately for him, came promptly to his relief.

—"Behold the fruits of drunkenness," said a landlord to an only daughter, whom he almost idolized, as he kicked a poor inebriate into the street.

"Poor fellow! I see," replied the girl.

"Let me caution you to beware and not to get a drunken husband!"

"Why makes the drunkards, father?"

The landlord stopped. The last question was a puzzler.

—The Newark (N. J.) *Mercury* says a Mr. Fisher, of Patterson, has constructed a steam carriage, which promises excellently. A few days since it started to Angusctaunic on the common road. Twelve passengers were on board, and the carriage went on the level fifteen miles an hour. One mile was run in three minutes. The builder does not doubt that, when completed, the carriage will run anywhere.

—On the 15th ult., [illegible] Hall ascended in a balloon from Newcastle-on-the-Tyne. In about twenty-five minutes the balloon descended in the neighborhood of Boldon, about seven miles from Newcastle, and fell in a clover field. The grapnel [illegible] however did not keep hold on the ground, and some of the ballast having ropes, the balloon suddenly rose again, when Mr. Hall, who was about to alight from the car at the time the balloon rose, and [illegible] feet caught in the ropes, was whirled suddenly into the air. For a moment he hung with his head downward, when the rope got disentangled and he fell a distance. It is computed, of 120 feet. A farmer and his son who were in a field close by came to his assistance, and he was found to be sensible, but he soon after became unconscious. He was removed to Boldhouse, the residence of Mr. L. Pattison, where he was immediately attended by a surgeon, and though he fell the fearful distance above mentioned, there are some hopes that he will recover. After Mr. Hall was thrown out, the balloon ascended a great hight, and was last seen drifting out to the German Ocean. A little dog belonging to the aeronaut was taken up in the car.

—A curious trial was recently held at Middlesex Sessions, in England. Thomas Severland, the prosecutor, stated that he was in the room where the defendant, Caroline Newton, and her sister, who had come from Birmingham, were present.—The latter jokingly observed that she had promised her sweetheart that no man should kiss her while absent. It being holiday time, Severland considered this as a challenge, caught hold of her and kissed her.

The young woman took it as a joke, but her sister, the defendant, said she would like as little of the fun as he pleased. Severland told her if he [illegible] he would kiss her also; he then tried to do it, and they fell to the ground. On rising, the woman struck him; he again tried to kiss her, and in the scuffle she hit off his nose.—The action was brought to recover damages for the loss of the nose. The defendant said he had no business to kiss her; if she wanted kissing she had a husband to kiss her—a better looking man than ever the prosecutor was.

The jury, without hesitation, acquitted her; and the chairman said that if any man attempted to kiss a woman against her will, she had a perfect right to bite off his nose, if she had a fancy for so doing.

—A new dodge was attempted to be practised upon the officers of the mail-boat *Boston*, at Ghent, Ky., on Wednesday night. A young negro, disguised as a white woman, got on the boat to go to Madison, but before the boat had made her next landing, which was at Vevay, the cheat was discovered, and the disguised negro passenger was taken back, and landed again at Ghent. He had his face white-washed, and wore a white, close-fitting bonnet, and appeared to be very modest.

—One of our physicians was called, yesterday, to see a case of suspended animation in a child, about a year old; and, by arriving early, was enabled to restore it, although, to all appearance, the child was dead, being black in the face and without any perceptible pulse, the result of suffocation. The mother had left the babe for half an hour asleep in its cradle, and, on her return, found a hen, which had been driven from its nest, sitting on the face of the child, and, on removing the hen, discovered, to her horror and great distress, that her babe was apparently dead.—*Alexandria (Va.) Gazette.*

—A day or two since a workman descending a well which had been excavated on Barr street, Cincinnati, was overpowered by the noxious gas, and became insensible. A light was let down, and as immediately extinguished from the same cause, when one of his comrades proposed to descend to his assistance, but was prevented by the foreman, who wisely remarked that one man could be rescued more easily than a couple. As speedily as possible, he procured a quantity of unslacked lime, which he cast into the pit, and then dashed down a pail of water. The good effect was evident in a brief space of time, for a pull at the rope was felt, and the man was drawn to the surface, having fortunately escaped any ill consequence from the remedy which had been used to dispel the carbonic acid gas.

MARRIED,

On the 7th day of September, 1859, by Elder J. M. Miller, Col. WM. L. McKNIGHT and Miss JULIA A. R., daughter of the late Col. Wm. Wood, all of McMinn County, E. Tenn.

(Nashville Christian Advocate please copy.)

— On Thursday, Sept. 1st, 1859, by John W. Bowen, Mr. HENRY L. MOORE, of Texas, to Miss REBELLA P. SMITH at the residence of the bride's father, Rev. J. R. Smith, in Smith County, Tenn.

SPECIAL NOTICES.

Our Traveling Agent, R. H. Jones, will soon visit our patrons in Southern Mississippi. We hope our friends will be prepared to settle all those little balances promptly, and thus aid us in carrying forward our great work. Bro. Jones will be at the General Association of S. E. Mississippi. Will those in arears for one paper, send up their remittances by their Delegates? You will thus save much time and money and miles of travel to our Agent.

PUBLISHERS.

J. R. Purefoy of Forestville, N. C., is our authorized Agent.

GRAVES, MARKS & CO.

To the Delegates composing the Liberty Association:—DEAR BRETHREN:—The time of our Association is near at hand, when we hope you will meet us with a large delegation; as ample arrangements will be made to receive you. Those who come on Thursday will please call at Gravelly Springs, where brethren will meet with you, and assign you homes, and may the Lord grant that we meet with the Spirit of our Master, that much good may be accomplished thereby.

Yours in Christ,

H. R. BRAY.

TO ASSOCIATIONS WANTING A HOME MISSIONARY.—A young minister, who has finished his studies at Murfreesboro this year, is desirous of acting as missionary one year for some Association in Tennessee, Southern Kentucky, or North Mississippi. Address J. M. Pendleton, Murfreesboro, Tenn. 3t

To the Baptists of North Mississippi, and all others by whom this notice may be read.

The time has fully come, when an organization is indispensably needed to concentrate the energies of Baptists, upon the great enterprises of the day, the seat of whose operations shall be in North Mississippi. Such an Association would develope the resources of a large scope of country, and excite kindred Association to honorable emulation for the cause of Christ. The undersigned therefore after calm deliberation, call upon all Associations, Churches, and societies *favorable* to the establishment of a North General Association to send delegates to a Convention charged with authority to organize a General Association to be held in Oxford on Friday before the first Sabbath in November next. Each Association is requested to send three delegates for every hundred communicants within its bounds, and each Church, also, three delegates. No contribution will be required as a basis of representation in this Convention, although it is contemplated, that the basis of representation of the General Association shall be similar to that of other General Associations. It is proposed that this body shall be *co-ordinate* and maintain fraternal correspondence with the Convention of the Baptist denomination of Mississippi.

W. CARY CRAIG,*	MOSES GRASSERY,
JAMES G. HALL,*	GEO. C. GRANBERY,
JNO. B. HERRING,	J. C. CARUTHERS,
W. H. CARUTHERS,	H. B. PETTUS,*
JAMES M. ROGERS,*	T. P. MASSIE,*
ROBERT J. ALCORN*	ROBERT PAYNE,
E. C. CRUTCHER,	LEWIS FARROW,
GEO. F. HEBERS,*	WM. B. BUTLER.

*Ordained Ministers. to Nov. 1

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

NASHVILLE MARKET.

TENNESSEE BAPTIST OFFICE, THURSDAY, Sept. 22, 1859.

WHEAT.—Prime red, and white 90c for [illegible]; inferior.

FLOUR.—Demand active. Extra, $5 in per barrel; superfine, $4 50; extra family four to bags, $5 50; superfine $3 to per 96 lbs. These are wholesale prices; the retail figures advance 25 cents per 100 lbs, and 50c per 100.

RYE.—50 cents per bushel.

CORN.—Buyers are giving freely 60c. to wagons.

CORN MEAL.—90@$1 00 per bushel.

HAY.—Prime stock is worth 1 75; baled, 60c per bushel.

SUGAR.—We quote, in bbls, Sugar: ¾ cent less in hhds. N. Y. Coffee Sugars. Hhds 11¼c; crushed and powdered, 11¾@12c; loaf 11¾@12c.

MOLASSES.—In barrels, 60c; in halves, 65c.

GOLDEN SYRUP.—In barrels, 70c, in half barrels 75c, in kegs 10 cents.

COFFEE.—Stock light; demand fair. Prices 10c in advance of quotations.

GINSENG.—Sales, 1c.

GRASS SEED.—Clover, $7 00 per bushel; Timothy $3 25; Orchard Grass $1 20; Herds $1 25, Blue grass, clean, $1 75; chaff $1 20.

FLAX SEED.—Sls.

WOOL.—Tub-washed, in fleece 42 and 38@32; pulled, 38c; unwashed, 18@20.

OIL.—Linseed, 65c; lard, $1 10; tanners, 75@$1 00; and linn $1 10.

BALING HAY.—From stores, $20 00 per ton.

ADVERTISING DEPARTMENT.

CIRCULATION 14,000!

OUR ADVERTISING COLUMNS REMAIN open until 8 o'clock on Friday morning of each week.

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

No nostrums 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,	$4 00
For six months, "	15 00
For twelve months, "	25 00

Yearly or semi-yearly advertisements of ¼ of column, or over, prepaid, 25 per cent, less than the above rates.

Denominational Schools, if paid in advance, 25 per cent. less than the above rates. ☞ If not prepaid, the usual rates will be charged.

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

Obituary notices, over ten lines, [illegible] of charge, are gratis;—75 cents per square.

Special notice will be called to your advertisement monthly.

☞ Advertisements to secure attention, one 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.

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

Those being our established rates for the year 1859, it is hoped that no one will ask us to remit from them.

THE FAMILY.

NASHVILLE, SATURDAY, SEPT. 24, 1859.

THE TRADESMAN'S CRISIS.

"Then let us begin at once."

IT will be sufficient for the reader's purpose, if, passing over the heroine's early history, we observe that, at the period our narrative commences, Mary Norton, the soul and sunshine of her parental home, was entertaining the very serious intention of leaving it.—"How her father and mother will ever bring their minds to part with her, I can't think!" was the somewhat concerned remark of a ——, ——, and (here our story must proceed in the words of the narrator.) "Poor Mary, herself, felt it would be a very, very hard thing to leave the dear little cottage in which she had passed so many happy days, and above all, to live no longer under the same roof with her parents. But, then, she loved Edward Norris very much, and she was sure he would be a good, kind husband, for he had always been so steady, and such a dutiful son, and affectionate nephew." And so hope chased the tear from Mary's eye, and the passing pang from her heart.

It was the eve of her wedding day, and she was sitting in the arbor, and talking with Edward about their future plans and prospects. They were quite alone, too; for Mrs. Norton was in the house, busily making preparations for the next day, and Mr. Norton was out.

"Mary, dear!" said Edward, "I'm so afraid you won't be able to reconcile yourself to living in a town, after being used, all your life, to this pretty, quaint cottage. C—— is such a bustling place, too; a great deal more so than L——. It will seem such a change!"

"Never fear, Edward," replied Mary; "I think I could make myself happy anywhere, with some one to love; and beside, I shall find so much to do, that I shall have no time to waste upon discontented musings."

And Mary's eyes looked so bright and hopeful, that Edward's misgivings passed away, and he thought if love could make her happy, it should not be wanting. He was rather disposed to be censoring, and cast down by difficulties; but, since his engagement with Mary, he had often been reassured by her calm, hopeful spirit, and cheered by her encouraging words.

The next day they were married, and in a week were settled in their new house at C——. There Mary found (as she had said) plenty to employ her time and thoughts. Edward (who had served his apprenticeship to a bookseller and stationer) was now a shopman in the establishment, and was much esteemed by the principal of the concern, for his uniform steadiness and attention to business. His house was near the shop, so that he always came home to his meals; and very comfortable meals they were, for Mary was an excellent housewife, and though they had only a slender income, she was determined that what they had should be laid out to the best advantage, as far as she was concerned. Edward loved his wife dearly and increasingly, and he had reason to do so; for a "good wife is from the Lord," and is among the most precious and valuable of his earthly gifts. And Mary was a good wife in the best sense of the word; for she was a Christian, and had learned to make the Word of God her guide and counsellor, believing that the Lord alone could enable her faithfully and diligently to perform her new duties.—Regulated and controlled by Divine grace, her naturally cheerful temper was a constant source of enjoyment, both to herself and her husband, and to all who came within the sphere of its influence.

Five years passed away, and Mary was the mother of three children, while death had deprived her of her kind, good parents. Edward had taken a small shop in a country town, a few miles from C——, and had commenced business for himself. But he soon found that a young tradesman has many difficulties and struggles to surmount before he can be fairly established. Instead of the small, but certain salary, which he had hitherto punctually received, he found that there were considerable expenses to meet, in stocking and altering the shop, while at the same time, the returns were scanty and uncertain. What could be do? He dreaded getting into debt, which he had hitherto scrupulously avoided. The only alternative seemed to be to retrench their expenses, and yet he hardly knew how to do that, when they had already lived as prudently and economically as possible. Their present establishment consisted of himself and wife, their three children (—— young), an experienced servant, who had lived with them ever since their marriage, a young girl who acted as a nurse, and a shop-boy.—It occurred to Edward out of question to part with one of their three assistants, and yet there appeared no other way of saving.—Mary had but recently recovered from her last confinement, and he was unwilling to distress her with fears that perplexed his own mind.

It was late one evening, when, after having closed his shop for the night, he entered their small sitting-room, with a weight on his heart, and a cloud on his brow, which he could not conceal from his wife's observant eye.

"You're not well to night, Edward," she said tenderly; "you look tired and worn-out."

"A little tired, perhaps; but I'm quite well," he answered, endeavoring (but ineffectually) to brighten up.

"Well, try and forget business, and all its cares," said Mary, cheerfully, "—I want to finish this little frock to night; do some sewing and read to me—I should so enjoy it."

With a somewhat melancholy smile, Edward at once complied with his wife's request, and taking a book from the shelf, began to read.—But the words fell mechanically from his lips, while other and different thoughts kept crowding into his mind. He looked at the baby in the cradle by Mary's side, and he remembered the two other children who were asleep up stairs. Here was an increasing family, and [illegible] increasing expenses; while at the same time he appeared to be losing ground every day in his business.

At last his wife suddenly put her hand on his arm, and said, "Dear Edward! what is the matter? I am sure something disturbs you; do tell me all! I can bear anything better than seeing you look so miserable without knowing the reason?"

Thus urged, Edward was at last obliged to reveal the cause of his abstraction.

Mary attentively listened till he had concluded, and then, taking his hand, she said affectionately.

"Poor, dear Edward! you have been brooding over your troubles in secret, till, I can venture to say, things appear a great deal worse than they really are. You are not in debt, you say, at present?"

"No, thank God!" replied Edward earnestly. "But then, Mary, love, if we cannot manage in some, some way, we shall get into debt; that is, unless my business brings in more than it does now."

"Then let us begin to save at once!" said Mary, energetically.

"But in what way can we do so," inquired Edward. "we are not living extravagantly in any respect. I don't see, at present, in what way we can retrench."

"O, I've thought of several ways already," said Mary, smiling, and looking so hopeful and happy, that the mere sight of her bright, animated countenance, raised her husband's spirits, and made him feel more sanguine than he had done for many days past.

Then followed a long conversation carried on in a low voice, interrupted occasionally with a sign from Edward, followed by an encouraging word from his wife.

Next morning Mary rose full of her new plans for saving and economizing. Her youngest child was only six weeks old, the nurse could just run alone, and the eldest was four years of age. They made plenty of work, as Mary knew very well; but she determined, in the present state of affairs, to discharge the girl who had acted as nurse, and to manage with one servant. This was somewhat demurred than acted upon, though Edward remonstrated against it in very strong terms, telling his wife that she was undertaking too much—that she would over do herself, and be laid up. But Mary pleasantly combatted all his fears by telling him that exercise always agreed with her, and that it would be no hardship for her to wait upon her own children.

In a day or two, Edward discovered that Tom, the shop-boy, was of very little use to him; that during a great part of the day he was idle, and therefore in mischief. He was accordingly installed in a similar situation which Edward easily procured for him at a neighboring grocer's, and thus two considerable items were at once substracted from the weekly expenditure.

Mary seemed at no loss to discover ways and means to lessen the general expenses, and bore her extra amount of work so cheerfully and uncomplainingly, that her husband loved her better than ever. When he was obliged (as occasionally he was) to leave the shop for a short time, Mary was always ready to take his place, and with pleasant manner, and active hand to wait upon the customers. And during all this time the household affairs were carried on with as much care and regularity as ever. There was nothing like disorder or neglect, but all was in its place, and everything done at the right time.

"I can't think how you manage," said Edward, one day, when he came into the neat little sitting room, and sat down to a comfortably dressed dinner, at a time when he knew Mary was in the midst of a large wash.

"God helps me," said Mary, kissing his cheek, "by giving me strength and forethought."

In the course of a few months, from the effects of incessant care and attention, Edward's business began sensibly to increase; and in a year or two, from a struggling beginner, he found himself a well established tradesman. And he felt, and acknowledged, that this prosperous turn in his affairs was mainly attributable to the influence and exertions of his wife, who, instead of lamenting her hard fate in being obliged to economize and exert herself in every possible way, had resolutely set to work, and by her cheerful industry and careful management, had averted a melancholy crisis of failure and disgrace.—*Home Magazine.*

WHINING.

There is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or if rich, because they have no health to enjoy their riches; they whine because it is too shiny; they whine because it is too rainy; they whine because they have "no luck," and others' prosperity exceeds theirs; they whine because some friends have died, and they are still living; they whine because they have aches and pains, and they whine no one can tell why. Now, I would like to say a word to these whining persons.

First. Stop whining. It is of no use, this everlasting complaining, fretting, scolding, fault finding, and whining. Why you are the most deluded set of creatures that ever lived. Did you not know that it is a well settled principle of physiology and common sense, that these babits are more exhaustive of nervous vitality than almost any other violation of physiological law. And do you not know that life is pretty much as you take it and make it. You can make it *bright, sunshiny*, or you can make it *dark, shadowy*. This life is meant only to be disciplinary—to fit us for a higher and purer state of being. Then stop whining and fretting, and "go on your way rejoicing."

Second. *Sing the song of life cheerily.* Hark! Do you hear yonder bird singing joyously its merry carols, as it hops from bough to bough in its native forest-home? *Imitate it!* Take up your song of life, asing it joyously and bravely. Sing on, though you feel it not.

You are miserable, nervous, dyspeptic, in wrong relations to yourselves and all God's universe, and that's all that ails you. Then stop short, take up the song of life, and leave off forever that *whine of death.*

"A merry heart doeth good like a medicine: but a broken spirit drieth up the bones." *Live simply, cheerfully, trustingly*, and by-and-by your troubles "will take to themselves wings and fly away." You will gradually grow more and more into harmony with the natural order of things, and the bright light of heaven will shine pleasantly down into your souls, and baptise them into new life.—*Life Illustrated*

HOW TO PRESERVE BOUQUETS.—If the following recipe should prove true, we are sure the ladies, especially those who love flowers, will thank us for publishing it. When they receive a bouquet, let them sprinkle it lightly with fresh water; then put it into a vessel containing some soap suds; this will nutrify the pods and keep the flowers as bright as new. Take the bouquet out of the suds every morning and lay it sideways (the stock entering first) into clean water, keep it there a minute or two, then take it out and sprinkle the flowers lightly by the hand with water; replace it in the soap suds and it will bloom as fresh as when first gathered. The soap suds need changing every three or four days. By observing these rules, a bouquet may be kept bright and new for at least a month, and will last still longer in a very passable state, but attention to the fair, frail creatures, as directed above, must be strictly observed, or all will perish.

If you have a loitering servant, send him upon your errands just before his mealtime.

Labor and Invention are brothers, Necessity being the mother of both. So, if you are a child of labor, Necessity is your grandma.

Fear is a prodigious magnifier, especially where it has been excited by any unusual object. No traveler ever saw a small tiger; no landsman ever experienced a gale at sea that was not a tornado.

Rochefoucault has said that hypocrisy is the homage which vice pays to virtue; but even this one maxim is not universally true. There are instances where, to please a profligate superior, men have affected vices to which they were not inclined, thus making their hypocrisy as homage paid by *virtue* to *vice*.

An ingenious Scotchman has trained a couple of mice to turn a small reel for twisting twine. The laborers run about ten miles a day, and reel from 100 to 150 threads. A half-penny's worth of oatmeal lasts a mouse five weeks, and the clear annual profit on each animal per year is computed at six shillings This beats the "industrious fleas."

A laughable story is told of an old miser, who, being at the point of death, resolved to give all his money to a nephew, at whose hands he experienced some little kindness.—"Sam," said he—for that was his nephew's name—"I am about to leave the world, and to leave you all my money. You will then have $50,000—only think! Yes, I feel weaker and weaker; I think I shall die in two hours. Oh, yes, Sam, I'm going! give me two per cent., and you may take the money now!"

A gentleman of Hyannis had a dog that has been in the habit of playing with a kitten kept about the house until a great intimacy had sprung up between them. The kitten finally died and was buried in the garden.—Another kitten was procured that died after a little time, and was buried in the garden. A third kitten was obtained, and the acquaintance with the dog soon became familiar. One day the dog was found in the garden with the kitten, and he had dug a large hole, placed the live kitten in it, and was about proceeding to cover her with earth when he was discovered by his master. He had concluded it was about time to dispose of her and get a new one, and was proceeding to bury her with her predecessors.—*Barnstable Patriot.*

"My dearest Maria," wrote a quiet, affectionate husband to his wife, a strong-minded woman. She wrote back thus,—"Dearest, let me correct either your grammar or your morals. You address me, 'My dearest Maria.' Am I thus to suppose you have other 'dear Marias?'"

SOCIAL CHATS.

BY UNCLE GUSSIE.

THE POETRY OF THE CHILDREN'S BOOK.

Numerous attempts have been made by authors in England and America to extricate from the cumbersome dust of poetic tomes the pure poetic gems of full warm hearts. The poetry that oozes from the heart though the nail reaches the heart, while the stern diction and conceptions of Byron, Pope and even much of Shakspeare only reaches the intellect and is speedily forgotten.—The poetry of the heart is the poetry we love, and the poetry we recommend tho readers of the Children's Book to store away in their memories. The Editors of the *Children's Book* have done their part to rescue from the tooth of time many of these sweet pieces that are natural to the masses and which by the masses, will never be forgotten. Not that poetry of which Spencer sings:

"Heaps of huge words, uphearded hideously
With horrid sound, though having little sense."

But those sweet thoughts at hearing of which the tender cords of the heart fail not to vibrate. That poetry to which Goldsmith weepingly bade farewell:—

"Thou source of all my bliss and all my woe,
Thou sound'st me poor at first and keep'st me so;
Thou guide, by which the nobler arts excel,
Thou muse of every virtue, fare thee well."

Of such a character is the poetry of that little book which for two weeks I have been recommending to your special favor. I propose to make a few quotations as proof of my position, selecting them chiefly from the numbers of this year. Here is a gem selected from a piece entitled the "Child's Prayer:"

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And children even may.
O, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child!
Whatever ills may come,
I'll not forsake thee o'er,
Until I bring them home!"

Where is the fond mother who does not pray that such sentiments as the above shall now and ever possess the heart of her dear little daughter.

What a touching pathos is in the following extracted from an article headed "Found Dead:"

Found dead—yet *not* alone;
There was somebody near somebody near,
To claim the wanderer as his own,
And find a home for the homeless here.
One, when every human door
Is closed to his children, scorned and poor,
Who opens the heavenly portal wide;
Ah! God was near when the outcast died.

Thus is the mind of the little one directed to the protection of that Being who heareth the orphan's sad prayer, or the piteous sigh of the bereft widow.

Here is another: Judge of it:

But I pity most the children,
In the morning of their days!
O, for blessing on the children!
May their hearts be filled with praise!
May our heavenly Father hear
When they cry!
May he kindly call them near,
And receive them to the sky.

Here is a long quotation, for our heart forbade our abreviating it any more. It needs no comment from us:—

"They were singing, oh! how sweetly!
Sweeter songs I never heard!
They were singing sweeter, mother,
Than can sing our yellow bird.
And while I my breath was holding,
One so bright upon me smiled;
And I knew it must be Jesus,
When he said, 'Come here, my child!

"Come up here, my little Bessie!
Come up here and live with me,
Where the children never suffer,
But are happier than you see!'
Then I thought of all you told me
Of that bright and happy land;
I was gone when you called me,
When you came and kissed my hand.

"And at first I felt so sorry
You had called me!—I would go
Oh! to sleep, and never suffer!
Mother, don't be crying so!
Hug me closer, closer, mother
Put your arms around me tight;
Oh! how much I love you, mother,
But I feel so strange to-night!"

And the mother pressed her closer
To her overburdened breast;
On the heart so near to breaking,
Lay the heart so near its rest.
In the solemn hour of midnight,
In the darkness, calm and deep,
Lying on her mother's bosom,
Little Bessie fell asleep!

Methinks I see the tear fall. Oh! it is a lovely piece. We shall publish it in full in the next *Baptist*.

Parents here is a sentiment for your child.—Don't you wish it was indelibly impressed on his young heart:—

He makes his mother sad—
And sad his lot must prove:
A mother's fears,
A mother's tears
Are marked by God above!

O who so sad as he
Who o'er a parent's grave
Too late repents,
Too late laments
The bitter pain he gave!

May we ne'er know such grief,
Nor cause one feeling sad—
Let our delight
Be to requite
And make our parents glad.

And here is our last, and we grieve that space forbids more copious selections:—

Kind words can never die,
Cherished and blest,
God knows how deep they lie
Stored in the breast;

What though the flesh decay,
Souls pass in peace away,
Live thro' eternal day
With Christ above.

But these are selected gems, collected by us at random; and now let us introduce "Aunt Alice," one of the Editors, and her golden thoughts.—Here is a precious gem from one of her pieces:—

We thank thee for our parents dear,
Our steps to guide, our hearts to cheer,
Without them life were sad and drear,
Spare them, we pray, for many a year
May we, the children of their love,
Ever to them a blessing prove.
And when they're old, with joy repay
The care that watched life's opening day,
And guarded all its weary way,
Nor would our grateful hearts forget,
The circle round the fireside met,
Whose love with ours is blended here,
Our brothers and our sisters dear;
The faithful servants, gathered nigh,
Who watch and watch thy master's eye.
We thank thee God for every good,
Our home, our dear ones, clothes and food,
And may we ever worthy prove,
Such blessings sure, such soundless love.

Who cares who pronounces our great orations, or produces our ponderous tomes, let us write the songs and we have the hearts of the people, young and old. Aunt Alice is a patriot. Read this:—

Not e'en in merry England,
Nor 'mong old Scotia's hills,
Though dotted with fair homesteads'
Green vales, and sparkling rills—
Nor even there, could I be
So happy as I'm here,
For there's no other country
Could ever be so dear.

'Tis freest the sun shines on.
'Tis beautiful and fair,
Though not with castles olden,
Palathings and statues rare,
Yet in wide-spread intelligence,
In freedom and in heart-worth
There's no such land as this is,
Upon the whole broad earth.

Bravo! Delightful sentiment. True as the sun is set in yonder heavens

"There's no such land as this is,
Upon the whole broad earth."

Such is but a glance at the poetic character of that charming little serial, which can be had for the trifling sum of our dollar per year. Will you not, kind reader, do all you can to extend its circulation? Is it not worthy a circulation of at least 10,000? Had the publishers that number a great improvement even still would be made in the matter of illustrations, &c. Shall I hear of many new names being sent to the publishers? or shall I hear—with sadness—that parents love not the education, and the elevation of their children's thoughts and sentiments enough, to expend one dollar annually, for the purchase of a book containing such sweet gems as these we have selected? I know the dear parents love their little ones, and seriously desire that their education be directed in the right channel, and that they need only to be convinced of the merits of the *Children's Book*, when they will at once subscribe for it.

OBITUARIES.

☞ Obituary notices, to secure an early insertion in this department, should not cover more than one side of a sheet of common letter paper.—Ed.

MRS. FRANCES MOORE.

Departed this life in Marion County, Ga., August 25th, Mrs. Frances Moore, the consort of Rev. Jas M. Moore, and daughter of Elder Joshua Hillsman, of Warren County, Ga., aged 42 years, 8 months, and 11 days.

Sister Moore united with the Baptists in the seventh year of her age, in Warren County, Ga., and was baptised by R. M. Sanders, and she ever adorned her profession by a godly walk and high christianity. Her disease was typhoid fever, which she bore with Christian fortitude, evincing perfect resignation to the will of a blessed Savior. She was a kind, affectionate companion, and a devoted mother. We feel that in the death of this beloved sister, the Church and community have sustained a great loss; and while we acknowledge that loss to be heavy, her dear companion and loving children have lost much more. And the writer, in behalf of the Church and relatives, present our heart-felt sympathies, believing one loss to be her eternal gain.

May the God of all grace sanctify this dispensation of his Providence, to the good of the Church and community. May her children imitate her example, and prepare them to meet her in the kingdom of God. J. P.

EDWIN A. JACKSON.

Died of fever in Virden, Ill., on Sunday, August 21st, Edwin A., only child of Dr. Jas C. A. and S—— E. Jackson, aged twelve years, nine months, and seven days.

Edwin was an intelligent, amiable boy, and gave his parents good reason to expect much from his future. Many last winter he experienced a change of heart, and by a cordial faith embraced the Redeemer of men. His views on the subject of religion were remarkably clear and discriminating for one of his age. He had not been baptized, but this was not, the writer is confident, owing to any unwillingness to comply with the mandates of Christ, and it is believed he would have submitted to this blessed ordinance ere long, had not the Lord taken him to himself. He spoke much of Christ during his last illness. One of his exclamations was, "Oh, the happiness of a Christian!" At another time he said, "How all is clear and bright," referring to a cloud that had for a time overcast his spiritual sky.

The affliction of brother and sister Jackson is indeed great, Edwin having been the sole survivor of one brother and four sisters, who had preceded him to the spirit world. Yet they sorrow not as others which have no hope. Their's are the consolations of the gospel of Christ. J. B. J.

Virden, Ill., Sept. 1859.

MRS. SARAH M. HITT.

Departed this life on the 26th ult., Mrs. Sarah M. Hitt, consort of Elder James A. Hitt.

Sister Hitt was an excellent woman, a kind and affectionate wife, a fond mother, and a devoted Christian. She was endowed with a strong mind, of a generous and forgiving disposition, and in her daily intercourse with her family and friends practised those acts of kindness which crown a Christian mother. She was the daughter of Drewry and Elizabeth Sims; and was born in Greene County, Ala., March 24th, 1822. Her parents removed to Sumpter County, Alabama, where she was married January 8th, 1841. She professed religion and joined the Bap tist Church at Siloam, August, 1843. In 1852, Brother Hitt removed to Smith County, Miss., where she joined the Mount Carmel Church in September, 1854 where she lived until she left the church militant to join the church triumphant. She has left a kind and affectionate husband and five children to mourn her death. Blessed are they that die in the Lord, for they rest from their labors and their works do follow them.

S. H. B.

MRS. ANN J. CHANEY.

I am called upon to write the obituary of one of my dearest friends and nearest neighbors, Sister Ann J. Chaney, late from Tennessee, the wife of W. A. Chaney, and daughter of Dr. W. A. and Mrs. Jane Verner. She was born Sept. 4, 1842, and departed this life August 20th, 1859. Sister Chaney was a lady of good morals and high character. She died of protracted sickness after many weeks of suffering. She became perfectly reconciled to the ravages of death, and finally died in the triumphs of faith. She cared darkened her future prospects for heaven and glory. While her wearied body thirsted for water she would cast her eyes upward and talk much of that good heavenly water of which she would soon partake. It seemed to perfectly correspond with our Lord's teaching to the woman of Samaria, when an application he would give living water, whereof if a man drink he should never thirst. She called her husband and her father's family around her, and admonished them to prepare to meet her in heaven, and she also requested me to tell my family and all her friends to meet her there. Her God then her bereaved husband and her dear relatives. Oh, may her parting admonition be ever fresh in their memory. WM. THOMPSON.

Brownsville, Ark., August 27, 1859.

MRS. ELIZABETH SORY.

Departed this life, August 25th, 1859, in her 36th year, Sister Elizabeth A., wife of Bro. Robert Sory, and daughter of Bro. Reuben, and Sister Priscilla Adams, and a member of the Baptist Church, at Red River, Robertson County, Tenn.

She lived an example of love; meekness, gentleness and patience; winning the esteem and admiration of all. As a generous friend, affectionate daughter, kind mother, and lovely companion, and as a faithful Christian, we can entertain the strongest hope, that her's is a happy lot, since our Savior hath said, "Blessed are the pure in heart, for they shall see God."

J. W. P.

DAVID CANTRELL.

Departed this life, at his residence in McMinn County, Tenn., on the 22d July, 1859, Mr. David Cantrell, after an illness of several months. He was born in Greenville District, S. C., on the 29th of July, 1780; and emigrated to this State about the year 1816; where he remained a worthy citizen until the day of his death. After he had spent many peaceful years in the enjoyment of his devoted companion, God in his wisdom saw fit to remove her from the trials and turmoils of this life, to her final reward, thus leaving him alone to bear the storms of life. He remained in this situation several years, but in 1851 he was again married, to E. W. Crocket, whom he has left, with eight children, and numerous relatives and friends to mourn his loss. He joined the Baptist Church at Zion Hill, Aug. 28, 1813, in which he remained a consistent member until his death. Though he was a member but a short time yet he bore reliable testimony, by his walk and conversation, that he was a child of God. As a father, he was firm and energetic; as a citizen, he was a loved and respected; as a neighbor, there was none better; and as a Christian, mild and affable. In his death the community has lost an honorable citizen, his neighbors a tried friend, and the Church a worthy member.

J. R. CASSATTY.

SARAH A. CHAPPELL.

Mrs. Sarah Ann Chappell, daughter of John and Mary Sandere, was born in Madison county, Georgia, on May 23d, 1818. She united with the Baptist Church at Marish, in July, 1838, and remained a member of the said Church until 1844, when she removed from there here, and joined the Church at Bethel in 1844, and remained a member of that until her death, which was on the 23d of June last. She died aged 41 years and 1 month.

She left a husband and four children, and a large number of friends to mourn her loss. She was perfectly resigned to the will of the Lord, but seemed to have a desire to live to raise her children and serve the Lord more perfectly than she had ever done. She talked to her children on the first day of her sickness, and entreated one of her neighbors to seek religion, if she had not, and prepare to meet her in heaven. She insisted on her friends to serve the Lord better, and to nurture her children. She was heard several times to say, during her sickness, "What a happy time it will be, when we all meet to part no more!" She did not talk much after the third evening she was taken sick; I think it was on account of her weakness, and because she was urged not to talk.

Her funeral was preached by Elder J. S. Miles, at Bethel Church, on the 4th Sabbath, to a large and attentive audience. Text:—Rev. xiv. 13.

MRS. M. A. J. WINDHAM.

Mrs. Mary Ann Jane Windham, daughter of Stephen and Abaline Smith, was born in South Carolina, Sumpter District, February 8th, 1831, and removed to Rankin county, Miss., in 1847. She attached herself to the Baptist Church at Sulphur Springs, Sept. 20, 1847, and remained a consistent member of the same until her death. Her meek, quiet, unobtrusive christian spirit, attached her to strong affection to the whole circle of her acquaintance. I was with her several times during her last illness, and on every occasion she appeared to be in her mind in every way, and would frequently express the name of her Savior. I went to see her about 1 o'clock, a. m., the 14th of August, when I found her rejoicing in the Lord; and a few minutes after I went to her bed side, she commenced singing that old and familiar hymn, Dundee—"Sweet is the day of sacred rest," &c. She then constituted to her friends that her final departure from this world would very soon take place, as she had but a short time to be with them. She asked if her father was present; when being told that he was, she requested her him to come to her. When her father approached her, she caught hold of his hand and said, dear father, I have one request to make of you, and that is, to take my dear little babe home to your parental roof, and be a father to it as you have been to me. Her father promised that he certainly would when she took him by the hand and laid her forward to meet him where parting would be no more. She then called her mother to her, and asked her to take charge of her dear infant daughter, and to raise it, if God was willing she should, in the right way. She then asked for her brother. When he came to her bedside, she reached her hand out to him and bade him farewell, and to give her best farewell to his absent wife. Her husband then came to her bedside. When she saw him, she said to him, that their union had been of short duration, but I feel very thankful to you for your kindness to me, and should God in his mercy have had ordained it, that we should have lived longer together, I feel well satisfied that our union as husband and wife would have been a source of great happiness to us both. She bade him farewell on earth, but to meet her in the kingdom of glory.

The Lord abundantly blessed her soul. She was enabled to praise God to the immediate prospect of death. Thinking she was going to die soon, she bade all her friends farewell, exhorting all to meet her in heaven. Taking her little babe on her bed, she took it in her trembling arms, kissed it, and gave it up to God, saying, "The Lord knows better how to take care of it than I do." She lingered on for a few hours, and finally sank calmly in death, and her spirit flew to mansions on high. She has left a weeping husband, father and mother, brothers and sisters; but they sorrow not as those who have no hope. May this affliction Providence be sanctified to the spiritual profit of the relations and friends left behind.

ADAM CALVERT.

Schools and Colleges.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

FACULTY:

REV. JAMES P. BOYCE, D.D., Chairman.
Rev. JOHN A. BROADUS, D.D. Rev. R. MANLY, Jr., D.D.
Rev. WM. WILLIAMS, D.D.

THIS INSTITUTION, ESTABLISHED by the friends of the Baptist cause throughout the South, is located at Greenville, S. C. This town, being at the head of the Greenville and Columbia Railroad, is easily reached from all points to the east of the Blue Ridge. The completion of the Saluda Gap Railroad from Anderson, S. C., to Knoxville, Tenn., will bring it also into safe and pleasant communication, with all points west of the Blue Ridge. A line of stages from Greenville, S. C. to Greenville, Tenn., on the line of the East Tennessee & Virginia Railroad, a distance of about 100 miles, forms the present means of conveyance for this country.

The schools of the Seminary (which are intended to give instruction only in Theology) will be opened on the first Monday in October. Each of these is separate from the others; and a student may take the whole course, or any one, or any number of other schools, or select studies from the various schools, at his discretion—such a number being always taken, however, as, in the judgment of the Faculty, will constitute a full course of study for the student's time. Graduation to all the schools will be necessary to receive the Diploma of the Seminary; but certification of the proficiency attained will be given, even to a single school, to a student not essentially a graduate. No particular length of time is required for graduation. It is generally thought that few will be able to pursue the whole course in less than three years. Ministerial students of superior abilities and attainments may complete it in two years. It is best, however, that those who enter should come prepared for a longer time, and let their experience of what can be accomplished decide the length of their stay.

This arrangement of the Seminary into Schools has been made with special reference to the wants of those who have not enjoyed the advantages of Collegiate study. Taken in connection with the special courses which have been added in the Departments of Exegesis, Homiletics, and Theology, opportunity is thus afforded to the Churches, and to those limited merely to a good English education, to obtain facilities heretofore very difficult for preparation for the Gospel Ministry. It is known that a large class are limited, either by age or means, to the time they can devote to study. A single year spent in the prosecution of the studies provided for this exigency, will amply repay the student, and will enable him, if he has the education that has been a good one, to enter upon his work with abundant prospects of success, at least the expectation of the founders of the Seminary that All of the class of students here referred to can be reached with the facilities afforded. As soon as known (and appreciated), hundreds who have heretofore despaired of a course of study, will probably avail themselves of it. The Seminary at Greenville will do what it is hoped by its Instructors to meet this want. But, doubtless, the existing Theological Departments in the various Southern Colleges will see to this direction a work in which they can cooperate in doing great service to the cause of Christ. There are students enough of this class, in each State, to give full employment to more or two "

There is but one session of eight months—from the 1st Monday in October to the 1st of June. This will furnish opportunities to the students to spend some months as colporteurs, and in attendance upon protracted meetings by which means they will be able to add something to their means of support. Besides this, the experience thus gained in the active practice of the Ministry is felt to be essentially essential to future success. The studies of the course will also be made to have this practical bearing. Each of the Faculty is deeply impressed with the great importance of the office of the pastor; but does that of his as a scholar; and every effort will be used to make the scholarship acquired of such practical character as to fit the student, the better to promulgate the Gospel of Christ and to build up His people in truth, as it has lively issue."

To enter the Seminary, a student must present a license from his Church, or a letter from it commending him as in good fellowship, and expressing his desire to prepare for the Gospel Ministry.

No charge is made for Tuition. Board (including fuel, but not lights nor washing, can be obtained in private families at $12 00 a month.

The following assessments the division into schools, as arranged by the Convention which gave origin and form to the Seminary, with the respective Instructor assigned teach by the Board of Trustees:

I. BIBLICAL INTRODUCTION:
This will include the Canon of Scripture, Inspiration, Biblical Antiquities, Geography and History. Prof. MANLY.

II. INTERPRETATION OF THE OLD TESTMNT:
Two Classes.—1. Interpretation of the Old Testament in English, comprehending such subjects as Types and Prophecies Symbols, Chronology, &c. 2. Hebrew and Chaldee, and Hebrew Exegesis, and other Oriental Languages, as Arabic, Syriac, &c., may also be taught. Prof. MANLY.

III. INTERPRETATION OF THE NEW TESTMNT:
1. Interpretation of the New Testament in English; here the Principles and Canons of Interpretation can be taught, in connection with many critical application. 2. New Testament Greek and Greek Exegesis. Prof. BROADDUS.

IV. SYSTEMATIC THEOLOGY:
1. A general course, in which the instruction shall not presuppose any acquaintance with the learned Languages. 2. A special and more specific course, in which there may be read Theological works in Latin, &c. Prof. BOYCE.

V. POLEMIC THEOLOGY AND APOLOGETICS:
This shall include the defense of the Christian religion against the prominent forms of disbelief, and the defence of the true doctrines of Scripture against various forms of error. Prof. BOYCE.

VI. PREPARATION AND DELIVERY OF SERMONS: Prof. BROADDUS.

VII. CHURCH HISTORY: Prof. WILLIAMS.

VIII. CHURCH GOVERNMENT AND PASTORAL DUTIES: Prof. WILLIAMS.

☞ Students wishing further information, may address the Chairman of the Faculty, at Greenville, S. C., mentioning the specific information desired. aug6-2m.

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BETHEL COLLEGE
RUSSELLVILLE, KY.
THE NEXT SESSION OF THIS INSTITUTION will commence
Thursday, September 1st, 1859,
Under an able, efficient, and a full Board of Instruction. The completion of the endowment of the Institution, authorizes the Trustees to assure those seeking a literary institution for their sons, and wards, that this, in all 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 00
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 met, for $2 75 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 desirable that students be present at the commencement of the session.
For further particulars, address the President, R. T. BURNETT, A. M., or Rev. W. W. GARDNER, Chairman of the Board of Trustees, or R. H. CALDWELL, Secretary.
RUSSELLVILLE, Ky., July 18, '59-tf.

MISSISSIPPI COLLEGE,
CLINTON, HINDS CO., MISS.
Number of Students, in your last closed 170
The Ninth College Year will commence Monday, October 3d, 1859.
The new brick Chapel, 120 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, raised 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 confident 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 manchester colleges send of students for vicissitudes or laziness, they take from their pockets the amount of their tuition. The officers of Mississippi College do not do circumscribed. Hence there is no temptation to tolerate lazy boys with their low scholarship, or vicious ones with their irregularities.

TERMS:

Tuition for the whole year of forty weeks	$50 00
Contingencies	2 00
Boarding, (including fuel, washing, room, &c.,) per month	$11 00 to $13 00

For further particulars, see catalogue, or address
L. R. URNER.

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Number of Students 170
Next Session opens October 24, 1859.
CLINTON, Miss., July 28, 1859. aug20-7t

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

$50,
IF PAID STRICTLY IN ADVANCE, pays for board and tuition for five months at
MOUND PRAIRIE INSTITUTE,
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GEORGE W. AWALT, Tutor.
Female Department.
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☞ MUSIC DEPARTMENT is under the control of Prof. C. F. GEMUNDER, (School Abbaye.) Prof. Gemunder is an expert musician and master of his profession. He [illegible] to name 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, $24 00. Second Class, $15 00. Third Class, $20 00
EXTRA COURSES.

Music, with use of instrument	$25 00
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Contingencies, payable on