Tennessee Baptist.

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VOL. XVI. NO. 19.

J. R. GRAVES, W. P. HARRIS, } GRAVES, HARRIS & CO.
S. G. ROGERS, R. F. P. POOL. } Publishers.

NASHVILLE, TENNESSEE, SATURDAY, JANUARY 7, 1860.

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

THE PULPIT.

[Fifty Sermons will appear in this department, during the present year, by J. M. Pendleton, one printed monthly, and fourteen, Bishop, Brook, Smith, Fay, and others of the most brilliant preachers of England.]

SERMON NO. XVII.

THE RAISING OF THE SON OF THE WIDOW OF NAIN.

BY THE REV. JOHN STOCK.

Luke is the only evangelist who relates this event (7th chapter, 11th to 17th verse).—It is one of the many touching passages in our Lord's life, which he alone has described. He loves to dwell upon the developments of the Redeemer's sympathies. Tenderness is the general characteristic of his gospel; as witness his allusions to our Lord's childhood and youth, and his record of the parables of the Prodigal Son and the good Samaritan, which are passed over by the other evangelists.

Nain, (verse 21) where this miracle was wrought, was a small city of Galilee, not far from Capernaum, about two miles south of Mount Tabor, in the boundaries of the tribe of Issachar. It still exists as a small village, containing a motley population of Jews, Turks, and Christians.

It was just outside the gate of the city (ver. 12) that this young man was raised from the dead. Among the Jews interments were extramural. In this respect our Christian civilization has long been behind theirs, and we are only now beginning to repent of having so long poisoned the living with the dead.

The deceased was a young man, (ver. 12) "the only son of his mother, and she was a widow."

Here was another illustration of the fact that death often takes those who seem to us *the least likely* to be called away. The young man was sat down and carried off in the bloom of his existence, while the aged, tottering mother was spared. That loving parent had hoped that her son would close *her* eyes, but she had to perform that melancholy duty for *him*. "The race is not to the swift, nor the battle to the strong."

And here was another illustration of the fact that God often takes from us more whom we can apparently *least afford to spare*. This young man was his mother's only earthly prop. How mysterious must this providence have appeared to her view! How precious was the life of that lad to her soul! She could have parted with anything rather than that! When he was gone the world became to her a wilderness; the last link that united her to this life seemed to snap. Our God often takes from us those whom we are most eager to detain on earth, that he may stir us up to seek for all our happiness in Him, and may teach us that He is not dependent upon even the most precious lives for the accomplishment of his purposes.

But we are reminded that there is another death more terrible than that of the body, viz: the second death, the death of both body and soul in hell. Every impenitent transgressor is being borne towards a worse place than the grave. He is dead in sins, and his iniquities are carrying him to perdition. His life is one continuous progress towards "the worm that dieth not, and the flame that is not quenched."

A large concourse of the inhabitants of Nain attended the funeral. "Much people of the city was with the widow." (ver. 12.) They sympathized with the mourner in her grief, and desired to drop a tear of sorrow into the grave of her beloved son, ere it closed upon his lifeless dust. And blessed is this sympathy of the human heart. It is a precious attribute of man's nature, fallen though that nature is.—Life would be insupportable without the sympathy of our friends. Inspiration bids us "weep with those who weep, and rejoice with those who rejoice."—But there is no human sympathy like Christ's. For those crowds of people that poured out from the gate of Nain, with all their united compassion, could not dry up the widow's tears; they could not recall the dead to life. But Jesus has not only a tender heart, but an almighty arm. He is not only "touched with a feeling of our infirmities," but he is "able to save even to the uttermost." He could awaken that lifeless clay, and more, reunite it to the departed soul.

Our Lord met the funeral procession just as it was emerging from the city gate. "When he came nigh to the gate of the city, behold, there was a dead man carried out." (verse 12) The sight of her grief opened the sluices of tender sympathy in his soul. He first spake to the living mother. Silent, but emphatic, was his address. "The Lord said unto her weep not!" What melting tenderness, and yet what wondrous power must there have been in those words, uttered by such lips, and on such an occasion! The now childless widow raised her eyes, red as they were with weeping, and beheld, through the mists and clouds of her grief, the Sun of Righteousness! The eloquence of those two words, "Weep not," thrilled her very soul; and as she stood in that sublime presence, a mysterious influence inspired her with hope.

For Jesus could say, Weep not! as we cannot say it. He could change death into life. He could restore to the mourning widow her lost son, and thus make her wounded soul whole again. And Jesus has the same power to cure grief of heart now, as he had then.—When we are mourning for sin, he can blot out our transgressions; when we are cast down by affliction, he can convert the affliction into a blessing, or remove it altogether; and when we mourn over the dust of departed friends, he can enable us, by faith, to behold them already raised from the dead, and re-united with ourselves in heaven!

"He came and touched the bier." (ver. 14) This was evidently not a close coffin, but a kind of wooden stretcher, on which the corpse was laid. At the burial of Abner, we read, "King David himself followed the bier." 2nd Sam. iii. 31. The Hebrew word, which the Septuagint translates *xlivy*, signifying a bed, or couch, or litter. In this sense Luke evidently here uses *σορος*. It was an open bier on which the dead body was laid, and this will explain how it was that the young man could *sit up* the instant he was restored to life. Dr. Kitto has the following note *in loco*—"An infant, less than a month old, was carried out in the bosom of a woman, and buried by her and two men. An infant above a month, but less than three years old, was carried out in a little coffin, not borne on men's shoulders, but in their arms. A person dying above that age was borne out on a bed, or bier, *without any coffin*. When one was carried out in a coffin, (implying that he was less than three years of age,) few mourners attended; but when borne out on a bier, the attendance was numerous, particularly if the deceased was extensively known."

Jesus *touched* the bier! The hand of Him who is almighty to save, touched this memorial of man's woe and curse. What must he then have felt? Could he forget his own approaching death and burial? Would he not be reminded of the victory which he was destined to achieve over death and the grave, first in his own person, and then in the persons of his saints?

"And they that bare the young man stood still." (ver. 14) Were they awed by the majestic presence in which they stood? Did a solemn consciousness steal over their spirit, that he who was before them was the Lord of glory?

And as they stood still with their lifeless burden upon their shoulders, there pealed forth the words, "Young man, I say unto thee, arise." (ver. 14.) In his own name, and by his own authority, Jesus spake. He invoked no superior power. As having the keys of Hades and of Death, in his own hands, he commanded the dead to arise.

"And he that was dead sat up, and began to speak." (ver. 15.) At the sound of those majestic words, the blood again began to flow, the heart to beat, and the lungs to heave; the eyes unclosed, and once more gazed upon this beautiful earth, with its hills and vales; the limbs moved, and the lips spake! The word of the Son of God had done it.

But there is yet a more glorious resurrection than this, when Jesus says to the soul dead in trespasses and sin, arise! Then the man wakes up into a new *spiritual* life. The heart glows with new emotions, the soul is filled with new aspirations, the eye of faith opens upon a new world, and the tongue speaks a new language. "Behold! he prays." And in those earnest petitions you may detect the first utterances of the life which is from above.

Reader! hast thou ever listened to the voice of the Son of God, calling thee in his gospel to the life that is eternal? Or art thou still being carried by thy sins towards a more fearful abyss than the grave? Pause as thou perusest this article, and hearken to the voice which says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." And, oh, thou blessed Jesus, giver of all life, apply this exhortation to the reader's soul! Say to him, as thou only canst say it, ARISE.

"And Jesus delivered the young man to his mother." (ver. 15.) Beautiful and instructive action! By it our Lord showed his loving sympathy with this desolate widowed heart; and should this paper be perused by any of the widows in Israel, let them be comforted by meditation upon this act of tender and delicate attention to the sorrows of a lonely widow, which the Savior performed. He, with his own hand, led the young man to his mother's embrace; and by that act showed that he desired to make her heart sing for joy. "Take him, and be happy," was the language which this act spoke.

But more was meant than this. Our Lord virtually said, "Receive this son *as my gift* and learn to love me for *his* resurrection.—Every time thou lookest upon his countenance, think of *me*. Let him not have all thy heart, but remember that *I* delivered him to thee from the dead. Henceforth let him be to thee a memorial of my mercy and of my power.—Let him be to thee, not a snare, but a means of grace. Put not the mercy in the place of the giver, but let the former remind thee of the latter." All mercies should produce this effect upon those who receive them. May we never forget that Jesus delivers all our blessings to us!

And there was a lesson in this action for the young man himself. By it our Lord showed his veneration for the maternal relation. He delivered the young man to his mother as if he would say, "Young man, love her and revere her; be thou to her all that a son should be; let her never have to be ashamed of her child; she is thy mother, and, young man, as thou art, never be above prizing the tenderness of a mother's love."

Oh! there are volumes of instruction in this act. Young man, whose eye now rests upon these lines, let me say to thee, never be ashamed of her who bare thee, who has suffered for thee, who has cherished thee, and whose life is wrapt up in thine. Be thou the prop and the solace of her declining years. *Let her never have to blush at the mention of thy name.* Let her ever have reason to regard thy course with honest satisfaction. In a word, be to her all that a son should be.

But the pious mother knows that there is even a higher joy than that experienced by the widow of Nain—*when a son is received from death in sin to a life of faith and holiness.* Some mother in Israel, who is now scanning these pages, may be able to remember her emotions when she first heard her son's voice in prayer. You have not forgotten the time when you listened with "bated breath" to his mid night sighs, and groans and petitions. And with holy joy did you then mentally ejaculate, "This my son was dead, and is alive again; and was lost, and is found!"—Jesus delivered that son to you at his birth, when you first pressed him to your bosom, and remembered no more your anguish, for joy that a man was born into the world. And Jesus then said, "Bring him up for me; let him be dedicated to me from this day forward; as a sacred trust I commit him to thy care." But Jesus has yet again delivered that son unto thee at his second and nobler birth—his birth from above! Then he delivered him to thee as a child of God, and an heir of heaven.

And let the christian mother, who has not yet realised her heart's desires in the conversion of her child, take encouragement from the consideration of this narrative. Weeping mother, throw yourself in Christ's way; let your tears be wept at his feet; take your son, dead as he is in trespasses and sin, to him in supplication; let your cry be "Oh! that Ishmael might live before thee!" And when the Lord sees thee thus at his feet, he will have compassion on thee, and will say unto thee, "Weep not!" For if any tears can move the heart of Jesus, assuredly those will which are shed by a holy mother, over a godless child. Thou shalt yet rejoice over that wanderer, and Jesus will again deliver him to thee, quickened and made a new creature!

A solemn impression was produced upon the minds of those who beheld this miracle.—"There came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and, that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about." (verses 16, 17.) Yes! this miracle did indeed prove that the Lord of life and glory had appeared among men; that Messiah's blessed era had commenced in this world of sin and death; and that the curse was about to be removed from the panting, heaving breast of our race. Painful, however, is it to reflect that comparatively few of those whose minds were thus impressed, were really converted to God. The emotion of surprise died away, and the heart was left where it was before this miracle was wrought.

And let the reader remember that Jesus is still giving proofs of his power and godhead; proofs even more convincing than the resurrection of a man from natural death. The Lord whom we worship, is still imparting that higher and nobler form of life, the life eternal, to souls previously dead in trespasses and sins.—He is working these miracles in every part of the earth, among all kindreds, and peoples and tongues. He confirms his word with signs following, and glorious is the confirmation which the claims of Jesus receive from these pre-eminent manifestations of his power. To impart natural life is a great work; but to communicate spiritual and eternal life is a greater; and how often have we seen the proud, sneering infidel turned into a faithful and devout worshipper, the terrible persecutor made a zealous laborer in the church of God, the licentious and the worldly converted into the pure in heart; and the spiritual in mind, and the indifferent and the careless, become sincere and earnest followers of the Lamb of God!—And the power of Jesus has wrought these changes. Then he who can thus change the heart, and infuse the life eternal, must be divine. The moral power which the name of Jesus has in our earth, is a proof that his is a name above every name, and encourages us to hope for the day when at that name every knee shall bow.

For the Tennessee Baptist.

A DIALOGUE.

Ques. What seems to be the impression now with some Churches in regard to maintaining their own Sabbath Schools as Baptist?

Ans. Judging from actions the impression seems to be with some Churches something like this, viz: That all accessions made to Churches, by means of Sabbath School instruction, are humanly acquired and therefore is not the work of the Spirit.

Q. Is this impression right or wrong?

A. I am of the opinion it is right. Unless each one engaged in teaching can adopt the logic of the Apostle to the Corinthians: "But we have the mind of Christ."

Q. Can it be shown from the scriptures that Catholics, Mormons or Methodists either have or teach the mind of Christ?

A. I am of the opinion it cannot.

Q. Why do you think so?

A. Because John in his first epistle, ii: 4, says, "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." And what the Apostle says is infallible.

Q. Must it not, therefore, be now, and until the end, necessarily binding on all true Churches not only to support the gospel but also to teach all nations to observe whatsoever Christ has commanded?

A. I am certain it must be.

Q. Do you know of any passage of scripture where it is said Christ taught the people and afterwards preached the gospel to them?

A. I am not certain that I do. But Luke, xx, 1, reads: "And it came to pass that on one of those days as he taught the people in the Temple and preached the gospel," &c.

Q. Why do you suppose it was necessary to teach the people then?

A. While there may have been other reasons I suppose this one: the public sentiment had become very morbid in consequence of the leaven of the Scribes and Pharisees and Elders of the people.

Q. Not anticipating the result of your disquisition, I will ask one or both of you a question.

A. Certainly, you have my consent, for in searching for truth the more rigid and minute the examination the greater the probability we shall arrive at the truth.

Q Exactly; and my enquiry is this: As Jesus could in a moment have summoned to his aid twelve legions of angels, does it not show that he condescended to teach the people and preach the gospel to them go to show, beyond all lingering of doubt, the propagation of his religion?

A. It does, and this is a strong reason why gospel Churches now should keep up the practice of teaching the people.

Q. Is there any reason to fear that there is any thing similar to the leaven of the Scribes and Pharisees in our time?

A. I think so, and I am of the opinion that in order to its dispersion Churches now must observe the manner in which it was dispersed in olden times by the great Teacher.

Q. U. A.

THE INFIDEL'S CONFESSION, OR THE POWER OF CHRISTIAN UNION.

CHAPTER I.

The fame of Dr. Stewart, as a Presbyterian minister of burning zeal and irresistible eloquence, had reached the thriving village of L——, in one of the Southern States. The town had a growing population of about 2,200 inhabitants. The Presbyterian church had long languished under the ministry of a highly intellectual, speculative, systematic, precise, sermon-reading pastor. The Methodist and Episcopal churches were in a condition very similar. A few old members that prayed for Zion's peace and prosperity urged the importance of inviting Dr. Stewart to hold with them a meeting for a few weeks. He came, and a good deal more than realised their expectations as to his earnest eloquence, and untiring zeal. No studied flourishes in his sermons, nor sparkling jewels of classic beauty aroused and defied the criticism of his hearers. His language was the vehicle of earnest thought, and his rhetoric the outpouring of an earnest heart. He did not sit and wait for an organ or a drilled choir to grind out the songs of Zion. He sung such songs as the congregation could aid in singing, and his own rich voice blended its devotional tones with those of the congregation. As he pleaded with sinners to repent, and with Christians to awake to duty, big tears rolled down his earnest cheeks. He would often forget that it was fashionable to stand in the pulpit until the sermon ended, and would go down among the congregation amid his burning appeals. Nor did the house of God alone witness such earnest efforts to do good. The interim between public worship, was spent in faithful religious conversation. He visited every brother known to neglect his church and his Christian duties. Many "forsook the assembling of themselves together." With them he expostulated. Some took no part in the Sabbath school. He pressed their duty. Some observed not family religion. He wept over them, and besought them to neglect no longer. Some were at variance. He became earnest umpire in reconciling them. But best of all, his exhortations, prayers and example aroused their starchy, literary, fashionable Pastor to suspect the soundness of his own hope in Christ, and drove him to seek the Lord as an awakened sinner. He now felt his weakness as a little child, and in bitterness of soul deplored the pride and formality which had marred the happiness and usefulness of his past life. He was reformed.

Two weeks passed away, and the Pastor and members of the Presbyterian church were completely revolutionized. The pulpit was now filled by a soul, as well as a body—by the power, as well as the form of godliness. The sermons moved, and breathed, and warmed the souls who heard them. The diction and figures of discourse were lost in the glowing ardor of pious eloquence. The dazzling blaze of awakened piety revealed the deformities of Christian character. The deceived were alarmed by a trembling sense of their unregeneracy, and were led to seek the Savior in earnest. Hypocrisy no longer masked the monstrosities it had before heralded for true piety. The splendor of godliness sparkled from the pulpit in the exhibition of truth, felt and realized, as the people had never before witnessed it. The self-deemed Christians of full grown stature, now felt themselves the merest babes in Christ—felt that they *needed* the gospel, and prayer-meetings, and everything else that might promote their growth in grace. They had for the most part used these means to accommodate their Pastor rather than to invigorate their own souls. Awakened piety in the person of both Pastor and members now walked the streets, and sought the hovels of wickedness and poverty, as well as the mansions of wealth, declaring with tears the woes and dangers of the wicked, or in the intoxications of buoyant, heaven-lit hope, antedating the joys at God's right hand. The Reformers were loud in their censures of such fanaticism. The Methodists and Episcopalians did not feel called upon to engage in the meeting. They heard only a few of those burning Gospel sermons, and received only a few of those earnest visits. Hence the awakening among Christians was partial. Though the sermons had all been directed to the church, they had a powerful influence on the unconverted, who perceived by them the alarming difference between themselves and Bible Christians, and, forgetting the foibles of Christians, which they had construed as apologies for their crimes, they sought the Lord for their own personal security. Though they felt not a sensible disparity between themselves and ordinary Christians, yet they readily saw the contrast between themselves and the purity and elevation of character required by the Bible.

Ten days longer continued the meetings, and many giving evidence of sound conversion, were joined to the people of God. An incident, which may well be styled a feature of that revival, is worthy of note. From the first of the interest among the Christians, an ex-Judge Rolen, who was enjoying, in retirement from business, the abundant fruits of his more youthful energies and success, and whose amiable wife was a pious member of the Presbyterian church, had been a regular attendant upon the sermons. He was an avowed infidel. His position and intelligence, his high-toned morality and sense of honor, together with his wealth and benevolence, gave him an influence not easy to be broken. As the massive oak sometimes shades many smaller trees of the forest, nor permits them to receive either the full fury of the threatening blast, or the unmitigated power of the sun, so he, winding the vigorous tendrils of his influence through all the ramifications of society, holds, by his example, as with a fatal spell, a multitude of his inferiors, who lose the consciousness of their individualism in an obsequious regard for his superior wisdom and prudence. For his conversion all hearts were moved. He had read the Bible a great deal and with close attention, and while far from wishing to influence others to accept Christianity, he yet took no pains to keep his skepticism private; but, fond of seeming to be influenced by reasons, he strenuously vindicated himself from a want of reason in rejecting the Christian religion. During these meetings, the abiding concern of his wife for his conversion was deepened into a holy agony. Day and night did she wrestle for him in prayer. Nor was she without sympathy. Many prayers, both public and secret, were offered for the Infidel husband of the pious wife. Poor woman! Little else engaged her heart but the desire and hope of his salvation. Oft did she bathe his bosom with burning tears, and plead in sobs, that he would give his heart to God. He, too, often let fall the big tear, and shook like a trembling leaf. He never frowned on these efforts to break his spell of unbelief, and win him to the Savior. Oft did he read again that Bible against whose inspiration of God, he had found and entertained so many objections. "I would give the world to believe it," he would often say. "Could I do so, I should not neglect my soul; but I can not, though I declare I fear to disbelieve it. The Doctor's earnest sermons have, I think, dissipated all my difficulties but one; but that, I fear, none can remove. He has tried it most faithfully, but it still stands like a mountain of rock between me and Christ. I mean the divisions among Christians. Would not a divine religion unite all its recipients? I have ever believed this with as much confidence that if Christianity proves to be a verity, I expect to lose my soul through the insuperable nature of this barrier to belief."

As the labors of the meeting drew to a close the agony of that disconsolate wife became more intense. The last evening had come. To hear the earnest farewell of the loved man of God, the sanctuary was crowded at an early hour. In a pew near the pulpit sits in melancholy sadness the Infidel, worn out as with sorrow and sleeplessness,—his wife like a hopeless mourner lingering beside the grave of affection, leans on his bosom, her heart struggling to relieve itself in heavy sighs and sobs. Few hearts were there but sympathized with hers. As the minister announced his text, "The harvest is past, the summer is ended and we are not saved," her soul was once more convulsed with anguish; and then, as if in settled grief, she became composed, resolved henceforward to vent all her efforts in prayer to Him who turneth the hearts of men withersoever he will.

A few weeks after the meeting closed, the spiritual stupor was as profound as ever. Infidelity, staggered and confounded for a while by the terrible majesty of Zion partially awake, now rises as if to triumph over a slaughtered foe. The Judge had constantly acknowledged the superior morals inculcated by the Bible, and encouraged and assisted every effort to promulgate its principles. No house of worship was reared in his vicinity without his aid; nor did he aid less in supporting the ministers.

A few months after the meeting, he was summoned to Texas to attend to some secular interest. As the time of his return home neared, his soul instinctively yielded itself to the dominion of those affections inclining him to hasten his journey. After an impatient and weary voyage across the gulf, he reached New Orleans, transported by the idea of being once more so near home. An imperative and unexplained message, "HURRY HOME!" had been two days before lodged with a friend. Two days more, and, as he drew near, he saw his beautiful village home; but alas! it was the meeting point of gathering mourners. How struggled in his bosom, the desire, the fear, to know the cause! As he stepped from the coach, the tidings met him, that the partner of his bosom had sickened and died! How sunk the strong man's heart when he felt the stroke! And as he gazed for the last time on the pallid features that were now composed by an angel's hand, and lit by an angel's smile, and recalled the tears and agony his infidelity had caused that loved sleeper, and the voice that had accompanied the last, gentle, earnest pressure of her hand, now lifeless on her bosom, "Seek the Lord while he may be found," the spell he had so much deplored was broken. His infidelity gave way. On two accounts he was now a mourner—the loss of his companion and a sense of his guilt as a sinner before God. He became a man of prayer. How void that heart from which the cold, damp grave had now received its most cherished treasure, its only earthly heaven, not leaving even the hope of a heaven above! But as he turned away to smother the griefs of life in his lone bosom, bereft of that sympathy which had shared his joys and halved his sorrows, a deeper wound was festering in his heart. He saw himself as a ruined sinner. But as the unconverted too generally do, when awakened, he commenced trying to work out his salvation by the law. He clung to his prayers, tears, sacrifices of selfish gratifications, even to self-punishments, and reformation, with such confidence as to exclude a sense of his dependence on Christ. But the arrow of conviction was lodged in his heart. The Physician of souls alone could extract it, and heal the wound. For weeks he was a sad mourner. Nought kept him from despair but the strange and unaccountable belief that he was getting ready to trust in Christ for salvation. Many Christians offered what assistance, and instruction they could give. But they did him little or no good, as they always manifested their prominent object to induce him to join their church. Some even tried to persuade him he was a child of grace, and urged him to come along next Sabbath and join the church. He told them he was far less anxious for a place in any church than to be a Christian. Some did not even then desist until he assured them how honestly he doubted whether any church with whose organization and polity he was yet acquainted was a New Testament church. They then rather cast him off and treated him as a bigot. But it only made him the more sensible how deeply he needed an Almighty Savior, and he continued to seek him in reading the Bible and in prayer.

It was on Sabbath night. He had returned from a sermon on the text, "O, that I knew where I might find him!" The sermon had moved his soul. He felt that he must die or find relief. After reading for some time he closed the Bible in solemn meditation. "A thousand times have I already done, in vain, what I am now about to repeat without the least assurance of any better effect—bowed down in prayer that God would enable me to see what keeps me from trusting Christ as my Savior. Still am I as guilty and hard-hearted as ever. The heavens over me are as brass. My prayers reach not the ears of the most high. I have hoped in the efficacy of repeating them, and would gladly do it ten thousand times, if life might be spared so long; but the truth is now too clear, that they are without merit in the eyes of God, and I know not what to do. If I continue to pray so till the day of death, what will it avail? *Nothing, nothing!* I should be lost. What shall I do? Ah! what *can* I do, but die as I am and be lost? I clearly see that is my just doom, unless God saves me without my doing anything to merit salvation. Will he do that? No; I can not believe it. But one thing I know and feel as I never conceived or felt it before, *he is just though I may perish.* I deserve to be lost, and last I must be. But O, how shall I endure even life without hope? Let me once more view the character of Christ, and see if I, in all my sins, may indulge the hope, that he will even yet in his great compassion, pity and save me. 'Alas! and did my Savior bleed? and did he die for me?' Glorious Savior! It would be some relief, if I might only serve and glorify him in hell, and serve him I will, while I live; yea, 'and I will trust him though he slay me.' Bless the Lord, O my soul! I have found the mystery. It is, trust and live. How simple! and yet I could not understand it till now. *Christ is my righteousness.* He is the very Savior I need. "The secret of the Lord is with them that fear Him." Believing in Christ, he rejoiced in hope of the glory of God. Justified by faith, he had peace with God. He wanted to tell the whole world the way of escape he had found through Christ.

He could not resist the inclination to call on several of his neighbors even at that late hour to tell them. He became at once a zealous Christian—visited all the prayer-meetings and publicly told how great things the Lord had done for his soul. Indeed he thought no one before had ever made so narrow an escape. He was not ashamed to exhort sinners publicly and privately; would always lead in prayer when asked to do so. It seemed his fixed purpose to do as much for Christ as he had done against him. Being often urged by his friends to join one or another of the churches of his place, he gave them assurance of his Christian fellowship for all God's people, and reminded them that when he surrendered himself to Christ he had solemnly promised to serve him all the days of his life. "Now," said he, "if I don't take time to read his Word, I shall not know what he requires of me. When I learn that from his Word, you shall hear from me."

(TO BE CONTINUED.)

From the Banner and Baptist.

CHURCH INDEPENDENCE.

NUMBER V.

Bro. Dawson, having learned by application to myself that I am the author of INDEPENDENT, has deemed it not beneath his dignity to comment on some of my positions with elaborateness, while others he passes by with the prudent declaration that they *amount to nothing.* I have time this morning to pay some attention to my brother's remarks.

I do not know, Bro. Wood, by what fatality I am compelled to meet in conflict so many veteran and valiant warriors. The "peace-loving Mallary" comes forth to refurbish the arms which have grown rusty by disuse, since "the great battle of church rights in Georgia" was fought "some quarter of a century ago;" and Bro. Dawson, in allusion to the same says, "*We were in the first and last struggle.*"—The inuendo seems to be that as all, who had the boldness to face him then, fell beneath his arm, so it is reckless audacity for any one of this degenerate age to stand before him. My only consolation, in this regard, is that one must submit to his fate.

Bro. Dawson charges me with want of candor, and with injustice in attributing him a non-fellowship declaration, &c., while he says in reference to my statement that Bro. M. endorsed his position. "No one will suspect him [i. e. me] of intentional misrepresentation." Yet Bro. D. himself charges me with *garbling* a quotation, and purposely misrepresenting him. Again, if Bro. D. does not mean me, whom, and what does he mean when he speaks of men who "stilt themselves on mere abstractions, and seek for general principles in exceptional cases," and declares that this indicates to his mind "a consciousness of wrong." Again, "This resort is seldom made, unless it is to sustain men whose positions can be vindicated on no other ground; a right-minded man would not accept of such advocacy."—Whether these sentences are to be considered specimens of that "looseness of language" which may be "excused," or "indulged," or "pardoned," I will not undertake to judge, but if their legitimate meaning does not charge me with *a consciousness of wrong*, and with not being *right-minded*, I will confess that I do not know their meaning, nor understand why Bro. D. wrote them.

I cannot avail myself of Bro. D.'s suggestion that my interpretation of his article was derived "from the opinion of some correspondent." To what correspondent, real or imaginary, does Bro. Dawson allude? In this, as in other cases, a correspondence is supposed which never existed. If there is error or sin in this matter, I am the guilty one—

Accusem quifraci
In me convertite telum.

I will say, however, that although my interpretation was derived from no one else, a similar interpretation has been reached by others who are accustomed to weigh the meaning of words.

But while Bro. D. makes strong charges of injustice and want of candor, he holds me guilty of a still greater crime; something "still worse, if possible." Well, what is that? I have called what he said a "*dictum*!"—Horrible! because according to Webster, it appears, *a dictum* is "an authoritative saying or assertion." I will make amends at once for this "still worse, if possible" offence by calling it not a *dictum*, but an *obiter dictum*, which confessedly is of *no authority at all*.

In regard to all other matters it will afford me greater pleasure to acknowledge any injustice than Bro. D. can receive from the acknowledgment; but after all that has been said by Bro. Mallary, *whose whole letter Bro. D. has endorsed*, and by Bro. D. I am not able to perceive wherein I have done the injustice complained of.

Bro. Mallary admits the declaration of *non-fellowship*, only however as *a last resort*. Bro. Dawson endorses Bro. M. "without reserve." Bro. M.'s only intermediate steps are prayer and consultation with "wise brethren:" and Bro. D. endorses Bro. M without reserve.—Ah! but there is a "contingency." I not only do not wish to do Bro. D any injustice, but am exceedingly anxious to know precisely what he means. The two sentences which I omitted in my quotation and which Bro. M. thinks important are these which immediately follow:

"One church passes resolutions commending the excluded, another refuses to them the privileges of membership. It may be apprehended that if not arrested, this influence will widen until individuals and churches will ultimately be arrayed as mere partisans. *It must come to this, that those identifying themselves with the excluded, can no more be recognized by the other than the excluded themselves. This is the tendency and the inevitable result.*" (My italics.)

Now, Bro. D. tells us, that (not in the article from which this quotation is taken, but in an article on the Lumpkin letter,) he "expressed the opinion that if certain" men and measures "were pressed upon the churches, division would result, and *affectionately urged brethren to forbear.*" What men? Am I wrong in saying, *the excluded members* referred to in the above extract? *Bro. D. finds no complaint with the churches which refuse* "to them the privileges of membership." The warning is intended for those churches which commend and receive the excluded; and the plain English of it appears to be this: "Yea, churches and brethren, who receive Graves and Dayton and company, had better take care, and let those men alone, as heathens and publicans, or we shall be obliged to treat you as we treat them. If you don't mind what you are about, you'll be excommunicated yourselves before you know it," or in other words, "our stakes are set down and we are not going to move them. You must come to us and our way, or you'll be cut off. To be sure, we'll pray and consult before we do it, but we will do it."

If this is not the meaning of what Bro. D. has written, I will confess myself mistaken, and make all possible atonement.

Now what are some of the facts? The Cherokee Baptist Convention, representing 14 000 Baptists, have, notwithstanding the exclusion of the Nashville Church, received as Baptists the excluded men; the mass meeting at Cuthbert did the same; the Arkansas Baptist Convention, and the Texas Baptist Convention, and many churches, have done the same. These brethren must all recant, or "the inevitable result" has foreshadowed their doom. Well may Bro. Dawson *urge brethren to forbear;* when he gives up nothing, and calls upon them to give up everything. There may be peace on this platform, but to use Lord North's saying, *the reciprocity is all on one side.*

I have observed current events differently from Bro. Dawson. He thinks that "certain men," viz: the excluded aforesaid, have been *urged and pressed* upon the churches. My own observation has been that the churches which have received these men, have done it of their own voluntary action, heartily and spontaneously, while indeed there has been a good deal of urging and pressing in an opposite direction.

Bro. D. appears to think that, if it were not for the personal issues involved, these difficulties could be easily settled. And this would seem to be correct, when we reflect that all the papers which are clamoring for the overthrow of J. R. Graves and associates are brethren who have had personal controversies with him.

Bro. D. speaks several times of these brethren as my *excluded brethren*, my *friends*. I do not know whether this is done unwittingly, or to excite odium against me, or for some other purpose. Whatever the object, I may admit the sentiment, if not the language, of a brother a year ago. I have yet to learn that it is a sin to be a friend of J. R. Graves. As to Bro. Dayton, I knew him and loved him before these unfortunate difficulties commenced; and nothing has occurred since to detract in my judgment from his piety as a christian, his integrity as a man, or his honor as a gentleman.

Bro. D. asks why I do not defend my "excluded friends" on the ground that the decision which excluded them, is entitled to no respect. I do defend them on that very ground, and so do their friends every where. Bro. D. certainly is not ignorant of this. But the ground has been maintained that the decision of the Nashville church makes them "heathen men and publicans," not only to the members of that church, but to all other churches; and that no one has a right to look into the merits of the case, or examine the righteousness of the decision. Bro. D. himself is understood to hold this ground, while I maintain the opposite. If all the world is bound to regard these men as heathens because the Nashville church has excluded them, be that decision righteous or unrighteous, there is no room to defend them on the ground which Bro. D. suggests; and if they may be defended on that ground, Bro. D. gives up the question on which he has been so earnestly contending against me.

I agree with Bro. D. that the decision of the Nashville church is irreversible except by itself. No appeal can be taken to any other body to reverse it. It cannot be nullified. I hold these propositions as firmly as Bro. D. or Bro. M. can hold them. But then I do not give to that decision so universal a scope as these brethren would give it. The phrases, *to admit a member in the church*, and *to exclude a member from a church*, are correlative terms, and the ideas which they represent are correlative ideas. They are also co-extensive ideas, commensurate ideas. Each has the same extent as the other, no greater, no less. To admit a member confers upon him certain rights, and imposes upon him certain obligations. To exclude a member deprives him of the same rights and releases him from the same obligations. It is absurd to say that the exclusion deprives him of rights which the church by admission did not confer. It is equally absurd to say that the church confers rights which it does not possess. When the Nashville church admitted Graves, what rights did it confer upon him? Answer that question, and you ascertain the rights of which he was deprived by the exclusion. They are rights in the Nashville church and in no other church. And privilege allowed in another church is a matter of courtesy, not of right.

It is amusing that Bro. D. calls upon me to show a "scripture warrant" for my opinion, while he has, in none of his writings, shown any scripture warrant for his own. If he relies upon the 18th of Matthew, he will remember that the Nashville church has denied the applicability of that law to Graves, and has based its decision upon Corinthians. But the 18th of Matthew does not sustain brother D.

Bro. D. considers it evidence of "conscientiousness of wrong," (does he mean dishonesty?) that I rely upon what he calls *exceptional cases*. But I do thank God that cases of injustice, of tyranny and oppression in Baptist churches are "exceptional cases," and in those exceptional cases, the ordinary courtesies give place to a firm vindication of right. Of all the exceptional cases of which I ever heard or read, the Nashville trial is one of the most *unique*.

Bro. D. goes on to point out "the practical results" of what he is pleased, gratuitously, to call my "new theory." He forgets, however, that while I maintain that each church is independent of all other churches, I maintain also that each church is bound to obey all the law of Jesus Christ. That law forbids the reception of the forger as well as the unclean. That law requires a proper scrutiny of the applicant's moral character. If a rumor, however slight, affects a man's reputation, the church should look into it before admitting him; but if it is found to be false, she would not reject him. So also, however grave the charge, or strong the ground of accusation, if, upon examination, the man is found innocent, should he not be received?

These remarks are sufficient to show that the analogy on which INDEPENDENT based his argument, does not fail. Brother D. avails himself of the very convenient method of throwing the *onus probandi* upon me. In the appeal which he made to *first principles*, I endeavored to meet him. He will permit me to say that he has not met the positions which I maintained. I called attention to practical issues; instead of saying how he will meet them, he taunts me with imaginary ones which will never exist.

In my reply to brother Mallary are several typographical errors. I will correct one which is most important. I said, "If the peace of the churches can be secured by the *overthrow* of the bastard Presbyterianism, which (equally with the legitimate) is a stranger to Bible polity, and has come upon us, like a *forgery*, to mar the beauty and sap the vigor of the pure Baptist system; so be it, so be it!" The words in *italics* were omitted in printing.

The name of the Kentucky Association is Long Run, not Long River.

I regret exceedingly to differ with brethren, but I must go where truth leads me. Convince me of error and I yield without terms.

Nov. 16th, '59. N. M. CRAWFORD.

Dr. Kane, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, may be dearer to God than a whole catalogue of virtues in the life of one more favored of Heaven.

If a bell were hung high in heaven which the angels swung whenever a man was lost, how incessantly would it toll in days of prosperity for such good down, for honor lost, for integrity lost, and for manhood lost, beyond recall! But in times of disaster the sounds would increase, and the angels looking down would say, "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it."

Selfishness is that detestable vice which no one will forgive in others, and no one is without it himself.

Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be called to answer separately. You had an hour to ——— the other day—what did you do? You used a voice—how did you use it? You had a pen—you could use that—how did you employ it? Each particular shall be brought out, and there shall be demanded an account for each one.

O man! of all fools, a fool with a grey head is the worst fool anywhere. Without foot in the grave, and another foot on a sandy foundation, how shall I depict you, but by saying to you as God said to the rich man, "Thou fool! a few more nights and thy soul shall be required of thee;" and then where art thou?

THE BAPTIST.

NASHVILLE, SATURDAY, JAN. 7, 1860.

"TRUTH AGAINST THE WORLD."

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

EDITORIAL TELEGRAMS.

BRO. [illegible], Brown Dam, N. C.—We cannot spare you your Old [illegible] until we have revised the Great Iron Wheel by it and the last Discipline.

Is it right for Baptists to use the "Union Question Book" in their Sabbath Schools? Please answer through the Tennessee Baptist. Yours in search of the truth. H. Richmond Va.

We answered you in a series of [illegible] tracts just issued only two cents a piece, postage paid. One is entitled, Is it not a Sin to Compromise the Truth in our Sabbath School." There are several [illegible] this subject. Will not the friends of the whole truth circulate these gratuitously in their respective neighborhood? They can accomplish great good at a small cost. Send $5 00, or $1 00, or 50c. or 25c. and try.

The Tennessee Baptist for 1860.

Will you show this to any brother or friend who does not take this paper.

We have entered upon a new year's labor with a list the largest with which we ever commenced a year, and with all our confidence in God, we are determined that the paper this year shall be, in every improveable respect, far more valuable and interesting than it has been any previous year. We wish to make it a welcome and profitable, and indispensable visitor to every family in the land.

PRINCIPAL FEATURES.

1. It will employ the largest paid editorial corps engaged upon any Baptist weekly paper in the Union. In addition to the services of the editors, generous remuneration will be given for carefully prepared articles from the ablest pens in the denomination.

2. The most important ecclesiastical questions that concern the denomination.

The claimed Sovereignty of the churches.
The Independency of the Churches.
The Powers of Majorities.
The Rights of Minorities.
The Powers of Associations.
Corrective Church Discipline.

3. The sin of divisions and schisms.

The Scriptural plan of preaching the gospel to the heathen, and the evils of a departure from that example.

4. The sin of compromising the truth, and giving countenance to error and the teachers of error, by constructive acts, as co-operating in Evangelical alliances—Young Men's Christian Associations, Union Bible, Union Tract, Union Sunday School Societies, and Union Meetings.

5. It will keep the denomination fully posted up upon all the great issues of the day—denominational and political.

6. It will seek to advocate and defend, in the spirit of Christ, "the faith once delivered to the saints;" witnessing against all error, and the ministers of error, seeking in the faithfulness of love to win all men to Christ and his gospel.

All unnecessary controversies, personalities and severity of language, will be carefully avoided. We hold that all published systems of faith, all published positions, and the speeches, and acts, and expressed faith of all public men, are legitimate subjects of public comment and discussion, and such comments if ingenuously made, should give no offence.—Public men are responsible for their public acts and expressed sentiments, and should be held responsible for them.

It will be open to free discussion, under the proper limits.

No man of worthy character will be assailed in this paper and refused a reasonable defence.

This paper will contain a short sermon each week.

It will contain an Exegesis, Commentary, or illustration of some scripture, and will thus be a weekly preacher and expounder of God's Word.

This paper will secure a free correspondence with the brethren throughout the whole South and West, as it has an extensive circulation in every Southern and Western State. As a medium of general intercommunication, it should be patronized by brethren in all the States, after they have taken their own State paper.

It will publish all revival news from all parts of the South. It will have a Sabbath School Department ably edited.

Its ably edited *Secular Department* will make it one, if not *the* very best mediums of general, political, and commercial news.

It is conceded that—No paper in the South contains an abler and fuller digest of general news.

Each issue will contain one or more chapters of an original Religious or Historical Narrative—Truth in its most attractive dress, the Parable, Illustration, Allegory, or Narrative.

It will contain a weekly Family Department. Interesting and instructing tales for the fireside and children.

A reliable Bank Note List, and Nashville and New Orleans Price Current—corrected weekly.

TERMS:—$2 00 *in advance*, $3 00 if the account has to be sent by mail or by an agent for collection.

PREMIUMS.

Any one sending us a new subscriber and $2 00 before the 1st of February, shall be entitled to any one of our $1 00 books now issued; or

Any one subscribing for the *Tennessee Baptist* between this and the 1st of February, shall receive with his paper any one of our $1 00 publications now issued, (Jan. 1, 1860.) This offer good for only this month.

Specimen numbers sent if desired.

Money sent at our risk if not *registered*—Let only some friend know that you are sending money, who will certify that you have sent it, and whose certificate to us will be as cash.

Address, GRAVES, MARKS & Co.
Nashville, Tenn.

A WORD ABOUT EDITORS.

Let all our readers bear it in mind that Brother Dayton is in no way connected with the Tennessee Baptist as editor, save with its Sabbath School Department. He edits that column, and the only articles in the paper for which he is responsible are signed by "D." Bro. Dayton requests no one to address him letters or articles for the paper which do not pertain to his department. He has had no editorial connection with the Tennessee Baptist since his official connection with the Sabbath School Union. Let this request be borne in mind. SEN. EDITOR.

THOUGHTS ON THE LORD'S SUPPER.

NUMBER VII.

According to the teachings of Paul, a *discernment* of the body and blood of the Lord Jesus is indispensable to a proper celebration of the sacred Supper. And what is it to discern his body and blood? I answer:

First. It is to perceive his body and blood as represented by the bread and wine. The Christian eats bread at his daily meals, but does not discern the body of the Lord Jesus, because the bread eaten is not the representation of the Savior's body. The Corinthians, rebuked so sharply by Paul in his first Epistle, seem not to have made a proper discrimination between the Lord's Supper and an ordinary meal. Hence when they assembled some ate and drank for the gratification of their appetites, while others were hungry. The Apostle says, This is not to eat the Lord's Supper. This was a perversion of the ordinance, for there was no discernment of the Savior's body and blood. No one discerns the body and blood of Christ who does not in eating the bread and drinking the wine of the communion think of the body and blood of the Redeemer, as represented thereby.

Secondly. To discern the body and blood of Christ at his table, is to understand why his body was broken and his blood shed. This comprehends an experimental acquaintance with the plan of salvation through the sacrifice of Calvary. All who have the requisite spiritual knowledge to commune, see that Jesus laid down his life to make an atonement for sin. They see that the sacrifice which he offered once for all, vindicated the majesty of the divine law, and upheld the dignity of the divine government,—so that God can be just and the justifier of him that believeth in Jesus. This is the excellency of knowledge, and it must precede an evangelical discernment of the body and blood of the Lord Jesus. This, said the Redeemer to the Father, is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. It is necessary to know God as a pardoning God, and he can thus be known only in Christ. A knowledge of God, therefore, as a pardoning God, and a knowledge of Christ as the Savior of sinners, are inseparable; for it is in Christ that God is reconciling the world to himself. When, therefore, we see in the communion how the death of Jesus, which, according to the gospel narrative, involved the crucifixion of his body and the effusion of his blood, was essential to an atonement for sin, we by faith discern his body and blood. We rely for salvation upon his sacrificial sufferings and blood. If the views I have presented are correct, it follows that infant communion, once practiced, is utterly wrong; for infants are mentally incapable of discerning the Lord's body. It follows, too, that unbelievers, being morally incapable of discerning his body, are ineligible to seats at the Lord's Table. P.

GLORIFYING GOD IN DEATH.

It has been no uncommon thing for the dying saint to say, "God is with me, and I fear not." The doctrine of the Scriptures is, that divine grace is sufficient for the saints in all circumstances. Whether it is sufficient in death must be tested when death comes. Let the dying pilgrim testify that He who has been with him along the journey of life is with him at its close—that his promises support, that his grace sustains, that his presence cheers—and then God is glorified. In the dying chamber of the saint, men as wicked as Balaam, like him, say, "Let *me* die the death of the righteous, and let my last end be like his." Infidelity trembles, turns pale, wonders, and renders a reluctant tribute of admiration to the majesty of the religion of Jesus. The votaries of Christianity may well felicitate themselves that they "have not followed a cunningly devised fable," but have adopted a system of religion all divine. According to the teachings of this system, "to die is gain," and the "dead who die in the Lord are blessed." In the sublime inventory of the Christians possessions, as made out by Paul, *death* has a place. "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's." It is a great privilege to die and go to heaven. Those who in the dying hour testify to the competency of Christianity to sustain them while flesh and heart fail, glorify God in death.—*Pendleton's Sermons.*

ITEMS.

O. B. Judd of New York, has obtained *two thousand dollars* damages against James Edmunds, Esq., Corresponding Secretary of the Bible Revision Association, Louisville, Ky. Mr. J. sued Mr. E for libel. It is a strange affair. It seems that Dr. T. S. Bell, a prominent reformer of Louisville, in replying to the "five clergymen" opposed to revision, used Mr. J.'s name and expressed the opinion that he wrote Elder Maclay's long letter in which he repudiated the Bible Union. It was necessary in some way for Mr. E. to sign in his official character as Secretary what Dr. B. wrote. Hence, Mr. E. was sued not for what he wrote himself, but for officially indorsing what Dr. B. wrote. Of course Dr. B. will pay, or assist in paying the damages. I think were I in his place, I would relieve Mr. E. of all responsibility in the matter.

Elder S. E. Ford, editor of the *Christian Repository*, published in Louisville, Ky., called a moment at my recitation room, on his return from the late Sabbath School Anniversary, at Canton, Miss. He looks very well—much better than I expected—after having performed such immense labor in traveling and preaching the last summer and fall. I was pleased to hear him say that the "Southern Baptist Sabbath School Union is a *success*." The Union meets next year in Louisville. P.

GALLATIN APPOINTMENT.

We will be with the Church on the 3d Sabbath in January, Providence permitting. It will be Communion Sabbath, and we would be happy to see a large number of brethren present. SEN. ED.

THE TENNESSEE BAPTIST FOR $1.

To any one subscribing for the *Tennessee Baptist* and forwarding his $2 before the 1st of February, 1860, we will send, post paid, any one of our $1 books now issued. *Good for one month only.* 1m

THE INTEREST ON THE THEOLOGICAL ENDOWMENT.

All the subscribers to this fund who are in arrears for interest, will please forward their several amounts to Bro. J. M. Pendleton, at Murfreesboro. The bonds are all in his possession and he will return a receipt. We hope all will promptly pay up. All wishing to pay their bonds can forward the same to us, by private hand or in a check, and we will return them their bonds.

1m J. R. GRAVES, Agent.

1860.

The compliments of the season to the now almost fifteen thousand of our patrons. We have enjoyed a pleasant Christmas, and we hear the call this morning, "copy, sir," with the utmost good nature. We enter upon the duties of the new year with a strong nerve and a heart centering its full trust upon God. We "have never passed this way before," it is true, and we peer forward, attempting to discern the windings and the direction of the way, to determine whether it is uphill, level or downhill, rough or smooth, but all is impenetrable to our ken. But when we think of the past, and of the sure mercies of our God, we feel to leave all in his hands without a fear or a doubt. Let him do with us as he will; it is the confidence of our heart that "He doeth all things well." We can record this as our experience. Our confidence in the *flesh* and in man decreaseth, and our confidence in God increaseth with our years.

THE ISSUES TO BE MET.

The shadow of coming events convince us that the present year will be marked by the discussion of important questions, both within and without our denomination.

One of the "signs of the times" that portend a radical change of position on the part of all Protestant Societies towards the Baptists, is the increasing number of the leaders of these sects, their prominent authors, editors, ministers and members, who are boldly taking the position that immersion is neither scriptural nor a valid baptism—but a corruption of baptism and a disgrace—even a *sin*. We are satisfied that our readers would be truly astonished to learn how generally Protestants are leaving their old position, and taking the ground that immersion is not baptism. We confidently believe that within less than *ten* years, and we would not be surprised if within less than *one*, no Pedobaptist society will allow its ministers to immerse or receive one as baptised who has only been immersed. We heartily wish them to take this position. They are human societies—designed and set up by men as rivals against Christ, and they have no right to use an ordinance that Christ instituted for his church alone. Should Christ return to earth personally, (should they carry their present intentions into effect,) and should apply to the various existing churches, so called, for membership upon the baptism he received from John, NOT ONE would receive him EXCEPT THE BAPTIST CHURCHES! We regard this as a fact of great significance. We expect Christ to return personally, to live and to reign upon this earth with his saints—perhaps in our own day, God grant it, and we wish to be with a people that will receive him without requiring him to be rebaptized.

This issue will be discussed, and the Baptists will be compelled to preserve this ordinance of Christ against the combined assaults of all Pedobaptist sects, or see it dishonored and repudiated by the world. But not only are Pedobaptist sects taking a new position respecting the action of baptism, but with reference to the Lord's Supper also. Hitherto, until within the last few months, they have unanimously held that valid baptism was an indispensable prerequisite to the Supper. But now their leaders are fast taking the ground that baptism is not a prerequisite; and among one sect—the Methodist—at least, not even a change of heart! They are, in very many places, urging sinners to use it as "a means of grace"—*if there is any meaning in the expression.*

We expect to see all those sects denying that baptism is a prerequisite to the supper, in order to bring the argument of close communion to bear with a greater force against Baptists. They can no longer deceive the world, or the simple, weak minded, with their old arguments, for all have been made to see that if baptism is a prerequisite to communion, the Baptists are not more close in their terms than are Pedobaptists!

This is the position we would have them take. They will then so fully, so manifestly reject Christ completing the corruption of the *government, membership, and ordinances* of his church!

Here is work to be done in keeping the ordinances, as they were delivered to the church, from the assaults of those without, and the powerful assistance they are receiving from not a few of those within. But there are other issues that are now agitating, and will continue to agitate us through this year from within.

The events that transpired in this city and Middle Tennessee, have given rise to questions, the settlement of which intimately concern every Baptist church in America and the world.

The questions are—

1. ARE BAPTIST CHURCHES SOVEREIGNTIES, so that the decisions of the majority of each one, whether in accordance with, or in violation of, the laws of Christ are valid, and must be consented to by the outraged, and bind the actions of every other church in the world?

2. Is not each Baptist Church subject to the laws of Christ only, and independent of every other church?

3. Which are to be recognized as the orderly church of Christ, the minority that abide by his laws, or the majority that departs from them?

4. Have constitutional minorities any rights? If so, how are they to be redressed when outraged by an oppressive and unscrupulous majority?

These are questions of the very first importance to all Baptists, though they are brought up at this time for discussion and settlement in the mind of this generation by the action of the minority of the First Church in this city; yet they concern not the denomination in this city and State alone, but in every State of this Union. Cases very similar to the "Nashville difficulty" will be found to have occurred lately or remotely in nearly every association in this American Union. These subjects will be thoroughly discussed in this paper this year by the Editors, and also by the ablest pens in the South. They are purely ecclesiastical questions, and will be discussed as such. We see no occasion for bitter personalities. We pledge ourselves that so far as this paper is concerned, its bearing shall be courteous and dignified; giving no just offense to any one, whose views are canvassed or opposed. The investigation of these questions, properly conducted, must be productive of great good to every reader, and to the denomination at large. Every Baptist should have these questions clearly and satisfactorily settled in his own mind, and be able to give a reason for his belief. God indicates by his providence that the time has come for them to be discussed and settled in the minds of his people.

While we investigate and discuss, let us pray that the Spirit of our Master may characterise us, and that the wisdom that cometh from above may be given to us, that we may be led unto all truth, and that the now variant views and discordance of the denomination may be smoothly harmonized.

With these views and feelings we enter upon the responsible duties of this year, with forgiveness in our heart for all of our enemies, and kindness for those who are not our friends. May God help us.

THE PAST YEAR—THE NEW YEAR.

I feel sad and solemn in thinking that the year eighteen hundred and fifty nine is gone, and gone forever. Its days, and weeks, and months, have departed to return no more. Neither wishes nor regrets can bring them back. Alas, time once fled is fled forever. It is never given in duplicate.

The first month of the past year witnessed the death of one of the noblest of Tennessee's sons, whether native or adopted. Joseph H. Eaton breathed his last the 12th of January. His manly form fell prostrate before the universal destroyer. His friends fondly hoped that his work was not done, but that long years were before him. How little do poor mortals know! By what a contracted horizon is our intellectual vision limited! God seems at times to take majestic pleasure in letting us know that his thoughts are not as our thoughts, nor his ways as our ways. He exemplifies his lofty independence by showing that what he does is not the result of consultation with his creatures, but takes place for reasons known to himself and to himself alone.

Had the friends of Union University been asked "Whose life is most important to the interests of the institution?" I presume the general answer would have been, the life of J. H. Eaton. Clouds and darkness are around the Almighty. He holds back the face of his throne, and spreads his covering upon it. And it often is, as inspiration says, the glory of God to conceal a thing.

Let us rejoice, however, that the light of eternity will ere long dissipate all the obscurity and dispel all the darkness attendant on our present conceptions. How clearly will we then see that God did all this well, and that those providences now shrouded in mysterious gloom, are in perfect accordance with the principles of righteousness.—Till then let us have faith in God.

The past year has witnessed many precious revivals in different sections of our country, and a marvellous change has occurred in many parts of Ireland. It is estimated that more than a hundred thousand converts to christianity are to be found on the "Emerald Isle." Truly the Lord's hand is not shortened.

During the past year there has been, in some of the religious papers of the country, much controversy touching certain ecclesiastical matters. The controversy had an earlier origin than last year, and strangely has it gone on. In this controversy circumstances have required me to take part.—Often, under the necessity of deciding promptly as to the best method of meeting some unexpected assault, or parrying some unlooked-for blow, I have doubtless sometimes erred in judgment. I have none of the foolish pride which makes me unwilling to say so. I claim to be nothing but a poor sinner encompassed with infirmity. I have occasionally used forms of expression which I would like to modify. I do not mean that I have written any thing untrue, but there has at times been a needless severity in my language. I know that my equanimity has been occasionally disturbed, but this ought not to be the case with a man between forty-five and fifty years of age. Much has been said and written adapted to provoke me, but I ought not to be provoked except to love and good works. I have no excuse to make for myself except that I have had to write on the spur of the moment; nor do I claim that this is a valid excuse. There is one thing I ought not to have forgotten. It is this: "A soft answer turneth away wrath." Here then before the fourteen thousand and three hundred subscribers to the *Tennessee Baptist* I acknowledge my editorial imperfections and throw myself on the indulgence of its readers. The "good sister" who wrote to me some weeks ago kindly complaining of my course, was much nearer right than myself, but at the time I did not think so. Indeed my exalted opinion of her piety made me consider her more fit for heaven than earth, and I therefore did not feel fully certain whether she was competent to advise about any sublunary matter.

Kind friends, pardon this egotism. I have been compelled to write of myself because I wished to say that for the new year on which we have entered I shall try to exhibit that editorial prudence and dignity in which I am conscious I have been too deficient.

And now the new year is upon us. Let it be a year of labor in the Lord's cause. Subscribers to this paper! Let me talk with you a moment. Let me advise you. And what shall I advise? Try every one of you to be instrumental in saving some soul during this year. Let special desire be concentrated on some one—child, parent, brother, sister, friend, neighbor, or enemy—and then pray specially and labor specially for the conversion of that soul. Who knows but God may grant the desire of your heart the first month in the year! If so, let there be a prompt repetition of the same effort for the salvation of some other soul. And thus let the blessed repetitions go on. Remember, Christian, "He that winneth souls is wise."

Again, try, every one of you, to promote during this year the spirituality of the church of which you are a member. It is your business, your duty, your privilege to do what you can to edify the body to which you belong. Become truly spiritual, every one of you, and then all your churches will be spiritual. Forget not the cause of missions during this year. The Home Mission must be sustained—the Indian Mission must not be forgotten—the Foreign Mission must be provided for—Sabbath schools must be multiplied—the educational interests of the country must be fostered. Will you say that to carry out this imperfect programme of effort will require great pecuniary expenditure and great personal labor? The pecuniary expenditure will not be great as compared with what you expend on yourselves and your families. Or suppose it should be great in comparison with personal and family expenditures, what would it be as compared with the blood of redemption, the worth of which defies all calculation. Talk not of the greatness of pecuniary expenditures when you have been saved by an expenditure of the blood of the crucified One. Do you say that to carry into effect the suggestions made will require labor? So it will, but yonder is the starry crown, and yonder the unwithering palm. Labor will do you good—it will promote spiritual digestion and growth, and it will prepare you to appreciate more highly the blessedness of the dead who die in the Lord—rest from their labors and their works do follow them.

And here the question arises, Whose labors will end before the end of this year? What ministers will finish their work? What deacons will cease to serve tables? What Sabbath-school teachers will meet their classes for the last time? What brethren, what sisters that read these lines will ascend the mount of God before the beginning of another year? Who will hear the music of angel songs? Who will see the bright glories of paradise? Who will see the Lamb in the midst of the throne and bask in the sunlight of his beautiful smile? Reader, will it be you? Through infinite grace will it be I? P.

THE TRUE MAN.

And who is the true man? It must be that man who is true in all the relations of life—true to his God, and true to himself, and true to humanity.

He is not true to his God who does not submit himself cheerfully to the government of God; who is not on terms of reconciliation with him, the aim and end of whose life is not to glorify his God here and to enjoy him forever.

No man can be said to be true to himself who is not true to his highest interests—which are the interests of his undying soul. That man who only concerns himself about his body for the present; the gratifications of his personal appetites; the present well being and comfort of his body, leaving the eternal happiness of his soul unprovided for, cannot be said to be true to himself.

He is not true to man who does not faithfully discharge the duty he owes to man. He is bound to labor for the amelioration and advancement of the race with which he is connected. He is to feel and manifest a constant and deep solicitude for the highest temporal welfare of his fellow-men. The true man is, consequently, a pure *patriot*, a sincere *philanthropist*, and a disinterested and faithful *friend*.

But a true man will be concerned for the greatest good and everlasting welfare and happiness of his fellows. He regards it as the end of their existence and his own to glorify God here, and enjoy him forever. A Christian man will be actuated by the Spirit of Christ. He will, therefore, seek, by all possible, proper means, to turn men from the paths of error and sin, and lead them to seek and to lay hold of "the Way, the Truth and the Life." To be true to man, circumstanced and surrounded as man is, is invested with no common difficulties, and will expose him to no ordinary peril. The world is full of error. False christs, false prophets and false teachers, are successfully engaged in deceiving and leading men, by false systems, away from truth and the God of Heaven. All men not redeemed by the blood of Christ, are in bondage to some one of those tyrants, and they, alas! love their chains. They are in darkness and love not "the light." To embark in the great work of man's deliverance, is an enterprise as difficult as it is glorious. The true man must be a positive man. He must boldly take sides with truth in every encounter against error. He must not be satisfied in securing the partial relief of captive man from the chains of error. He will rest not until every fettering link is removed, and every chain knocked off, and man introduced to "the glorious liberty of the sons of God."

The true man, then, will be a bold fearless man. He possesses the courage to do and to dare everything for the Right—fear nothing more than to do wrong.

He will be an uncompromising man. He will divide no ground with error. He will battle to the death, so long as any part of the Empire of Truth is occupied by the enemy, or a mortal in captivity to it.

The true man will have many and bitter foes; and the most malignant may be those of his own household. It must be so; for, in the contest in which he is engaged, his hand is against every man's hand, and, therefore, every man's hand will be against him. A writer has ably developed our position, and we conclude our article with his powerful paragraphs:

No man who speaks freely, boldly, and honestly, on questions which really concern us in the conduct of life, in which men do really take an interest, questions on which it is worth one's while to speak at all, but must run athwart somebody's convictions or prejudices; but must stir up somebody's angry feelings; because there will always be somebody indicted by what he says. He must necessarily tread on somebody's corns. But what then? This is the risk of every man who is really in earnest to spread truth, and ameliorate the moral, intellectual or physical condition of his race, must run. It is only at this price that he purchases the opportunity to labor for human progress. Whoso counts this price too high, or feels unwilling or unable to pay it,—let him hold his peace. His silence will hardly prove to be a public calamity.

All faith, if genuine, if deep, if earnest, if living is, say what we will to the contrary, exclusive and intolerant. Nothing is so exclusive and intolerant as truth, which has no patience with error, but excludes even the semblance of falsehood. This excessive liberality, about which some men take it into their heads to talk, which regards all opinions with equal respect, and alike proper to be inculcated, is not liberality but indifference, and more to be dreaded in Society, in Church or State, than the most narrow-minded bigotry, or the most ranting fanaticism. There is no sound morality nor practical wisdom in the remark, 'I care not what a man's opinions are, if his conduct be good.' Just as if a man's opinions were not a part of his conduct, and usually the most important part of it. The events of history are nothing but so many experiments, successful or unsuccessful, of the race to embody its opinions, to realize its faith. Men's beliefs are powers, and the only earthly powers of which the wise man stands in awe. A simple geographical opinion entering and germinating in the breast of a bold mariner, discovers a new continent, and changes the direction of the whole industrial activity of the race. A simple belief, that we should obey God, rather than kings, parliaments, and prelates, taking possession of a few honest, earnest-minded men in the western and midland counties of England, sends them on board the Mayflower, lands them one cold December's day on our bleak and rock-bound coast, and makes them the instruments of laying the foundation of a free republic, of opening a new school of social and political science for the world, and of demonstrating what man is and may be, when and where he has free scope to be what his Creator designed him to be. Faith is everything. There is not a single act of ordinary and every-day life, that could be done without faith on the part of the actor. Every honest man does and cannot but hold his own faith to be the true faith; and therefore does and cannot but hold every opposing faith to be false. To be as willing to see that opposing faith prevail, as to see his own prevail, would imply on his part, as much respect for falsehood as for truth; that in his estimation, falsehood is as good as truth, and worth as much to mankind. A man who is as willing to see falsehood as truth propagated, is no true man. He may be learned, polite, decorous; but God, truth, righteousness, have no greater enemy than he on earth, or under the earth. Such are the men who are always in our way. They care for none of these things. They chill our hearts; they damp our zeal; they weaken our hands. They belong to the race of Do-nothings. The advancement of mankind owes nothing to their exertions. Never out of their class does God raise up prophets, sages, heroes, and martyrs, by whose unwearied efforts, generous self-immolation, and unshrinking obedience to a high and living faith, the race is enabled to advance towards a higher and happier state. They are the luke-warm, the neither-cold-nor-hot, insipid and nauseating, whom God, in addressing the angel of the churches, declares he will "spew out of his mouth."

But happily for the cause of truth and righteousness, the bulk of mankind are sincere and earnest, and are strongly attached to their faith. Their opinions are to them serious matters, matters to be lived for, or if need be, died for. They do not and cannot hold it a matter of indifference to individual or social, temporal or eternal well-being, what a man believes, and so long as this is the fact, no man will be able to put forth on practical questions, new, uncommon, or unpopular opinions, without stirring up controversy, without encountering serious opposition, and most likely not without calling down upon his head, many a shower of wrath and abuse. This result is inevitable, unless mankind be reduced to that state of perfect indifferency, in which the opinions one puts forth, whatever their character, can excite no interest, command no attention. But once more, what then? If we are to refrain from discussing in our elementary works the great questions of practical life, which "come home to men's bosoms and business," through fear of this controversy, opposition, wrath, abuse, what will be the advantage of a free press? Nay, in such case, what will be the meaning of a free press? Public opinion would control it more effectually than the edicts of tyrants, backed by an armed police, fines, dungeons and gibbets. A true man will never be rash; will never forget that his opinions are deeds, for which he is accountable to God and to society; but having done his best to ascertain the truth, fully assured of the purity and sincerity of his purpose, and having a word pressing upon his heart for utterance, he will go forth, modestly, reverently, and utter it fearlessly and honestly, without stopping for one moment to confer with flesh and blood. He knows that he speaks at his own peril; but he takes the responsibility, and asks not that it be less. He knows the penalty he must pay for daring to be true to his own convictions of duty; true to his God, and true to man; but he is willing and able to pay it. He who shrinks from it, has no reason to applaud himself for the manliness of his soul. He is not a true man. He may be assured, that he is held in no high repute in the City of God, and is by no means chosen by Providence to be an instructor of his race. Were he to speak, it would be to tell us, that which can have no practical bearing on life, or the truth long since told and realized."

PREMIUMS FOR 1860.

To any one sending us one new subscriber and $2, we offer any one of our $1 books now issued. This offer is good for January only.

NOTICE.

The Rev. William Mason has consented to continue his agency for the Bible Revision Association in Alabama and Middle Tennessee. We hope the friends of Revision will receive him cordially and aid him in his arduous labors, for he is worthy. JAMES EDMUNDS, *Cor. Sec'y.*

Louisville, Ky., Dec. 10, 1859.

Bro. W. A. Mason, writing from Fall Co., Texas, says:

"You will have reached home ere you receive this. I do assure you that you will live in the minds of Texas Baptists for years to come. You have made many, many friends by your visit to Texas."

It is gratifying to us to learn that our visit was acceptable to our brethren in Texas. They greatly endeared themselves to us.

A minister wishing to settle in Northern Missouri, can address J. M. Epperson, Lancaster, Mo. Strong Baptist ministers are much wanted there, as they are everywhere. Men who can read a little moral essay thirty or forty-five minutes long, threatening his congregation with a congestive chill, are full plenty enough anywhere, but men who have been called to preach, and who can preach, thrilling hearts by the strong heavings of their own, are wanted in Mo. in Tennessee—everywhere.

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

NEWS FROM THE FIELD,

AND KIND WORDS FROM FRIENDS.

BOOKS PRESENTED.—Twenty copies of my debate I present to the Spring street Church, to assist my persecuted brethren in Nashville to build a temple, in which they can worship God in spirit and in truth. T. J. FISHER.

The debate upon the issues between Campbellites and Baptists was conducted by Eld. T. J. Fisher, of Kentucky, and Rev. Benjamin Franklin.

That debate was taken down by a stenographer and has been published in a large 12 mo. volume of 366 pages, firmly bound and furnished at $1 00. We have not yet had time to read it, but our secular editor has, and pronounces it the book to be read on the issue. He says that the conclusive logic and masterly eloquence of Eld. Fisher, makes the book a charm, and will secure its reading. Send on to Graves, Marks & Co.

The following from Bro. W. T. Rogers, of Tuscaloosa county, Ala., will be read with interest:

There has been some religious excitement in this part of the State, this year. The landmark principles are doing good, although we have the attacks of the pedoes and some Baptists, who cry "away with it from the face of the earth; it is only a plan gotten up by Graves to divide the Baptist family, and he should be put down, for it is not fit for him to live." And some would have laid hands upon him, but his time was not yet come. We feel sorry that any should join in the persecution and cry of "courtesy, courtesy;" but we will let them alone; they are like Ephraim, they are joined to their idols, the pedo brethren.

I wish to state one case that came under my own observation. There was a church (in Shelby county) some three years ago, about the third church in membership in the Shelby association. There was a motion made by some of the most influential members of the church to receive all Pedobaptist immersions on a profession of their faith in Christ, which motion was carried by a large majority; only three opposers. There was an old half-way landmark brother, not present at this time, but who came next conference, and it would have done you good to have heard him. He turned old Rome upside down, and shook the foundations of her daughters and grand-daughters. He said he "would not have their baptism," and called upon the church to re-consider her act. There was several attempts made to stop the old brother, but it was all of no avail, he continued and carried out his point, and the act was repealed and ordered to be published in the minutes for the benefit of following generations to see when he was dead and gone, that he would not recieve such baptism, for they are not valued. From that day that church began to go down. That was the first act that had caused an interruption in the church, and all the leading members left the church, which finally dissolved.

About a mile and a half from that place, with about fifteen members, she was again constituted, on the constitution of the old church, and is now three years old and has forty members. The other part of the church were nearly two years without church privileges; but finally concluded to remove the old church about three miles North-West, and see if they could organize a church there. They did so, and had preaching before the church was organized; and three or four were received by the preacher and baptized. A day was appointed on which a church should be organized at that place, and I was called upon to attend that business. The church was constituted on thirty-five members. It then called upon a brother (but not a member of that church,) to draw up a constitution, abstract of principles and rules of decorum, by the next conference, which was then one month off. That brother being landmark, drew them up strictly landmark; and to my great satisfaction they were received without an opposing voice. Our Protestant brethren were very much astonished to hear that we had adopted the landmark principles, and some of our Baptist brethren joined with them in telling that our church would not prosper; and even dared to come to our church and tell us that the church would go down and landmarkism with it; for all the Baptists near us were opposed to landmark principles, and if it did not fall then, it would at the association, for they knew that body would not receive any such a church. But, thank God, our Master, our petitions were received, and many good brethren said they wished it were the case of every Baptist church; and they longed to see the time when all Baptists should be landmark. Our church has not yet gone down; but has continued to increase, and in November our number was ninety-six, having increased to that goodly number in one year. We have baptized thirty-two, and have now five standing over to be baptized, among whom is an old sister from the ranks of brother John, who has been a Methodist sixty years; has came forward and told us that she was not too old to be baptized, although she is eighty years old. Another sister, who has been a Methodist some fifteen or twenty years, together with twelve others of Wesley's followers, have come over to follow Jesus Christ; and our prospects flatter us with the hopes of getting more, for an old Methodist some sixty years of age, asked his son why he did not join the Baptists and leave the Methodists? for they are dying out, (says he.) and I don't believe that there will be a Methodist in Alabama, in ten years. He a Methodist himself, but wanted his son to go, so that he might have an excuse to go himself.

Let all the churches become landmark, and we will hear of revivals all over our happy country, and Zion will flourish and return to her primitive purity. Our church is now about one year old, and we don't think that many anti-landmark churches can show a greater increase for the length of time.

We believe that the landmark principles are the Apostolical principles; and all Baptists should follow after the primitive Baptist faith and order, remove none of her landmarks.

This short history has been brought up, first, to show how soon a Baptist church may fall by apostacy or a departure from the laws of Christ. Secondly, to show the difference between two churches raised on the ruins of the fallen one; one a landmark of one year old and ninety-six members; the other an anti-landmark three years old with forty members. Over two in one church to one in the other, and only three miles apart; and from what information I can get from ministering brethren and others, I believe that landmarkism will soon be spread all through South Alabama, although D. D, M., Elder M. G. and brother Sam are doing all they can to put it down; but go on, my dear brothers, you have our prayers and sympathies in your persecution, and remember that Blessed are they that are persecuted for righteousness' sake. May the Lord bless you and prolong your life until you have finished the great work for which he has called you; and come out more than conqueror over all your enemies.

DEAR BRETHREN:—It may not be uninteresting to you to receive a few items of intelligence from this hill section of the field. I refer to that part of Smith county, South of Cumberland river, from near the geographical centre of which I now write. There are in this part of the country ten Baptist churches, known as missionary, besides several anti-missionary. The most of these have already, or are now erecting comfortable meeting-houses. Several of these churches date back to near the commencement of the present century. Their first members have nearly all passed away, and of those plain, bold, earnest men, who first preached to them, there is scarcely a survivor. A superannuated and afflicted Wiseman still lingers on the shore of time, and in September was with us at our Association—no doubt, as he said, for the last time. The rest are all gone, and the most of them are forgotten. I have sat upon the plain slab which filial affection has placed over the grave of a Racks, and I have read the simple inscription that marks the resting-place of a Bethel, whose unpolished but resistless eloquence still lingers in the legends of these hills and valleys. The undistinguished resting-places of a few others have been pointed out to me, but the very burial places of the most of them have been lost, along with the record of their lives. To meditate these facts bring up sad reflections; but I will not indulge them, as my business is not with the long past, but with the present. What further I write at present I will put under a few heads—

1. From the number of churches in so small a territory, it will be seen at once that this is a Baptist country. There are other denominations, but Baptists are perhaps most numerous.

2. Several of these churches have been greatly blessed by revivals during the fall just passed. Between one and two hundred have been added within the last three months to their membership.

3. Great unity, peace and love exists among us as churches and people. Among the few preachers we have, there is not a discordant note ever heard.

I will write no more now. Another time I may do so. Your brother, JOHN W. BOWEN.

Gordonsville, Dec. 10, 1859.

SOUTHERN BAPTIST S. S. DEPARTMENT.

A. C. DAYTON, EDITOR.

"NON SATIS MULTI, SED SATIS TOTI."

THREE HUNDRED AND FIFTY DOLLARS
☞ MORE PRIZES. ☜

The Board of Managers of the S. B. S. S. Union desire to procure well written histories of the true Churches of Jesus Christ, in every age, from the beginning until now.

It would make too large a book for our Sabbath School libraries, to have this work in one volume or two. We therefore offer a prize of $50 for the best little book, to consist of not less than forty or more than sixty pages of foolscap MS., which shall give the history of the 1st century in a style simple and attractive for the children. $50 for a similar history of the 2nd century. $50 for the 3d. The same for the 4th. The same for the fifth; and $50 for the best history of the true churches from the 5th century until the Reformation; and the same from the Reformation until the present day.

Each of these little books is to be independent of all the others. So that any one may take what century he chooses, and write one or more as he may think best. They must be ready by the 1st day of August next, and should be sent to the Corresponding Secretary without a signature, but accompanied by a letter, sealed, bearing the address of the author—which will not be opened until after the award has been made. For any works not receiving the prize, but regarded by the Board as worthy of publication, we will pay, if the authors consent, 50 cents per page MS.

Papers friendly to the cause please copy.

A. C. DAYTON,
3t Corresponding Secretary.

☞ ANOTHER PRIZE. ☜

We are authorised by Brother D. A. Outlaw to offer ONE HUNDRED DOLLARS as a prize for the book which shall best explain and enforce for children the language of the apostle: 1 Cor. xi. 2. In order that Bro. Outlaw may be perfectly understood, I give the following extract from his letter:

"My idea is to have it treated in the following way:

1st. Show what the ordinances are.

2d. Show who ordained them.

3d. Show that Christ is the only Law Giver, and that it is the duty of his church to *execute* and not to *change* his laws or ordinances.

4th. Show what was the primitive mode of baptism.

5th. Show how and when the mode was changed from immersion to sprinkling, and what part the Catholics, Presbyterians, Lutherans, Episcopalians, and Methodists, took in bringing about the change." This, Bro. O. considers the most important point of all.

This work is not limited by Bro. O. to any specific number of pages, but it would be desirable that it should not *exceed* 200 pages of fools cap, and if it could be brought within 100 or *less*, it would be better for the object in view.

Bro. Outlaw states further in his letter, that although he suggests this outline of the work, he gives full liberty to adopt another order, and whatever style may be thought by the Board, best adapted to the object in view, viz: to impress upon the rising generation the great truth taught in the text.

Who will try for the prize? the work to be in the hands of the Board by or before the 1st of June, 1860.

Papers friendly to the S. B. S. S. Union please copy.

tf A. C. DAYTON, Cor. Sec.

THE NEXT MEETING.

The next annual meeting of the Union is to be held in Louisville, Ky. This seemed to be the almost unanimous desire of the brethren. We are sure it will meet the hearty concurrence of the masses of the Denomination in Kentucky. They will be glad to have an opportunity to testify their interest in the cause of Sabbath School instruction. They have felt in many churches there a deep interest for a long time in this cause. And many other churches have of late awakened to see its paramount importance. It may be that there are some brethren in Kentucky who think the work we have in hand would have been better done by better men. We shall not quarrel with them for this. We would ourselves have been glad if better and wiser men had taken hold of it and saved us the trouble. But as they did not, we felt disposed to do the best we could; and hope to be pardoned, even by those who think most ill of us for trying to do what good we can, however imperfectly. Let those who have the worst opinion of ourselves bear with us for the sake of the good we are trying to do; and if our *work* is well done, receive us for our work's sake.

But we have no fear, either for ourselves or our work. We shall meet a hearty welcome in Kentucky, as we have in Mississippi. Louisville is a very accessible point from the whole South-west, and we expect a large assembly.

That great and good minister of Jesus Christ, so well and widely known in all the South for his revival sermons—our dear brother Teasdale, formerly of Washington city, now of Columbus, Miss., is to preach the introductory. Who will not wish to hear him?

The Spring Street Church.

At a meeting of the Spring Street Baptist Church, held on the evening of the 21st December, 1859, the following preamble and resolutions were passed unanimously:

WHEREAS, The pastor of this Church, our brother J. R. GRAVES, having returned to us from visiting portions of the States of Georgia, Arkansas, Louisiana, Texas, and Mississippi, chiefly for the purpose of representing to the benevolent, the necessity of a house of worship for this church, and to solicit aid in the erection thereof: Be it therefore

Resolved, That it is the sense of this church, that the report just submitted by brother Graves is highly encouraging, and that our thanks are due, and hereby tendered to our friends, who have so generously responded to our appeal for assistance.

Resolved, That the thanks of the church are due, and hereby tendered to our brother Graves, for his energy, perseverance, and success, in the prosecution of the enterprise so dear to us all, and for which he was willing to forego the comforts of home, endure the hardships, and hazard the perils, attending upon a long and wearisome journey.

Resolved, That it becomes us, as a church, to humble ourselves before Almighty God, in view of his new mercies to us, in that, He has in answer to the voice of our supplications, given us favor in the eyes of his people, and permitted our pastor to return to us in safety and health.

A. B. SHANKLAND, Clerk.

—Sir John Bowring, the late British Commissioner to China, in a lecture recently delivered [illegible], made the assertion that the [illegible] Chinese language consisted of seventy volumes. M. Julien, Professor of Chinese of the College of France, has written a letter to the [illegible] to point out Sir John's mistake. He states that in reality the Imperial Dictionary of the Emperor Khang-hi is only of thirty-two volumes, 12mo, [illegible] thicker than the little finger, and containing only 42,718 characters. This dictionary [illegible] European students use in acquiring Chinese, and he says that a knowledge of about one-tenth of them is sufficient to enable Chinese books to be understood.

SECULAR D[EPARTMENT]

NASHVILLE, SATURDA[Y]

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, JANUARY 7, 1860.

"The news! I am missing, men, and missing any.
Day after day it waits it till we die,
Even when some outlived friend we gather round,
"We ask 'What News?' then lay him in the ground."

SUMMARY.

Our exchanges are all "sixes and sevens" this week. Some of them we can find and some of them we cannot. Our always indulgent readers will pardon us for our indefiniteness in news this issue.

English newspapers are ringing with a pusillanimous scribble from the pen of the exiled poet, Victor Hugo. The silly product is unworthy of respectable notice. He would defame our country because we execute murderers. But scrawls in English journals affect us but little. The four silly fellows in Liverpool who thought they would address Napoleon are still the butt of public scorn. Indeed we learn that at a meeting of the Liverpool Law Society it was resolved to tender the Attorney-General the assistance of the Society, should it be determined to take any proceedings against the offenders. The affairs of the *Great Eastern* are in a most complicated condition. We learn that the *Daily News* says the Company have made arrangements to borrow £40,000 on six months on mortgage of the Great Eastern, in order to meet pressing claims. The English expedition against China is, we understand, to be commanded by Sir H. Grant.

French news is somewhat important. At a festival given by the Prefect of the Seine, his speech was encouraging to the lovers of peace. It is reported that the French Government is about to expend upwards of £500,000 in fortifying the ports of Algeria. The members of the European Congress are flocking into Paris. It will meet about the 20th of this month. We are informed there are rumors that Napoleon will inaugurate the new year with fresh pacific demonstrations, also that the health of Prince Jerome is alarming to his friends.

From *Spain* we learn that a holy war has been proclaimed by Morocco, which will bring thousands of Moors to the seaports to defend the country. Thus the barbarism of the past is revived. We are also informed that a third Spanish *corps d'armee* had left for Morocco to assist, it was supposed, in the storming of Teuton, and that it had landed at Ceuta. General Prim had been attacked on the road to Teuton by the Moors. The enemy were repulsed with great loss. The Spanish had forty killed and wounded. Conflicting rumors are obtained in regard to this puerile war. It is asserted that the Spanish people, so far from showing enthusiasm for the war with Morocco, were exhibiting signs of discontent, and that it was thought the Spanish generals would not assume the offensive till all their forces were concentrated. If we understand the matter correctly, the issue can affect humanity but little.

In *Austria* popery begins to exhibit its cloven foot. Our information is that 180 Protestant noblemen and gentlemen have been imprisoned in Hungary, and that the Ultramontane journals of the Tyrol assert that any attempts of the Government of Austria to place all the Christian professions on an equality, would cause general indignation among the Roman Catholics of the Tyrol.

From *Russia* we learn of a French vessel landing of a man representing himself as Capt. George Walker, of the American schooner *William*. It is probable that he is the captain of the slaver *Wanderer*, who was left in the lurch by his mate. By a letter writer we learn that "A courier arrived in 42 days from the Amoor, with great news. The Emperor of China had given the Russians notice to quit, as he had never authorised the cession of territory, and had only just heard of the settlement. Meanwhile, the Russian embassy at Pekin is sealed up in its palace."

The only important news from *Italy* is that Garibaldi, the hero, was married on the 4th of December, to the eldest daughter of M. Raimondi, an Italian patriot, who possesses one of the most beautiful residences on the lake of Como. The pamphlet of Mazzini is attracting attention.

Home news is not without interest. All eyes are now anxiously turned to Washington. Congress has shouted itself hoarse about union and disunion, but have not had common sense enough yet to elect a Speaker. During the debate, Mr. Webster, of Maryland, perpetrated the following pun: "No danger could be done to the country when the House was not in session." Though a pun, it is a stubborn *fact*. The House adjourned till Tuesday of this week. It may not be considered out of place to give the state of the ballottings from the 18th to the 24th ballot.

Ballots.	Sherman, Rep.	McLean, Dem.	Gilmer, Am.	Bocock, Dem.
18th	85	78	30	—
19th	88	23	31	—
20th	104	17	30	10
21st	108	—	17	30
22d	101	—	18	14
				Maynard
23d	101	—	—	6
				Foster
24th	102	—	24	63

We also learn from Washington that Messrs. Branch and Grow were arrested on the 31st ult., on account of a contemplated duel, growing out of the discussion in Congress a few days since. They were held to bail in the sum of $5,000 each; also that Miramon's protest against McLane's treaty with Juarez will be presented to Gen. Cass. Miramon has projected another movement against Vera Cruz. The treaty will be pressed on the ground that unless we interfere, England and France will, to our exclusion. It is also obtaining currency that Hughes, of Indiana, will get the Judgeship of the Court of Claims, vacated by Blackford, deceased. Mr. Dimitry informs the Government that he is now in Nicaragua, endeavoring to settle the Transit difficulties, under special instructions sent him; but the prospect is not flattering, so great is the contest between parties there. A telegram dated December 30th, informs us that the National Union Committee met on the evening of the 29th at the Capitol. The meeting was a spirited one. Measures were discussed for rendering the party general and effective, by co-operating with state organizations, and the formation of Union Clubs in the wards of cities and towns throughout the country.

The information received by the *Overland Mail* is that the new quartz mills of Col. Fremont in Mariposa county, known as the Benton Mills, have commenced operations with forty-eight stamps, making the largest establishment of the kind in California. Nothing of importance has been recently received from the Carson Valley mines. Snow has fallen so as to interrupt operations. It seems to be admitted that the silver mines, recently found near the East Fork of the Carson River, fifteen miles south-east of Genoa, are quite rich and very extensive. Assays have been made and the ore found to yield $1,000 per ton. It also reports the death of "Dow Junior," by suicide, on the 4th ult. The *Union Democrat* says that the recent rains have been of great benefit to the quartz and placer mines of Tuolumne county, and will set in operation over one hundred and fifty stamps, which have been idle several months. The heavy rains of the 23d and 24th ult. caused great damage on the Calaveras and its tributaries. It is also stated that there will probably be no election of United States' Senator for California this session. It is computed the shipments of gold from Victoria, for the quarter ending November 30th, were $450,000.

By latest telegrams from Louisville, we learn that the ice has caused a suspension of navigation. The weather in our own city is quite moderate as we write, and the prevailing opinion seems to be that the cold season is past. We hope so. C.

STRETCH & FORBES.

Attention is called to the advertisement of these Druggists found in our advertising columns. It is indispensably necessary to safety to purchase drugs and medicines of men who are practical chemists and druggists. In fact, people cannot be too careful about this matter as the records of *fatal* mistakes too plainly demonstrate. These gentlemen understand their profession, which is our best recommendation. C.

A NEW START.

If it is not a proverb it ought to be, that he who starteth well endeth well. Without attempting an elaboration of this probable original idea, we bounce on, this cold, bracing morning, the harness with renewed tightness, and emerge forth with Father Time to jog along the broadway of 1860 with zeal and energy, God being our helper. Eighteen hundred and fifty-nine, venerable and honored, has disappeared, and the infant '60 is clapping his hands with joy in anticipation of a record of usefulness and benevolence. No doubt it hopes that when consigned to an honored grave, a record will exist of great progress of unselfish efforts for the extension of the glory of its benign Creator. Of our readers and ourself, our Father grant this may be true: we have added our quota towards this great result.

To concentrate our ideas after a full enjoyment of the great children's festival is not an easy task. If there is a time for all things moral, surely there is a time to be merry. Believing this—another proverb—we threw ourselves back into the years of childhood—in feeling, we mean—and made ourselves merry. Who will say it does not warm his heart to be merry occasionally? Not that sinful merriment which makes a wise man a fool, which disgraces the Christian name, and brings reproach upon the cause of the Redeemer; but that making-merry which means to be pleasant, cheerful, agreeable and vigorous. In such we believe, and such we have enjoyed. We have grasped the hands of friends, and read a pleasant welcome in their happy faces. We have formed new acquaintances, and felt profited by the acquisition. We have rested our minds, unburdened our hearts of all cares, and returned to our duties with renewed energy. Such is our report; now, brethren and sisters, what is yours?

We enter upon 1860 with bright prospects of usefulness. We hope to furnish our host of readers with a paper filled with matter worthy of their attention. We fully recognize the important position our department occupies in the *Tennessee Baptist*. There are many people who take the *Baptist* but never see a secular paper, and unless a reasonable quantity of secular news is furnished by us, they must remain totally ignorant of important events transpiring around them. On this account, at least while the Senior Editor is at home, we intend to devote this department to secular news and secular subjects. No politics but the politics of the Bible shall be discussed; yet we may find it expedient sometimes to give extracts from the opinions of leading men of all parties, so as to inform our readers of the position of the country. Our "Summary" shall receive our strict attention, taking care to sum up *briefly*, the *important* items of foreign and home news. So far we have succeeded, beyond our expectation, in pleasing our kind readers, and we trust nothing will ever arise to mar the pleasant intercourse that now exists between us. C.

PRESENTATION TO THE SENIOR EDITOR.

It is a matter of pleasure to us to record this week the presentation of a massive extension gold pen and pencil combined, by the Publishers of the *Tennessee Baptist* to its Senior Editor, Eld. J. R. Graves. The pencil is a superb one, and manufactured by those celebrated jewellers, Messrs. Tiffany & Co., New York. On the plain tablet of the case is engraved the following inscription:

"To J. R. Graves, for placing the Tennessee Baptist in advance of every Baptist paper in the world.—Publishers."

We can but think this acknowledgment of the distinguished services of our Senior for placing this paper, by his own untiring, indomitable perseverance, at the head of every Baptist paper in the world, worthy of the Publishers. It is noble thus to appreciate merit. And here, let it be remembered, this unparalleled victory has been achieved without capital or a printing press to start with. No common energies could have accomplished this herculean task in the short space of thirteen years against almost insurmountable obstacles.

Our much respected Senior, Elder Graves, is now the oldest Baptist editor in America, with one exception; we mean has had the longest unbroken connection with the Baptist press. But he has yet the same vigorous intellect, the same keen eye, and his natural strength is unabated.

A propos. Our townsman and enterprising bookseller and stationer, W. F. Hagan, has lately presented Bro. Graves with a most magnificent inkstand. It would do honor to an imperial *escritoir*. Surely our Brother has many evidences of the high estimation placed upon his efforts.

In addition to Eld. G.'s editorial labor, the South-Western Publishing House stands as his proudest achievement. It is to-day only *five* years of age, and yet it is issuing, we have reason to believe, more *Baptist* books and tracts than any other house in America. In addition to these it has already commenced the publication of a valuable SOUTHERN SERIES OF SCHOOL BOOKS, which, owing to their admitted superiority, are destined to supplant the Northern Series now in use.

The Senior will pardon us for these personal references, but injustice would be done himself and the Publishers were less said. It is to us a pleasant task to praise a man when sufficient praise is found in the enunciation of simple *facts*. C.

"CHRISTMAS."

BROTHER SECULAR:—In looking over the Secular Department of the *Tennessee Baptist* for Dec 27th, 1859, I see a piece headed—"Our Christmas Wish," which commences with the following remarks: "The Secular, as well as his brethren of the religious department, heartily express the wish of the season. We wish our multitude of readers 'A happy Christmas,'" &c.

Now it occurred to me while reading in the same No. of the paper, the remarks of "J. F. B.," under his 23d head, on the word "kingdom," and "assuming a new name—a church, where he uses the following language: "This is popery, and runs through all, and the Baptists have generally accepted this part of popery," that he might have added the "*stream of Christmas observance*," as partaking no less of popery and flowing from the same source—"the man of sin," and "accepted" of once among "the Baptists." Cannot "J. F. B.," or some one else, if the editors do not have time, give us the derivation of the word Christmas and the origin of its observance—how it is kept in Catholic countries at the present day—what streams of error flow from its observance—how it serves to contaminate even the Baptist churches—who is "Santa Claus"—and show how easy it is for a man, after having feasted upon "stocking" full after "stocking" full of sweet errors in childhood, to go over to the Episcopalians or Catholics.

How hard it is to get rid of all the superstitious observances of heathenism, which have been engrafted on professed Christianity and handed down to us of the present time, contaminating even our holiest moments. When will Baptists cease to follow in the tracks of Protestants back through the Catholic Church. I am always surprised, when I hear a Baptist instructing his children to hang up their stockings, that "Santa Claus" may come down the chimney and fill them with good things, which he has in store for all good children, instead of giving them himself, and pointing them to God, the source of all good.

These lines are penned in all good feeling, but with a wish to see how much of heathenism still hangs about even the best of us. J. F. W.

REMARKS.—We are not aware that Baptists in any part of the world adopt the popish festival, Christmas, as the day on which Christ was born. They do adopt that day as a festival for the *little* children, because the children vote it shall be held, but they make it no article of *faith*—no necessity of religious observance. It is simply a day of rejoicing and feasting with the little ones, and we are willing they shall enjoy it. As to the fable about "Santa Claus," or the old Saint Nicholas of the Knickerbockers, there may be some evil in so deceiving the children, but we leave this matter with parents. With us it is a day of joy, because we play with the children and grasp the hands of our friends. No more is it to us, Brother. Other questions in the above letter are referred to brethren in possession of time. C.

THE PRESIDENT'S MESSAGE has been received, a synopsis of which will appear in our next issue.

A SPRIG OF NOTORIETY.

In a previous issue we noticed the transmission of a letter by the four "innocents" of Liverpool to the Emperor of the French; said letter we thought we would publish, but could not. The reply we said we published, but did not. It has now vanished from our scrap-basket, but that is neither here nor there. These innocents, either through fear or a morbid taste for enrollment among the notorious, have questioned his congeniality, the Emperor of the French, and have been replied to characteristically.

To assume that no faith can be placed in the response that "the cause of theirs and England's apprehension is found in the rumors created among them by the obstinate propagation of the most chimerical of alarms," would be absurd, and exhibit an unworthy prejudice on our part. But implicit faith, as will be discovered, can be placed neither in Napoleon nor any other irresponsible despot. Every nation to which the French Emperor's ambition extends may well doubt his intentions. The recording angel has written opposite his name *perjury* and blood. Is he now more deserving of confidence than then?

But we leave this all-absorbing topic of the age. Our Liverpool "innocents" represent an extensive class of society. Their morning and evening prayer—if, indeed, they ever pray—is Lord grant unto us *notoriety*. To be sure they may coat over this bitter term with the sugar coating of "extension of influence," but at heart the devouring desire is, Oh, to be admired, honored, and applauded by our fellow-men. That such men violently oppose every intervening obstacle, is but natural to suppose. With any man who bids fair to outstrip them in the race for popularity, they have proclaimed war to the knife. Being assured that their own success consists in destroying their rival, no pains is spared to defame, persecute, and destroy their unsuspecting *friend*. It is painful to admit that this unholy ambition actuates ministers of the gospel as well as "pliant-hearted" politicians. Ministers craving for the popedom of their denomination, predicate the ruin of all, who *to them*, seems aspirants after the same office. Influenced by their own morbid feelings, they fancy every man who has the hearts of his brethren, actuated by the same unholy motives, and through the influence of another—made by them the veriest "catspaw"—a series of persecutions and defamations are inaugurated, which, unless Jehovah interpose will affect the ruin of the unsuspecting brother. Our readers, no doubt, can each suggest a case in point. C.

OUR SIGNATURE.

We have been informed, during the past week, that the prevailing opinion of our readers is that all articles without a signature are from the pen of the Senior Editor. This is true, with the exception of the Secular Department; all there without a signature has been ours, since that department has been originated. To prevent any further confusion (and much as we might desire, we do not wish to be mistaken for the Senior, for the deception at best could be but transitory) we intend in the future to sign all our articles with the initial C.

"UNION AND AMERICAN."

A change has taken place in the proprietorship of this leading Democratic paper within the past week. The firm now bears the name of J. O. Griffith & Co., consisting of the following individuals: Mrs. E. G. Eastman, relict of the late senior proprietor, J. O. Griffith, F. C. Dunnington, and Jno. C. Burch. We perceive it is now clothed with a new dress, and is unrivalled by any paper in the city in appearance. Opponents must admit the talent with which it is conducted. It is now one of our favored exchanges. C.

OUR SCHOOL.

BAPTIST FEMALE INSTITUTE AT MOULTON, ALA.

Rev. Jos. Shackelford is now the Principal of this Institution. So far as his literary attainments and Christian character are concerned, it is unnecessary for us to say any thing, as we consider him in every respect competent and qualified to fill the high and responsible position that he occupies as Principal of that Institution. Now, brethren of the Muscle Shoals Association, all that is necessary to make this Institution one of the most flourishing in character, is an effort on your part. Let us have your influence and hearty co-operation. Shall we not cheer Bro. Shackelford in his arduous duties by sending our daughters and build up the Institution; the pride of the denomination should prompt us to do this. There are other considerations of paramount importance of which we could speak. To say nothing of the education of our daughters, recollect, brethren, this is the only Baptist Female Institution in North Alabama, and shall not the Baptists in the Muscle Shoals Association rally round it, and lend their aid and influence in building it up? Now, brethren, in conclusion, we again beseech you by every consideration of respect which you possess for the cause of education and the prosperity of our Institute, to exert your influence in building it up, not only by sending your own daughters, but by making use of every laudable efforts within your power to influence others to do likewise, and we will soon have an Institution that will reflect honor upon the Association. Brethren, we must anticipate a bright future for our school.

Yours truly, &c., L. D. MASSENGALE.

DEAR BRO. EDITORS:—I desire that you would change the direction of my *Tennessee Baptist* from New Glasgow, Amherst county, to Oakville, Appomattox county, at which place my correspondents will in future address me.

I am happy to say, my dear brethren, that I am more and more pleased with your paper. It breathes the spirit of the Apostolic times when the followers of Jesus contended earnestly for the faith once delivered to the saints. We never shall see the kingdom of Christ prevail and cover the whole earth as long as we give any quarter to error. We must forsake all for Christ; we must also forsake darling self, and become willing to become less than nothing for the sake of Jesus Christ. It is generally conceded now, that we have arrived to a fearful crisis—that we, as a denomination, must either face the storm or give up the ship. The question arises, which shall we do? I say for one, my dear brethren, let us determine to know nothing but Jesus Christ and him crucified.

Ye are my people, says Christ, if ye do whatsoever I command you. In vain may you say Lord, Lord while ye do not the things that I command you. We know that men are not justified by works; but we also know that works are an evidence that we are justified. We do God's commandments because he has planted his Spirit within us, and made us accepted in his beloved, consequently all his commandments are pleasant to us. Our cry is, Lord, what wilt thou have us to do? We are not willing to receive any command that fell from the mouth of Jesus as being non-essential.

Go on my brethren, you are bound to succeed. God can't deny himself. He has declared that his word shall not return unto him void; but shall accomplish the thing whereunto he has sent it.

It seems to be notoriously true that we have more trouble with those who call themselves Baptists, than even those who are not. But this strengthens my faith in the principles which we profess; it was so in the days of Jesus Christ. Who were these that caused him to be put to death? Was it not those that delighted to pray in the corners of the streets, that they might be seen of men? It is so now; those among us who desire to be called rabbi, and held in admiration by all men, are those that cry out against the landmark Baptists. I do not say that all anti-landmark Baptists are of this class, from the fact that many are so for the want of proper reflection upon the subject, and due regard for the word of God. I have read the Bible carefully, and for the life of me I cannot find, in the gospel of Christ, but one people called the church of Christ; and they have one distinguishing trait of being every where spoken against. In conclusion, suffer me to say that my prayer to God is that he will sustain you all by his grace, and enable you to battle against error at home and abroad, until the kingdom of Christ shall come, and his will be done on earth as is done in heaven.

Yours, in the bonds of Christ,

ALLEN THOMAS.

GENERAL NEWS.

—The Shanghai correspondent of the New York *Post* says that by Minister Reed's recently ratified treaty with the Chinese Government, the opium trade is again legalized. In the old treaty negotiated by Caleb Cushing, there was an article prohibiting the introduction of the drug into China, but, at the earnest request of Lord Elgin, Mr. Reed left that article entirely out of his treaty. Opium may now be introduced into China at a specified tariff, like other merchandise. As the American treaty is the only one in force, the English are taking advantage of its provisions to revive the opium trade.

—The Illinois Central Railroad Co. have sold upwards of sixteen millions dollars' worth of lands granted them by the Government.

—The House of Commons in England has just rejected a proposition to adopt the decimal system, as an innovation their fossilised nature could not brook. The Chinese reckon every thing by this system. Almost every civilized country in the world has adopted it. Sir John Bowring, in a speech in England, stated that 600 000,000 of the human race employ it, adding that there is no instance on record of its ever having been abandoned by any who have introduced it.

—It is stated in the Danville (Va.) *Register* that John Brown once passed himself off in that town as a Baptist preacher, and officiated in the Baptist church.

—The Newburyport *Herald* says:—"A new and rather interesting feature was introduced into the religious exercises of the worshipers at the Independent Church in this town on Sunday last. The Rev. Mr. Richardson being absent, the pulpit was occupied by a stranger to the spiritual wants of the society. After announcing his text he had not proceeded far in his discourse when he was admonished of the unsoundness of his theology by individuals of the congregation, after which a general discussion ensued, and a running fire of words was kept up until the discourse was concluded."

—A theological student got into a fight with a rowdy at the John Brown meeting in New York, and, in company with his antagonist, passed the night at the station house. Both parties became reconciled during their confinement, but will retain the marks of their pugilistic encounter for some time.

—An old historian of London, writing in the twelfth century, when London was a walled city, and open fields of ice were in the country round about says:—"Many young men played upon it; some striding as wide as they may, do slide swiftly; others make themselves seats of ice as great as a millstone, one sits down, many, hand in hand, do draw him, and one slipping on a sudden, all fall together; *some tie bones to their feet and under their heels*, and shoving themselves with a little picked staff, do slide as swiftly as the bird flyeth in the air, or an arrow out of a cross-bow. Sometimes two run together with poles, and hitting one of the other, either one or both doth fall, not without hurt—some break their arms, some their legs; but youth desireth of glory of this sort—exerciseth itself against the time of war."

—"How much did yees ask for thim buttons?" inquired an Irish customer. "Fifteen cents." "I'll give ye thirty-seven." "I didn't say fifty—I said fifteen," replied the honest dealer. "Bedad, an' I'll give ye tin cents thin."

—The affairs of the great ship company are described as in a state of hopeless confusion, and it is probable that she will ever be found only a bill of cost to whoever may own her, so that she would ruin any company, even one who might receive her as a gift. The present company now owe a sum equal to about $200,000 and have scarcely any means to meet it. A mortgage of the ship appears inevitable. The directors are endeavoring to postpone the ordeal to the middle of January. The claims against Mr. Scott Russell, the contractor, for defaults, are reported to amount to nearly $500,000, while he, on the other hand, sets up a handsome demand for "extras."

—A convention of railroad and steamboat passenger agents was held in Memphis, on the 15th ult., and the *Appeal* says:—"We understand that the object of this association is to cause the passenger agency business to be recognized as an honorable and legitimate one, purging the business of all those who have heretofore brought discredit upon it, and giving to the railroad stockholders and steamboat proprietors, a guaranty for the character and faithful performance of duties, of all members of the association who may be employed by railroad or steamboat routes. If the objects of this association, as they have been reported to us, and are set forth in the resolutions of the association, are faithfully carried out, as we have every reason to believe that they will be, we have no hesitation in saying the southern passenger agent association will prove beneficial, not only to the railroad and steamboat interest, but also to traders and shippers."

—A bill is now before the Legislature of Virginia for the repeal of the anti-dueling law, by which all persons engaged in a duel, even to the sending or receiving a challenge, both principals and seconds are rendered incapable of holding or being elected to any post of profit, trust or emolument, civil or military, executive or judicial, under the Government of Virginia. It is maintained that the law is perfectly inoperative, inasmuch as not one challenge has been sent, or duel fought, on account of the law; that the result is that the Legislature is continually obliged to pass "acts of amnesty," releasing from the rigor of the law gallant and useful citizens, who have fallen under its ban; and that public opinion, in which dueling exists, will, in the same way, grant "acts of amnesty."

—Walewsky assured Metternich that French diplomacy will continue to favor a spontaneous recall by the people of the Grand Dukes.

—The Buffalo (N. Y.) papers say that there is a wonderful old clock in that city—"the property of Mrs Evans, of Albany." This clock, they say, not only tells the time of day, but denotes all the changes of the moon, the day of the month, the day of the year, the year itself, and the century. It shows the exact position of all the principal planets, at all times of the year, registering them on small dials on the orrery face. Besides this, just before it strikes the hour, a fine set of musical bells ring out a piece of harmony, and after the time is struck, another set ring out other tunes. During the time of music playing, several figures of the musical dial go through various movements automatically.

—A Miss Hart, sixteen years of age, living in the family of Mr. F. Van Derveer, at Hamilton, Ohio, met with an awful death on Saturday night last. She had been up quite late, making arrangements

—Ayer's American Almanac, for 1860 is now ready for delivery gratis, by the agents, who are happy to supply all that call for them. Every family should have and keep this book. It is worth having. Comprising much general information of great value; it gives the best instruction for the cure of prevalent complaints, that we can get anywhere. Its anecdotes alone are worth a bushel of wheat, and its medical advice is sometimes worth, to the sick, its weight in gold. Many of the medical almanacs are trash, but this is solid metal. Its calculations are made purposely for this latitude and are therefore correct. Call and get an Ayer's almanac, and keep it.

—We notice with regret the death of this gentleman, which occurred at Richmond, Texas, on the 19th ult., from apoplexy. The high position assumed and maintained by Gen. Lamar, says the Savannah, *Express*, was an indication of his character, a Bayard in War and Poesy, and a true gentleman in politics.

His connection with the struggle in Texas, has made his name and deeds familiar and historical, while noble generosity, united with a tender refinement, gathered around him troops of friends and admirers, who will weep at the announcement of his death.—*Charleston Courier*.

—We have lately noticed in the London literary journals the announcement of three different books relative to the Society of Friends and its decline.—We mentioned two of these books among our late literary items. We now observe a third, entitled "The Society of Friends; an Inquiry into the Causes of its Weakness as a Church. By Joseph John Fox." Among the causes mentioned by the author, is its zealous pursuit of wealth. "It is said that a majority of the banking firms of the metropolis have descended from the members of the Society of Friends." This we should think, is hardly a just cause for the decline of this respectable body of Christians. It is an evidence rather of the great economy and frugal habits of Friends, who, by not indulging in the gaities and extravagances of the world have been enabled, through many generations to accumulate wealth. It is is said that there are in England and Wales, about sixteen thousand Friends or Quakers; that the new admissions during the present century averaged forty eight a year, "yet the total steadily diminishes, the yearly secession reaching, probably sixty, women falling of more rapidly than men." Mr. Fox accounts for this diminution; first, on account of the peculiar language of the Society; second, by its abstaining from proselytism; third, by its "mystic doctrine and singular ministry, together with its defective discipline, and its rigors with respect to marriage, and lastly, by its eccentricity of costume," which he says was never contemplated by the founders of the society. We apprehend from the name of the writer of this work, which belongs to old Quaker families in England, that he is among the seceders alluded to.—*Providence Journal*.

—The Washington correspondent of the Cincinnati *Gazette* says, under date of the 29th: "A crazy man, imitating probably the example of M. C's, took the Speaker's chair to-day, called the members to order, and attempted to read a speech. He was arrested and placed in confinement. Had not the rule better be applied to some others?"

—On Wednesday a large sleighing party left Greensburg for a dance in the country. There was five or six large sleighs loaded with young ladies and gentlemen. On their return the hind team, (two spirited horses,) got frightened, the sleigh upset, and the driver let go the lines. The boys and girls were pitched into a snow bank, and away went the horses like a whirlwind, rushing over three of the sleighs in advance, tearing them to pieces, and trampling over the parties in them. It is a wonder, our informant says, that numbers were not killed. One young lady received an ugly cut on the the side of her head, and one of her ribs was broken, and others get off with slight wounds. When our informant left, some of the horses had not yet been caught.—*Indianapolis Journal*.

—The Moors have proclaimed a holy war against Spain. The old strife between the Mohammedans and Christians has been renewed after lapse of a century.

MARRIED.

November 15th, 1859, by Elder L. J. Crutcher, Mr. JOHN W. LEWIS to Miss OCTAVIA KENNEDY, all of Hilton, Ky.

DIED.

On the 2nd inst., Judson Russell, eldest son of Elder L. J. and Charlotte J. Crutcher, of Logan county, Ky., aged 3 years, 10 months and 4 days. The fell monster delights to lay his chilling hand upon the fairest flowers. T. M. L.

December 5, 1859.

Elder Mattie Ball, of Mississippi, died on the 20th of Nov. last. His end was a triumphant one. A great and good man has fallen in Israel. What havoc Death is making in the army of the saints. We will copy his obituary when it appears.

SPECIAL NOTICES.

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

MEXICAN MUSTANG LINIMENT.—From rich and poor, bond and free, all colors, grades and conditions of life, we hear the same meed of praise awarded this wonderful article. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged by this great medicine, which is surprising to the judgment of man. What family does not require a standard Liniment? Who ever heard of the same effects produced by any other article? For Cuts, Bruises, Sprains, Rheumatism, Strained Horses, &c., it has no equal. *Beware of imitations.* The genuine Mustang Liniment is sold by all respectable Druggists and Livery Men in every town, parish and hamlet throughout North and South America, Europe, and the Islands of the Ocean. Buy at once.

BARNS & PARK,
Proprietors, New York.

dec 3—1mo

ADVERTISING DEPARTMENT.

RATES:

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

For three months, per square	$ 8 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.

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

Obituary notices, over one square,—(except of subscribers which are gratis)—75 cents per square.

Special notice will be called to your advertisement monthly.

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

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

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

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

GRAVES, MARKS & CO.

A. STRETCH, DR. J. T. FORBES.

STRETCH & FORBES,

Cor. of College and Union Sts., Nashville, Tenn.,

WHOLESALE DEALERS IN DRUGS, Chemicals, Paints, Oils, Dye stuffs, Window Glass and Glass ware, White Lead, Putty, Varnishes, Indigo and Madder, Fine Teas, pure Wines and Brandy, for medicinal purposes, French, English and American Perfumery, English Tooth, Nail and Hair Brushes, Surgical and Dental Instruments, Fishing Tackle of all kinds, Tube Paints and Artists Brushes, (the largest stock in the City.) Also, extensive Dealers in Ambrotype, Melainotype, Photograph and Daguerreotype Goods, and Artist's Apparatus and chemicals, at every description in use.

We can sell any goods in our line as low as they can be bought in Philadelphia. We very respectfully call the attention of country merchants and others to our Stock, and assure them that we will make it largely to their interest to call on us before purchasing elsewhere. jan7-tf.

EATON FEMALE COLLEGE.

WOULD YOU SEND YOUR DAUGHTER to an Institution surrounded by the most refined society? Where the course of instruction is as thorough as in any Male College in the South West? Where she will be well cared for, and her expenses as little as possible? Where pupils are healthy? Send to EATON FEMALE COLLEGE, Murfreesboro, Tenn.

Two hundred dollars, paid strictly in advance, with a ward robe tolerably well furnished, will defray all her expenses for one year, exclusive of ornamentals.

The Boarding Department is under the supervision of Elder E. D. STEPHENSON, who will spare no pains to provide for the wants and comforts of those placed under his care.

For further particulars address the President.

jan7-tf DUNCAN H. SELPH

UNION UNIVERSITY.

THE PREPARATORY DEPARTMENT of this Institution will re-open on the 2d of January 1860. The Principal avails himself of this medium to return his grateful thanks to his patrons for their very liberal support during the term just closed. He assures the Patrons and Friends of this Department that however great the number of pupils he will have ample assistance.

The Principal has boarding in his family for a number of boys and can accommodate 8 or 10 more if early applied to.

jan7-1 J. C. HAGAN, Prin.

JUDSON FEMALE INSTITUTE,

MARION, ALA.

THE TWENTY-SECOND ANNUAL session will begin on Monday, October 31, 1859. This institute is one of the oldest and largest seminaries in the Southern States, and a pioneer in Female Education of high order. It has had a career of uninterrupted prosperity for twenty-one years and now draws patronage from every portion of the South west. The Faculty of Instruction consists of fourteen Professors and Teachers, besides other officials. The Institute commands the best talent, skill and experience, and it will continue in the advance, leading to yet higher results in Female Education.

Literary Department.

The Advanced Course of Study prescribed for those who aspire to the honors of Graduation, is elevated and extensive, occupying four years. It is substantially a Collegiate course, and young ladies honorably completing it will receive a Diploma under the seal of the Corporation.

The Institute is supplied with all apparatus and appliances for instruction in the Physical Sciences, and illustrated Lectures are delivered regularly.

The Library contains more than one thousand carefully selected volumes, and is furnished with proper periodicals.

No pupil can advance beyond the Preparatory course without a thorough knowledge of Grammar, Geography, Arithmetic, and other English branches. Frequent exercises are imposed throughout in Reading, Spelling, Penmanship, Composition, Letter writing, Vocal Music and Biblical Studies—We cannot build without this foundation.

Department of Art.

Four accomplished Musicians are exclusively occupied in this branch. Twenty pianos, and a variety of other musical instruments, are constantly in use. Especial attention is given to Solo and Duet Singing and to the higher Vocalization.

A superior Artist instructs in Drawing and Painting, annual attention and care being given to these branches. Pupils are taught to sketch freely and accurately from nature, and to color tastefully. Advanced pupils study the Art of Design.

Instruction is given in a great variety of ornamental branches.

Boarding Department.

Every provision is made for the comfort of the boarders, and the extensive building obviates crowding. The Principal resides in the Institute, and he, with the stewards, will endeavor to make it a pleasant home.

A faithful and efficient Matron devotes herself entirely to those motherly attentions so essential to the health of young persons.

Not a single case of serious illness occurred during the last Session.

EXPENSES.

The expenses of pupils are as light as in any other Institution of respectable grade in the south. All those necessarily incurred by a Board ng Pupil in the Literary Department, exclusive of books, etc., and also of clothing, the cost of which is limited by the Cheap Uniform Dress, prescribed by the laws, amounts to $180 00

Ancient or Modern Languages	20 00
Music Instruction	50 00
Use of Instrument	10 00
Drawing and Painting	25 00
Painting in Oils, and Art of Design	50 00

Sheet Music, Painting Materials, &c., variable.
Half payment is required in advance.
Pocket money is not allowed.

REMARKS.

Marion is connected with the Alabama River, at Selma and Cahaba, by Rail Road, and commodious stages run to and from Columbus Miss. daily.

First comers have choice of apartments.
Social visits are prohibited.
The Session continues nine months without intermission.
For circulars, catalogues, or unpublished particulars, apply to [dec24] NOAH K. DAVIS, Principal.

New Series of Southern School Books.

THE SOUTH-WESTERN PUBLISHING House, Nashville, Tenn., has commenced issuing a series of School Books by Southern authors. They have, so far as noticed, been pronounced superior to any Northern series now offered to the public. The books already issued are

I.

Speller and Reader, First Book, (Illustrated) 15c.

II.

Speller and Reader, Second Book, 25c.

III.

Reader with Spelling Lessons, Third Book, 40c.

IV.

Hand Book for Parents and Teachers.

These will be followed by a series of Geographies and a Mathematical and Classical series—all by Southern authors.

The Baptist Messenger, of Memphis, thus speaks of them in its last issue:

SECOND BOOK: For Those Good Little Learners; at Home, at Day school, or at Sabbath-school. By R. A. Vaughan. Nashville, South-western Publishing House.

Messrs. Graves, Marks & Co. have forwarded a copy of this book for our inspection. We must say we are decidedly pleased with this addition to school books for little boys and girls. The spelling and reading are so varied and interspersed, as to lead the young mind on in a pleasant mood, while many things are presented in a striking manner so as to awake the memory and enlarge the understanding. This volume is embellished with a variety of fresh and attractive pictures. In the latter part are hymns and religious lessons.

PHILOLOGICAL SERIES: For the Family and the School—By R. A. Vaughan. Nashville, Tenn., South-western Publishing House.

This volume is number three, or what may be called a third reader, for boys and girls. It contains much of good dialogue, and quite a good deal of attention to the orthography and philology. We like to see the orthographical exercises which are continued throughout the book. At the close are various arithmetical tables.

The projectors of the South-Western Publishing House deserve credit for entering upon this almost untrodden path in the South. Our vast country demands all the school books that are likely to be furnished. But the South wants books for her own children. Let Southern people encourage Southern houses, and Southern enterprises, then will we prosper as a people, and never fully till then.

We advise every Teacher who wishes to advance his pupils rapidly, and at the same time see them charmed with their lessons, to procure this new series upon an entirely NEW PLAN of instruction. Also all parents who instruct their children at home. Try them. dec24

CATALOGUE

OF THE

SOUTH-WESTERN PUBLISHING HOUSE

Historical.

—Brethren, think it not strange if they do not come when you order $2 or $3 worth of books, without the cash. You are not aware of the number of small accounts of this kind we have upon our books, and to attempt to collect by an agent upon commission would be to sink a mass of all its stores.

History of Foreign Baptists, (Orchard)	$1 00
History of English Baptists, (Orchard)	1 00
Marks' Church History,	75
History of Romanism, (Dowling)	2 50
Josephus,	1 75
History of the Bonaparte Family,	1 00
Church History, (Mosheim)	4 00
History of the Reformation (D'Aubigne)	5 00
Ancient History, (Rollin)	5 50
Ancient History—abridged (Rollin)	
Struggles and Triumphs for Religious Liberty,	75
Memorials of Early Christianity,	1 00
History of the Bible—pictorial, (Sears)	1 50
History of Palestine, (Kitto)	50
History of Bible Translation, (Mrs. Conant)	1 25
Pictorial History of American Revolution.	1 25

Commentaries

Olshausen's—plain.	12 00
Olshausen's—Library binding.	13 50
Olshausen's—half calf, gilt	15 00
Olshausen's—calf calf, antique.	20 00
Notes on Matt., Mark, Luke and John, (Sherwood)	1 25
Notes on the Epistles and Revelations,	1 25
Exposition of the Apocalypse,	6 00

Classical.

Greek Lexicon (Liddel & Scott)	5 00
Latin—English, (Crooks & Schem)	3 50
Greek Prepositions and Cases of Nouns,	0 50
Greek Concordance to New Testament,	3 50
Cicero's Orations—interlinear, (Clark)	1 50
Sallust—interlinear [Clark]	1 50
Caesar's Commentaries—interlinear. [Clark]	1 50
Virgil—interlinear [Hart & Osborn]	1 50
Dictionary of Classical Quotations,	1 50

Denominational.

Bisboe's History of Baptism.	60
Footsteps of our Fathers.	1 00
Carson on Baptism.	1 00
Booth on Baptism,	75
Theodosia Ernest, vol. 1,	1 00
Theodosia Ernest, vol. 2,	1 00
Great Iron Wheel, [Graves]	1 00
Little Iron Wheel, [Graves]	25
Grace Truman, [Mrs. Ford]	1 00
Campbellism Examined. [Jeter]	1 00
Review of Jeter [Lard]	1 25
Pedobaptist and Campbellite Immersions.	40
Baptists vs. Reformers, (Fisher & Franklin)	1 00
Campbellism at Patch-pitts [Sarkdale]	20
Baptism for Remission of Sins, [Crawford]	15
Sketches the Baptists [Baker]	65
Baptists not Protestants, [Waller & Orchard]	15
Three Reasons Why I am a Baptist. [Pendleton]	40
Prize Essay on Communion [Brooks] muslin,	25
Rise and Progress of Open Communion, [Orchard]	15
An Old Landmark Reset [Pendleton]	15
Importance of Correct Belief.	25
The Free Mission of Baptists, [Jeter]	10
Progress of Baptist Principles, [Curtis]	1 25
Baptist Manual,	75
Baptist Martyrs.	1 00
Baptist Denomination [Haleum]	1 00
Concise View of Christian Baptism, [Crapps]	10
Prunella, or Trials for Truth.	1 00
Baptist Library,	3 50
Open Communion, (Waller)	60
Evils of Infant Baptism,	50

Biographical.

Biography of Wm Carey,	1 00
Life of Spencer H. Cone D. D.,	1 00
Life of C. H. Spurgeon,	50
Life and Works of Isaac Watts,	1 25
Memoir of Dr. Adoniram Judson—2 vols.	2 25
Lives of the Three Mrs. Judson,	
Bible Biography,	1 25
Judson Memorial,	65

Theological.

Cruden's Concordance,	1 50
Butler's Analogy,	1 00
Pale tine Past and Present,	2 50
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Carson on Providence,	1 00
The Great Commission,	1 00
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Christian Life,	1 25
God Revealed in Nature and in Christ,	1 25
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History Methodist Discipline,	1 00
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Representative Women,	1 00
Home Life,	1 00
Life Pictures,	1 00
How to be a Man,	38
How to be a Lady,	38
Anecdotes for Boys,	40
Anecdotes for Girls,	50
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Poor Fellow,	1 00
Floral Home,	75
Home Life,	75
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Greyson Letters,	1 00
In and Around Stamboul,	1 00
Spurgeon's Gems,	1 00
Great Truths by Great Authors,	1 00
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Childhood, its Promise,	50
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Two Paths,	35
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Early Choice,	30
Life Pictures,	30

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SABBATH SCHOOL LIBRARIES.

Library S. B. S. Union, 41 vols., half morocco,			$6 50
" Am. Bap. Pub. So., 31 vols, half morocco,	No. 1,		7 00
" "	No. 2,		7 00
" "	No. 3,		14 00
" Sheldon & Co., 43 " cloth,			5 00
" Challen,			6 00
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" Arthur's H. H., 12			4 10
" Juv., 12			3 00
" Chambers,			7 00
Baptist Question Book, vol. 1,			15
Child's Scripture Question Book,			10
Infant Series, 1, 2, 3 and 4—per doz.,			25
Helps for Children,			10

For sale by GRAVES, MARKS & CO.
dec17 Depository Agents.

FINANCIAL.

BANK NOTE LIST.

CORRECTED WEEKLY BY D. PEARL & CO.

TENNESSEE.		SOUTH CAROLINA.	
Bank of Tennessee,	par	South Carolina Banks,	¾ dis
Union Bank,	par	LOUISIANA.	
Planters' Bank,	par	New Orleans Banks,	¾ dis
Merchants' Bank,	par	ALABAMA.	
Bank of the Union,	par	Mobile Banks,	¾ dis
Traders' Bank,	par	All others	¾ dis
Bank of Commerce,	par	KENTUCKY.	
City Bank,	par	Kentucky Banks,	¾ dis
Farmers' Bank,	par	MISSOURI.	
Bank of Paris,	par	Missouri Banks,	1 dis
Bank of Chattanooga,	par	ILLINOIS.	
Bank of America,	par	Illinois Banks,	3@5 dis
Citizens' Bank,	5c dis	NORTH CAROLINA.	
Bank of Memphis,	par	North Carolina Banks,	1@2 dis
Buck's Bank,	par	VIRGINIA.	
River Bank,	par	Virginia Banks,	¾ to 1 dis
Commercial Bank,	par	INDIANA.	
Exchange Bank,	25 dis	State Bank,	¾ dis
Northern Bank,	par	OHIO.	
Southern Bank,	1c dis	State Bank,	¾ dis
Bank of Nashville,	par	SPECIE.	
Bank of Shelbyville,	par	Gold,	par
Ocoee Bank, (old Bank)	par	Silver,	par
Ocoee Bank, (Knoxville bah)	[illegible]	EXCHANGE.	
Bank of Dandridge,	par	New York Sight,	¾ pre
Bank of Claiborne,	75 dis	Philadelphia,	¾ pre
Bank of Tazewell,	5c dis	New Orleans,	¾ pre
Bank of Trenton,	5c dis	Baltimore,	¾ pre
Bank of Jefferson,	5c dis	Louisville,	¾ pre
Bank of Knoxville,	par	Cincinnati,	¾ pre
Lawrenceburg Bank,	5 dis		
GEORGIA.		LAND WARRANTS.	
All Old Banks,	¾ dis	40's and 160's,	no sale
New Banks,	uncertain	120's,	no sale

NASHVILLE MARKET.

TENNESSEE BAPTIST OFFICE,
THURSDAY, Jan. 5, 1860.

WHEAT.—Prime red and white in demand at $1@$1 15.

FLOUR.—Demand active. Extra $6 50@7 00 per barrel; superfine, $5 50; extra family flour in bags, $3 50; superfine $2 80 per 100 lbs. These are wholesale prices; the retail figures advance 25 cents per 98 lbs, and 50c per bbl.

RYE.—None in market.

OATS.—Buyers are giving freely 35c.

CORN MEAL.—$1 00@1 10 per bushel.

SALT.—Fine sack is worth 1 50; barrel, one per bushel.

SUGAR.—We quote, in bbls, 8@9c; ¼ cent less in hhds. N. Y. Coffee Sugars 10@11½c; crushed and powdered, 11½@12c; loaf 11½@12c.

MOLASSES.—In barrels, 45c; in halves, 45c. New crop, 45@50 in barrels.

GOLDEN SYRUP.—In barrels, 60c, in half barrels 70c, in kegs 80 cents.

COFFEE.—Stock light; demand fair. Prime Rio is worth 13@13½c; Laguayra, 15c; Java, 18@20c.

GRASS SEED.—Clover $6 50 per bushel; Timothy $3 25; Orchard Grass $1 80; Herds $1 25; Blue grass, clean, $1 60; stripped $1 10.

FLAX SEED.—75c.

WOOL.—Tub-washed, in demand at 30@32; pulled, 20@30; unwashed, 18@20.

OILS.—Linseed, 87c; lard, $1 10; tanners, 75c@1 00; coal from $1 50.

BALED HAY.—From store, $20 00 per ton.

ATLANTA MARKET.

ATLANTA, GA., JAN. 5, '60.

MESSRS. GRAVES, MARKS & CO.—Gents—We herewith furnish a review of our produce market as quoted:

BACON.—Clear sides (old stock) 12½c; rib sides 11½@12c. No hams or shoulders in market.

PORK—Is retailing at 7½c; demand moderate; no speculative demand.

LARD—New lard in bbls 11½c; in cans 12½c.

GRAIN—Corn $1 00; Wheat $1 00@1 45 as to quality; Rye $1 00; Peas 85c; Oats, common seed, none in market; Nova Scotia Oats, best quality for seed, warranted to produce one fourth more than our common oats, worth $1 00 sacked.

FEATHERS.—45@50c in small lots.

We would remind our friends who care hereafter this season, that it is of great importance that they have it thoroughly dried before shipping.

Respectfully, A. K. SEAGO.
Successor to Seago & Abbott.

ACKNOWLEDGMENT OF PAYMENTS.

The following new subscribers have paid to the 24th of Dec. 1860:

J McGowan, P M Ellison, Mrs S C Curd, Mrs I Curd, Mrs B P Irwin, Mrs B Harding, Mrs L Atherson, H W Perkins, M Allen, C Card, M E Morton, Miss O Scott, D Matthews, F L Carroll.

The following new subscribers have paid to the 7th of Jan., 1861:

Eld J M Weaver, Eld G Lanham, I J Rogers, D M Hennery, W L McIntosh, N Bealy, W Roberts, Eld J Williams, J R Parks, Eld C S Burks, W Ivrum, J L Henry, Dr B P West, R P Bowell, Eld H Hays, Col N J Willingham, Mrs L Wilson, Wm Bishop, Eld W M Wilson, J R Baldin, F B Fiske, F M Wood, J P Ould.

The following new subscribers have paid to the dates annexed to their names for 1861:

M L Dickins Nov 7, W Sumerall July 8.

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

Lalor Landrum 8 June.

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

Dr P M King 15 Oct.

The following subscribers have paid to the dates annexed to their names for 1859:

J D Hardage 15 Aug. Isaac Palmer 23 Oct, R R Stratton 20 Nov, S J Siegel 19 Nov, Eld G W Young 1 Apr, H Lake 4 Nov J M Pallington 31 Oct, D D Kelly 16 Nov, Geo Chestnut 18 Nov, Eld G W Rollins 18 July, Thos H Slaver 10 Nov.

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

Saml Carry 3 May, W M Sims 25 Dec. J Vaught 4 Sept, stationery Jones 1 July, B Price 8 Mar, P Lee 8 Aug, T Sodins 19 Dec, R S Pigg 7 Mar, M B Tishner 1 Sept, Eld J P Carrow 1 Jan, H Byars 23 Jan, J J Yarboro 14 Mar, H G Case 1 July, Jas Chestnut 18 Feb, A D Long 4 Sept, J P W Brown 21 Aug, S J Whatley 17 Nov, C Woodruff 4 Mar, J Weatherford 23 Oct, J M Oldham 15 Nov, M P Bishop 21 Feb, W K Howell 1 Jan, J J D Benton 15 Jan, E P Sutton 1 Dec, W Seale 18 May, W W Kidd 4 Oct, J T Lyles 23 Aug, A P Copeland 21 Oct, T S Kettles 12 Mar, S Davidson 25 Dec, F J Harris 9 Feb, J Bruce 21 July, J H Oakley 4 Sept, Dr P M Tidwell 13 June, W Jennings 27 Aug, W C Vineyard 27 Aug, J W Stephens 21 Aug, W W Ferguson 9 Apr, Stephen Kennedy 7 Apr, C C Jones 27 Dec, R F Rey 7 May, E J T Roe 1 Jan, G H Dalding 5 Sept, Eld W R Wyatt 4 Sept, Miss M Wilson 23 Jan, Jno Scott 23 May, E Kerfoot 26 July, B G Clement 25 Dec, B D Carris 2 June, W J Rowan 8 Sept, M S Gains 3 June, W W Lidsure 1 Aug, Eld J J Dukes 8 Jan, W J Daniel 4 Dec, D B Browning 11 Oct, Eld D Witt 4 Feb, L Alton 23 July, W Mobley 28 Aug, G Strange 25 Dec, D Powell 8 Mar.

The following subscribers have paid to the dates annexed to their names for 1861:

J Jamerson 22 Feb, A J Guinan 28 May, C Gray 1 Jan, Eld L P Ballue 21 July, B Stenton 1 Jan, West Ballard 12 Feb, Eld E Newton 1 Feb, J L Hardy 8 Jan, W W Rusey 24 Sept, Mrs Ann Kirksey 20 Aug, W C Davidson 9 Mar, M Turner 25 Jan, B Seaine 4 Feb, A H Swaim 4 Feb, F A Johnson 15 Jan, Sam Pearce 8 Mar, F B Jones 23 Mar, Eld R W Gorlart 9 Jan, Ambrose H Cross 8 Jan, J P Thornton 1 Mar, E L Wilson 15 May, J Lawrence 23 Jan, W C Shields 16 Jan, J T Montgomery 4 Dec, Mrs F A Garnett 1 Jan, Preston Taylor.

The following subscribers have paid to the dates annexed to their names for 1862:

J L Morton (by Secretary) 8 March.

Correspondence.

☞ If those who send us remittances for the paper will remember to put the name of the Post Office somewhere in their letter, it will enable us to apply the credit properly. Remember to put the Post Office and State, if you please.

☞ We have frequent inquiries "How shall we send you money?" We say to each, send us a check or draft when you can, and if sending small amounts, in notes or gold, mail it in the presence of the postmaster, and let him certify that you did send it, and keep the certificate, and if it gets lost, send us the certificate, and it will be cash to us. Don't register. As to kinds of money consult our list of currency. tf.

A Baptist Minister, about twenty-four years of age, having had experience as [illegible] in a Classic Institute, and able to teach Latin, Greek, German and English languages, together with all Mathematics and Sciences usual in American Colleges, desires a situation in the South-West. Prefers to devote himself entirely to the ministry, but is willing, in connection with it, to teach in any reliable Institution. Satisfactory references will be given. Address, "M. K. F., Carrollton, Pickens County, Alabama."

No. 2.—MESSRS. EDITORS:—At a late meeting of the Executive Board for the Baptists of Coldwater Association, I was instructed as President of the Board to make inquiries through the mediums of the Tennessee Baptist and Mississippi Baptist for an efficient Missionary to labor within our bounds for the balance of this year. The compensation to such a Missionary will be made satisfactory. Please insert this notice under the head of your Directory, or a notice embodying the above. My address is at "Pleasant Mount, Panola County, Miss.

tf. SAML MATTHEWS.

NEW BOOKS.

History of English Baptists, vol. 2 of the series. By G. H. Orchard; price, $1 00

A most thorough compilation of Baptist History in the British Isles. No Baptist should be without it. It contains a beautiful engraving of the author.

Pendleton's Sermons, On IMPORTANT subjects. With engraving of the author; price, $1 00

The readers of the *Tennessee Baptist* must not be [illegible] favored of the acquaintance [illegible] wish to see him can do so by purchasing the book. It is a splendid engraving.

The Old Pine Farm, or THE SOUTHERN SIDE. By a Southern Minister; price, 75

A most delightful little work, "intended to show up some of the features of ministerial life among the country churches." It is a complete success.

The Infidel's Confession, or the power of Christian Union. By R. T. Taylor, Ky.; price 1 00

A delightfully written work containing many "facts" worthy of being stored away in the memory.

Marriage and the Married Life. By J. M. D. Carey; price,

No family should be without a copy. Young people will not find a candid reading of it profitless.

The Infidel's Daughter, will be ready by January; price, 1 00

See chapter selected from the advance sheets, and published on the first page of this paper.

New School Series.

Speller and Reader, First Book. By R. A. Vaughan; price, 15

Speller and Reader, Second Book. By R. A. Vaughan; price, 25

Reader with Spelling Lessons, Third Book. By R. A. Vaughan; price, 40

Mrs. Vaughan has [illegible] of interesting the children that has yet been introduced. Such is our opinion of it. Try them.

THE FAMILY.

NASHVILLE, SATURDAY, JAN. 7, 1860.

THE ROUND OF LIFE.

"From Aphorisms and Opinions of Dr. Geo. Horne, late Lord Bishop of Norwich."

Some are serving—some commanding;
Some are sitting—some are standing;
Some rejoicing—some are grieving;
Some entreating—some relieving;
Some are weeping—some are laughing;
Some are thirsting—some are quaffing;
Some accepting—some refusing;
Some are thrifty—some abusing;
Some compelling—some persuading;
Some are flattering—some degrading;
Some are patient—some are fuming;
Some are modest—some presuming;
Some are leasing—some are farming;
Some are helping—some are harming;
Some are running—some are riding;
Some departing—some abiding;
Some are sending—some are bringing;
Some are crying—some are singing;
Some are hearing—some are preaching;
Some are learning—some are teaching;
Some disdaining—some affecting;
Some assiduous—some neglecting;
Some are feasting—some are fasting;
Some are saving—some are wasting;
Some are losing—some are winning;
Some repenting—some are sinning;
Some professing—some adorning;
Some are silent—some are roaring;
Some are restive—some are willing;
Some preserving—some are killing;
Some are bounteous—some are grinding;
Some are seeking—some are finding;
Some are thieving—some receiving;
Some are hiding—some revealing;
Some commending—some are blaming;
Some dismembering—some new framing;
Some are quiet—some disputing;
Some confuted and confuting;
Some are marching—some retiring;
Some are resting—some aspiring;
Some enduring—some deriding;
Some are falling—some are rising;
These are sufficient to recite,
Since all men's deeds are infinite;
Some end their parts when some begin;
Some go out—and some go in.

THE OLD PINE FARM.

CHAPTER I.—THE MINISTER.

It was a cold, raw, dismal morning in the month of March, the most disagreeable part of the whole year in our Southern clime, when "winter still lingers on the budding buss;" now a few days of mellow sunshine, inviting the farmer to drive his team afield—then a blustering wind howling through the forests and sweeping across the plains—again a cutting breeze, freighted with the mists of the chilly North, mocking the hope of early spring, and doubly disagreeable to the system relaxed by the preceding warmth.

Soon was the day whose gray dawn found Mr. Watkins busy with preparations for his departure to meet an appointment, distant some twenty miles.

"Come, Mary," said he, addressing his wife, "let me have a cup of coffee and a bite of bread; I can't wait for breakfast; it's a long ride, and my horse is slow, and some complained of my tardiness at the last meeting."

The good woman thus addressed was hastily making her plain toilet, and casting a glance at the little sleepers on their pallet, to see that they were properly covered, passed out into the kitchen, and calling Betty to her assistance, was soon lost to other considerations in preparing a hasty meal for her husband.

Though dimly light without, it was still night within doors, and a resinous fire sent its rays dancing over the floor, and walls, and rafters of the log kitchen, and as the ruddy light streamed through the cracks, the familiar sounds and pleasant odor of "cooking" greeted Mr. Watkins as he passed by on the way to the stable to look after his old "gallant gray."

But old daddy Cyrus had anticipated him, and was currying the horse, which was deliberately partaking of his food as his master entered.

"Ah! Cyrus, you here! I hardly thought you were astir so early."

"Hi, massa, you tink I bin lay down and sleep when missis and Betty gone for cook breakfast. More den dat, he no look right for massa go feed hoss when he got on clean close for preach in."

"Well, you can saddle him and bring him round directly; I shall soon be ready to start."

"Yes, massa, soon he bin eat some corn and fodder I katch him and bring him round to de gate. But he sass eat little bit, hos can't trabel good if you no feed him."

After this brief colloquy, Mr. Watkins returned to the house to stake up a fire and wait until his faithful wife and domestics had made the necessary arrangements for his leaving; and as he walked off, old Cyrus might be heard singing in a low tone, as he ran the curry-comb over the horse:

> "O de old ship of Zion, hallelu, hallelu,
> De old ship of Zion, hallelujah;
> She hab carried many a thousand,
> And she'll carry as many more,
> O glory, hallelujah."

"Dat's a Methodis song," muttered the old man to himself, "but I love for sing um, he make me feel good."

Pending the preparations for leaving, let us introduce our friends more particularly to the reader.

Mr. Watkins was a representative of a large class of Southern preachers, who give the strength of manhood and the experiences of old age to a toilful, selfdenying ministration to the Baptist churches. With but limited means for the support of their families, spiritually "working for nothing and finding themselves," life is with them a struggle for existence, until weakness and disability finds the rest of a quiet grave.

Having several churches to "supply," often at very inconvenient distances from home, much of their time is spent away from their families, their secular business is necessarily neglected, and the hard task of providing for and training their children devolves mainly on their patient, weak, laborious wives. Should it not then be a matter of pity, rather than reproach (if it were true), that "a preacher's children are the worst in the whole neighborhood."

Mr. Watkins, at the time we write, was some thirty years of age, of moderate education, with a wife and three children. The Pine Woods Farm, or about three hundred acres, on which he lived, a colored woman with two small children, old Cyrus, a small lot of live stock, with farming utensils, make up the sum total of his wordly possessions. True, he could not sing

> "No foot of land do I possess,
> No cottage in this wilderness,"

but his lot in life was quite as hard as many who could.

For five years he had given himself to the ministry of the Word, and the labors of those five years had perhaps brought him in enough to buy another horse, when the carrion crows should have held a carnival over old gray's carcass.

He had now in charge four congregations; the nearest three, and the farthest twenty miles from his residence; the other two, twelve and sixteen respectively; and, according to a custom long prevailing, two days of the week were given to each of these congregations—Saturday being "church meeting," or "conference" day, with preaching (when a sufficient number of people could be got together), and Lord's day devoted to preaching and administering such ordinances of the church as might be required.

Having but little education, Mr. Watkins, nevertheless, was gifted with more than ordinary abilities, a good address, and had made use of such time as could be spared from his churches and his farm in adding to his store of knowledge. Ardent and sanguine, he was seldom depressed by difficulties, always hoping for a "better time coming." By dint of hard work, with the help of old Cyrus, he managed always to raise enough from the farm to supply the simple wants of his family, not forgetting also, "to entertain strangers;" while his prudent, quiet, managing wife contrived with Betty to keep things in order about the house and yard.

Mrs. Watkins was about three years his junior, the eldest daughter of a neighboring farmer, who a few years after her marriage had emigrated to the West in search of better lands and better facilities for bringing up and settling a large family, leaving Betty, the negro woman, as her patrimonial inheritance. Sad was the parting which sundered the social ties between herself and family, and gladly would she have gone with them; but Mr. Watkins not being able at the time to find a purchaser for his land, they agreed to "bide their time," in the hope of joining their friends after a while in their new home.

But they were destined to remain longer than they expected in their native State, and indeed it was not very long before they found their little home was becoming a dear spot to them, as one after another different improvements were made—a rose bush planted here, a tree there, an addition made to the house, and the front paling glistening in its covering of spotless whitewash; so that the recollection of former connections and of earlier days grew fainter as the cares of the present succeeded to the remembrance of the past. Such is life, and a blessed arrangement of Providence it is, that time and circumstances should assuage the grief, and remove the sorrows of poor humanity.

Thus it was that Mr. and Mrs. Watkins became happy in themselves, happy in their children, their servants, their little business; and happy in the esteem and confidence of their neighbors; these, being generally like themselves, humble in their pretensions and pecuniary means, plain, simple in their habits, and kind in their sympathies and little acts of friendly regard.

The day with which our story opens was the regular time of meeting with the Green Mount church, situated in the upper part of the district in which Mr. Watkins lived. This was a wealthy congregation, and but for the want of proper training might have saved their preacher the labor and suffering of his long, cold ride.

Mr. Watkins had just entered on the second year of his ministerial "supply;" and though much pleased with his services, the church had very crude notions of what is meant by the "support of the ministry."

Having been long accustomed to the dispensation of a "free Gospel," the previous year's contribution of forty dollars was thought a decided mark of regard for their popular preacher, and Mr. Watkins like too many who had preceded him, was too modest to correct the impression; or, having been raised himself in the same school, and never having felt the pain of pinching necessity, he perhaps gave the matter very little consideration. The people liked him, and he liked them; the congregations which attended on his ministry were large, and his prospects for usefulness flattering; what could he desire more?

"Well, Mary, I must be going," remarked he, rising from his early breakfast, "Cyrus, I see, is at the gate with the horse, and it's a tedious journey. Good-bye, don't expose yourself in this weather, and keep the children by the fire."

"Good-bye, dear," replied his wife, "I am sorry you have to ride so far this unpleasant day. Do try and get back as soon as you can; it always makes me sad when you are away from home."

"Indeed, my dear, I always carry a heavy heart from home, and often do I cast an anxious thought back to the dear ones in our little cottage. But God will provide; I know, and I feel that it is wrong not to trust him who has said, 'I will never leave thee nor forsake thee;'" and drawing on his overcoat and taking his saddle-bags on his arm, Mr. Watkins walked out to the gate, where Cyrus was holding his horse.

"Massa, you no gwine tek your umbrella long? May be he rain fore you get up yonder; aint you see he bin cloudy now?"

"Perhaps it would be better to do so, Cyrus," replied Mr. Watkins, looking upward, "It's rather cold for much rain, but the weather may change; go to the house and get it for me."

"Yes, sir, carry um for true," said Cyrus, starting for the umbrella, "he no good for get wet dis time de year."

"Missis! Missis! I tank you for de umbrella, mam, fer massa."

"O yes," replied Mrs. Watkins, handing it to him at the door, "how could I have forgotten it?"

"Ah, dat's him, now massa can go."

"Keep everything straight until I get back, Cyrus," said Mr. Watkins, mounting his horse, "give particular attention to the woodpile, and see to the cattle, this cold spell is very trying to them. We must try and plant some corn next week. Good-bye."

"Yes, sir, I tek good care of ebery ting, by de help of de Lord. Good-bye, massa, God bless you," and Mr. Watkins started on his cheerless way, through the dark pine forest, while Cyrus went to his duties as directed.

(TO BE CONTINUED.)

THE DRUNKARD'S HOME.

BY REV. A. NUSSEL.

It is a small cottage, thinly furnished, and the furniture like the wire, seems wasting away. Half of it is at the pawn-shop, and it is all gently sinking into the same vortex. He has a wife and only daughter—a fair child of fifteen years, just budding into life. Cruelty and hard usage, together with starvation, have told their tale upon the mother's form and face; and when the lord and master of the house comes staggering home at midnight, he finds that they have stretched her, dying, on the tattered bed, the daughter's tearful face is hidden in her mother's bosom, and her thin white hand is clasped about her neck. The conscience-stricken sot stands rooted on the threshhold, and stays his staggering feet by grasping at the door-post, and as he stares with blood-shot eyes upon the death bed that his selfishness prepared, he hears his daughter's sobbing voice exclaim, "Thy will be done!" and then his gasping wife sighs forth the struggling prayer—"Lord, lay not this sin to his charge." And as the dying intercession floats from that broken heart to heaven, the spirit leaves its clay and follows it; and the father is alone with the orphan daughter. Bitterly did he weep as he looked upon the mortal remnant of that patient parent of his life—so still, so cold, marble white. He would have madly tried to warm the bosom back to life; but his child withdrew him from the bed, because she knew that bosom bore the mark of a foul, savage blow, and she did not want that blow to recoil upon her father's heart. The night rolled slowly by, and the morning sun fell full upon the upturned face of death; and as the drunkard looked towards it then, he saw the love-light had not faded from those glassy eye-balls even yet. Another day and night, and it is time to take a last fond look, before the coffin-lid shall shut out the vision forever: and a sad look it was. A parting pressure of those marble lips, and a hot tear upon the cheeks; and then the daughter ceases to place a lily in the bosom, and twine a sweet white rose within the raven hair; and then amidst the tolling of the passing bell, and the tramping of the black procession, the scene is closed. But oh! oh! the weary, weary hours of remorse which prey upon the widower when left alone—his life insupperable—what shall he do—what cordial panacea can quell his fears, and smooth his torturing reflection? His child creeps softly to his side, lays an open book upon his knees, from which she whispers in his ears, "God is our refuge and strength, a very present help in trouble." The words seem to revive him for a moment as he again asks—"What shall I do?" "Prayer is the best cordial for a wounded spirit, father," says the child, "my mother taught me that." "Prayer! what is prayer? I'll try to pray at all events," he says, and he turns to fall upon his knees. But, all at once, a cold nervous tremor chills his veins, and he turns round again, and says, "No, I'll pray to-morrow—I can't pray now. Give me my hat!" The door has swung upon its hinges, and he is in the street; the daughter follows to the door, and watches him as he goes down the pavement, till he turns into a house. She follows quickly after him, and gets there just in time to hear him call hoarsely for some brandy. Down on her knees she begs him, by the memory of the loved and lost—for pity's sake to come away; but he thrusts her out, and tells her to be gone. Arrived at home, she kneels once more—not now before an earthly but an heavenly Father. She prays for help to lead her only relative from ruin into peace. The clock strikes ten, eleven, twelve, one, two, and three, before the shuffling footsteps can be heard against the door; and then it is opened by the strong hand of some ruffian companion who has helped her father to get home. He gives his drunken charge into her care, with many a coarse and brutal jest, and leaves them alone. His glaring eyes happens to rest upon the open Bible he had set aside; and as his child placed her trembling hand upon his breast, his tears once more gushed forth like the water from the rock beneath the prophet's rod. But, oh, it is too late for repentance. Next day he dives down to his hell again, to drown his grief in streams of liquid fire. And while he is away, another shadow darkens the threshhold of his house; and the poor orphan girl is listening to the glib and slippery flatteries of some deceitful libertine, and the casket of her fame is in peril of being ransacked of its pearly jewel—virtue.

Day after day the father rolls home with his legion of evil spirits reveling in his heart; and day after day the plastic visitor comes with the velvet touch of his dainty lips. Is it any wonder that she should in her unguarded and untended innocence, with the bleeding tendrils of her trusting heart trembling to entwine around some true support, with every fibre of her woman's soul, torn from the object that should win its love—is it a wonder, I repeat, that she should fall beneath the wicked wizardry of the seducer's sorceries, and sink from innocence to be the prey of the libertine, and the toy of the destroyer? And on whose head, O drunkard—on whose head O beast, miscalled a man—shall her blood most heavily descend? Yes! let the thought torture thee—let it lash thee as with a whip of scorpions, and lacerate the very soul with its envenomed smart—you killed your wife with your own selfish, beastly appetites; and you have worse than killed your daughter! After a long, long absence—which you have filled up by pulling about your pretty Jane; she came back to your roof, dishonored and abandoned; and as you stretch forth your arms to fold her to your heart, she laughs a hoarse and gipsy laugh; a weird and hollow sound, in which you cannot recognize those tones that read the Bible in your ear, and called on you to pray. You look upon the face but it is not the same; the blushes; once so modest! have faded from the cheek like withered flowers; and brazen, stolid insolence is mantling in its place. What wonder that upon some black and stormy night, she hurls herself from the parapet of the bridge, and seeks a refuge from the cold and sluggish earth, in the colder and more sluggish water! Drowned! yes, drowned! and gone into eternity before you—a ministering spirit to usher you to hell. Don't you remember when her trembling finger pointed you to heaven, and when it traced the lines that spake of Him who was the way, the truth, and the life? But you would not follow it, and you have not only turned away yourself, but have strewed blasting ashes on her flowery path. O! be not surprised to see, as you are hurried through the ebon corridors of the nether world, the pallied phantom of that child whose early love would, had you cherished it, lifted your honors and thoughts to heaven, laughing to see you writhing in the lake of fire. O fathers! be tender to your children, and be jealous of your daughter's love. Guard her honor as you would guard your life. Never uplift a recreant hand against a woman's breast, for that man is a monster who can bruise with a miscreant's blow that tender bosom, or terrify with a coward's curse that angel presence.

THE TOAD AT HIS REPAST.

Few of our readers, most probably, have ever observed the toad at his repast. It is performed with electric rapidity, and with more than telegraphic precision. The tongue is doubled back upon itself, and is tipped with a glutinous secretion. The moment the beetle comes within range, the tongue is shot forth with unerring aim, and quick as lightning, the captive is withdrawn. They are invaluable in a garden. Mr. Jessie, in his gleanings, complains of gardeners destroying them—of savagely cutting them in two with their spades. We hope not. Horticulturists, of such "gross ignorance," ought, themselves, to be extirpated. The beauty and vigor of our flower-borders we have long ascribed, in a large measure, to a select family of toads, which we tenderly protect, and some of which have now reached a patriarchal age. Mr. Jessie mentions that Mr. Knight, the eminent nurseryman, keeps a large number of toads in his stoves for the purpose of destroying the woodlice that infest his plants, and that they do not seem at all affected with the heat, even when it reaches 130 degrees. We are surprised at this latter statement, which does not agree with our observation. We have observed that the toad, in very hot weather, seeks shelter under foliage, or buries himself amongst the soft mould. In the evening he emerges from his concealment, and no doubt then employs his protrusile tongue. Mr. Buckland mentions a curious use of toads. They are employed as insect-traps. A brigade of marauding toads are conducted into the garden in the evening. They make a famous supper, but in the morning their entomological employer, by a gentle squeeze, compels them to disgorge their evening meal, "and in this way many curious and rare specimens of minute nocturnal insects have been obtained." There is just now, says Mr. Buckland, "a plague of ants in many of the London houses, which defy extermination. I strongly recommend those who are troubled with these plagues, to try whether a toad or two won't help them." Most certainly. They clean melon frames of these insects—and why should they not perform the same friendly office in the drawing-rooms of London citizens? Nothing but ignorant prejudice can prevent the adoption of the excellent suggestion. And yet, the prejudice exists, and they are loathed species. Toads, time immemorial, have been persecuted by school-boys, and you cannot wander through a village on a summer day without seeing defunct and flattened specimens of these unoffending creatures. Innocent of literature, it would be tracing the cruelty of the urchins to too high a source to ascribe it to the ugly and "venomous" toad of Shakspeare, or the yet more odious imagery of Milton. And yet, from the erroneous natural history of the two great national poets, the idea may have originated, and thus been handed down as an extraordinary odium from one race of school-boys to another. While toads are truly venomous, and lack the specific apparatus for procuring venom which really venomous reptiles are endowed with, there is an irritant secretion in the glands of their skin, which is more or less injurious. When a dog really seizes a toad, this glandular liquid is squirted out, and his tongue and lips are burned, as if with a strong acid.

The metamorphosis which frogs and toads undergo, is complete and remarkable. In their tadpole condition, the respiration is performed by means of gills, and is aquatic. In their adult state, their gills are converted into true lungs, and can breathe atmospheric air alone. The spawn of frogs and toads is very distinguishable. The spawn of the former is found distributed throughout the whole mass of jelly, while that of the latter is seen arranged in long strings, and generally in double rows.

I recollect standing on a seashore once, upon a narrow neck of land, thoughtless that the tide might come up. The tide kept continually washing up on either side, and, wrapped in thought, I still stood there, until at last there was the greatest difficulty in getting on shore. You and I stand each day on a narrow neck, and there is one wave coming up there; see, how near it is to your foot; and lo! another follows at every tick of the clock; "our hearts, like muffled drums, are beating funeral marches to the tomb."

ORDINATIONS & RESOLUTIONS

IMPOSTOR.

Baptist Church of Christ at Frankfort, Franklin county, Alabama.

Whereas, Sampson M. Rawhoof, late of this county, having credentials of ordination from the Baptist Church at Cairo, Illinois, obtained a letter of recommendation from this Church, and afterwards was guilty of unchristian conduct, for which charges were preferred against him in this Church, and he was notified, tried, convicted and expelled from this Church.

And whereas said Rawhoof has left for parts to us unknown, retaining his letter and credentials of ordination. Therefore be it

Resolved, That this preamble and resolution be published in the *Tennessee Baptist*.

Done in conference Saturday before the second Sabbath of December, A. D. 1859.

WILLIS SPARKS, *Ch. Cl'k.*

Religious papers please copy.

OBITUARIES.

Mrs. Margaret E Potter, wife of Rev. J. F. Potter, departed this life on the 17th of July, 1859, in the 21st year of her age. She was the daughter of Rev. J. J. Andrews, of Pontotoc county, Mississippi.

At the early age of twelve years she gave her heart to the Savior, and was baptised by her father into the fellowship of the Poplar Spring Church, of which she remained a worthy and consistent member until called to join the Church triumphant above.

On the 25th of December, 1855, she was united in marriage to Rev. J. F. Potter of Mississippi, and early in January, 1859, she accompanied her husband to Murfreesboro, Tenn., whither he repaired for the purpose of prosecuting a course of Theological study in Union University.

With the affection of a true wife, and the devotion of a sincere Christian, most cheerfully did she consent to be separated from a loved circle of friends, and submit to many privations among strangers, in order that her husband might enjoy those advantages which would contribute to his future usefulness as a minister of the gospel. With a brave heart did she encounter the difficulties of her position, and nobly did she strive to promote her own and her husbands advancement in knowledge. But a few short months only had passed away when the angel of death called at there peaceful dwelling and bore away the wife and mother, as we trust and believe, to a brighter home in heaven. Her struggle with the king of terrors was painful in the extreme, but her mind was remarkably active, and the whole history of her past life seemed to pass in review before her. She dwelt with peculiar pleasure upon the time of her conversion and baptism, and expressed a desire to depart and be with that Savior who then revealed himself to her as the "chief among ten thousand and the one altogether lovely." She spoke with much feeling of the pain the sudden and unexpected news of her death would cause to her beloved parents, and requested that her lifeless remains might be conveyed to them in such a manner that they could look upon her face once more. At times her mind wandered, and bodily sufferings mingled with her mental conceptions, producing gloomy forebodings. At other times her faith was strong and she seemed to have delightful foretastes of her immortal inheritance. She joined in a clear voice with friends around her bed-side in singing several hymns, and nearly the last connected sentence she uttered, was, "tell all my friends that Margaret Potter died happy." She left one child too young to realize its irreparable loss. Though strange hands composed her lifeless form for its last resting place, yet she did not depart till she had endeared herself to many hearts in her new home by her truly amiable and Christian character, and stronger eyes shed tears of real sorrow over her untimely end, and many and fervent were the supplications offered in behalf of her bereaved husband and her motherless child.

E. M. E.

Murfreesboro, December, 1859,

Schools and Colleges.

UNION UNIVERSITY,

Murfreesboro, Tennessee.

FACULTY:

Rev. J. M. Pendleton, A. M., Professor of Theology.
J. A. Delke, A. M., Professor of Mathematics.
Rev. J. G. McCall, A. M., Adjunct Professor of Languages and Mathematics.
J. T. Roberts, A. M., M. D., Professor of Natural Science.
C. J. Harris, A. B., Professor of Ancient Languages.
Prof. J. M. Pendleton, Acting Chairman.
Prof. J. A. Delke, Dean and Financial Agent.

Board—in the country, from .... $7 00 to $9 00
" in the town, ... 10 00 to 12 00
Spring Session opens January 24, 1860.
Fall " " September 24, 1860.

For Catalogues or farther particulars address Chairman or Dean.
dec17—1y JAMES F. FLETCHER, Sec'y Board Trustees.

WANTED—A SITUATION AS TEACHER, by a Southern Graduate, from one of the first Northern Universities, either in a High School or Academy, or as private Tutor for a small number of children in families.—Teaches all the English branches, Latin, Greek, German, French, and Music. The best of references given. ☞ Address "A. B." Box 2224, Rochester, N. Y. dec17—4t

BETHEL FEMALE COLLEGE.

HOPKINSVILLE, KY.

THE NEXT SESSION OF THIS INSTITUTION will open on Monday, 29th August.

To secure board in the college, early application should be made.
July 9th,—tf. J. W. RUST, President.

$50: IF PAID STRICTLY IN ADVANCE pays for Board and Tuition for a term of 20 weeks, (if not paid till close of said term, $70.) at Mound Prairie Institute, Mound Prairie, Anderson county, Texas.

FACULTY.

ELDER JAS. R. MALONE, M. A., President, Professor of Latin, Greek, Spanish, Pure Mathematics and Belles Lettres.
ELDER M. V. SMITH, Professor English Branches, Natural Sciences and Mixed Mathematics.

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The President can accommodate forty boarders, in dormitories on his own land, at the exceedingly low price of $50 for a term of twenty weeks, if paid strictly in advance; if not paid till close of term $70. Positively no deduction in Board or Tuition from the above rates, for absence or any cause whatever, except protracted sickness. All damage done to dormitories or furniture will be charged to the occupants.

N. B.—All bills for Board and Tuition due and made payable at Pleasitude, Anderson county, Texas.
nov5 tf J. R. MALONE, Principal.

FAMILY MEDICINES.—OF ALL popular remedies in use in this or other countries, there are none that fulfil public expectation so fully as the GRÆFENBERG FAMILY PLANTATION MEDICINES. They consist of eleven different Medicines, among which will generally be found one which is applicable to most diseases incident to this country. A perusal of the Græfenberg Publications will satisfy all interested parties, that one Medicine is only recommended for one single class of diseases. Persons from any part of the country, by addressing the subscribers, can have a series of these publications sent by mail, postage paid.

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Those who once try them, are never willing to be without them. If you wish information about them, or to get pamphlets, by describing them, write to

MACKENZIE & MINCHIN,
Hardware Store Merchants,
Nashville, Tenn.

sept 25—tf

Miscellaneous.

The Southern Rural Gentleman.

1860. Vol. 3d. 1860.

PUBLISHED EVERY SATURDAY,

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dec17—tf Grenada, Miss.

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THE HOWE SEWING MACHINE!!

ESTABLISHED 1845.

E. HOWE, Jr., ORIGINAL INVENTOR AND PATENTEE.

THESE MACHINES ARE STRICTLY First Class, and for beauty and simplicity of construction, durability, and efficiency in working, are unequalled by any. They make a tight lock stitch more nearly alike upon both sides of the goods than that made by any other machine.

They are capable of doing a greater variety of work than any other family machine. The $50 machine is warranted to do as fine work as the Wheeler & Wilson, and as heavy as the large $ agar machine.

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5. It should be able to sew from coarse to fine, and from thick to thin, with rapidity and without changing the tension.
6. It should be able to make the tension greater or less on both the under and upper threads, and with uniformity.
7. It should have a straight needle; curved ones are liable to break.
8. The needle should have perpendicular motion. This is absolutely necessary for heavy work.
9. It should be able to bind with a binder, hem with a hemmer; should stitch, fell, run and gather.
10. It should be always ready to work.
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15. It should have a wheel-feed; none others are in constant contact with the work.
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20. It should not be more trouble than it is worth.

GET THE BEST!

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Published and for sale by T. J. Starke, Richmond; Sheldon & Co., New York; and Southern Baptist Publishing Society, Charleston.

☞ Price—50 cents per copy, or $5 per dozen. dec17—4t

Landmark Banner & Cherokee Baptist.

Published at Rome, Ga., at $2 per annum, in advance.

J. M. WOOD, Editor.

CORRESPONDING EDITORS—H. C. Hornady, Ga., L. T. Doyal, Ga., J. J. D. Renfroe, Ala., D. P. Everett, Fla.
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BESIDES MANY USEFUL SUBJECTS, for purposes of information, of developing the piety of Christians, of fostering education, and missions, this paper is now discussing, and arranging to discuss the following great questions, which are of vital importance to the denomination:
1. *Church Independence.* By President N. M. Crawford, D. D. Walker, some of the writers, and others.
2. *The Tendencies and Merits of Young Men's Christian Associations.* By G. F. Cooper, A. A. Robinson, a Methodist writer and others.
3. *Corrective "Church Discipline."* Led by Prof. P. H. Mell.
4. *Missionary Boards and Plan of Missions.* Led by E. C. Hornady and W. H. Clark.
5. *The Plan of Conducting African Missions* or the Evangelization of Africa by the instrumentality of free persons of color. Led by W. H. Clark, a returned Missionary.
6. *Denominational Differences.* Led by Elder G. M. Thompson, a Primitive Baptist Minister.

Besides the above named writers, Hon. Lott Warren, D. A. Vason, A. T. Holmes, Robert Fleming, Pres. Rambaut, Dr. Hugh Quinn, W. R. Lacy, N. J. Mays, and many others have promised to contribute to our columns. Of course the Editor and Corresponding Editors will look well to their own responsibilities.

Now is a good time to subscribe for the "Banner & Baptist," one of whose mottoes is "Fair Play." Our paper is too modest to intrude upon you if you do not want it.

Address, "Banner & Baptist," Rome, Ga.
dec17—1m J. M. WOOD.

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LAND FOR SALE.—340 ACRES OF good red valley land for sale, with a good two story dwelling house, and 150 acres cleared land, extending from the Western & Atlantic Railroad to the eastern grounds of the Cherokee Baptist College, at Cassville, Cass county, Ga., at $5 dollars per acre. If desired, the money can be retained at interest (7 per cent) to suit the purchaser.

Also, 340 acres, with an elegant brick dwelling, and 150 acres cleared land, in Brown town Valley, Chatooga county, of about first quality valley land, at $15 per acre, and terms as above. The improvements cost the purchase price. These are the two cheapest places in Cherokee.

oct-5—2m AUGUSTUS R. WRIGHT, Rome, Ga.

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THE POPULARITY OF THE MEXICAN MUSTANG LINIMENT is co-extensive with the civilization of the globe. Other articles claim to alleviate pain and remove this curse. Family Physicians, Government Hospitals, Farriers, Planters, Farmers, Livery men, &c., have practically demonstrated this fact, throughout the world. No article ever before received such undivided praise and support from Medical and Scientific men.

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of years' standing has been totally cured. Piles, Ulcers, Tumors, Running Sores, Scrofula, Stiff Joints, Felons, Swellings, Burns, Bites, Boils, Chaps, Neuralgia, Salt Rheum, and all aches and pains upon man, and kindred complaints upon

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Mr. S. Lyman, Hyde Park, Vt., writes:—"That the horse was considered worthless," (his case was Spavin) "but since the free use of the Mustang Liniment, I have sold him for $150 cash. Your Liniment has been doing wonders up here."

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Cure any Irritation or Soreness of the Throat.

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Relieve the Hacking Cough in Consumption.
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Indispensable to Public Speakers.

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"Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers."
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"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me."
REV. E. ROWLEY, A. M., President Athens College, Tenn.

☞ Sold by all Druggists, at 25 cents per box. nov19—6m

THE UNDERSIGNED HAVING again taken charge of the above Institution, will open its next session on Monday, the 2d of January, 1860. This school is under the patronage of the Muscle Shoals Baptist Association, and it is the only school in North Alabama under the patronage of the Baptist Denomination. We therefore earnestly appeal to the Baptists of North Alabama, to aid us in our efforts to build up this school. While we teach nothing of a sectarian character, yet this school belongs to the Baptist Denomination, and they should sustain it, if it is worthy, and this we design to make it.

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Mountain presents many advantages as an educational point. It is healthy, retired and graceful. It is easy of access being only 14 miles from Courtland, on the Memphis and Charleston Railroad, with which place it is connected by a daily Stage.

☞ Tuition from $10 to $20 per session of 5 months; Contingent Fee, $1; Music, $23; Board, $10 per month. For further information, apply to the Principal.
dec29—1m JOS. SHACKELFORD.

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

Miscellaneous.

REMOVAL.

JOHN YORK & CO.

HAVE REMOVED THEIR BOOK-BINDERY and Blank Book Manufactory to the Baptist Publishing House, next house below Douglas & Co., North Market Street, No. 52, 2d door from the Square, and would be glad to see all their old customers, and invite new ones that want work in our line. We are prepared to make Blank Books in the best manner, and after any given pattern. We were awarded the premium at the last Mechanics' Fair for the best made Blank Books, and are determined to be the first in that line. Particular attention will be paid to the Binding of Periodicals and old Books. Our prices are as low as the lowest. The style of work can be seen at the Bindery, or Store on Union Street. Books left at other places will receive immediate attention.
feb 19—tf

J. W. WILSON,

Opposite Sewanee House, College Street,

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STOVES, TINWARE AND CASTINGS,

MANUFACTURER OF

Wrought Iron Cooking Stoves.

Of four sizes, for Families, Hotels and Plantations, made in best manner, with all necessary vessels and extra hot water Heater. These Stoves have attained a just celebrity in this and adjoining States, for convenience and dispatch in cooking, and the manner in which they bake, being arranged so as to convey draught entirely around the oven, over and in centre alike, and lasting, with ordinary care, fifteen or eighteen years. Prices, $65, $75, $112, and $125.

Tinware of all kinds, and made in the best manner.
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Grates, plain and enamelled, with and without summer fronts.
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Cooking and heating stoves, for wood and coal.
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Tin plate, block tin, sheet iron, &c., at the lowest wholesale prices.

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sep2tf

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Photographs, Melainotypes and Ambrotypes

WE WOULD RESPECTFULLY CALL the attention of our patrons and the community in general to the fact, that we have enlarged our establishment, in addition to which another sky-light has been made, and we are now enabled to execute pictures at the shortest notice, from the

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Our former partner, F. H., being now in New York, at the manufactory of Photographic and Ambrotype materials, we are enabled to purchase at first cost; therefore all persons who wish pictures can depend on the latest style of case, and at the lowest price.
jan 8—tf C. C. HUGHES, late Hughes Bro's.

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J. W. TOLSON,

General Commission Merchant,

sept.25—tf. MOBILE, ALA.

A. SHELTON, P. S. JONES, A. HATCHET,
Late of Reed, Shelton & Co., Memphis. Late of Barras & Co., Hickman, Ky. Memphis, Tenn.

SHELTON, JONES, & CO., COTTON and Tobacco Factors, and general Commission Merchants, No. 40, Front Row, Memphis, Tenn. April 30—tf.

P. W. MAXEY & CO. Dealers in TIN PLATE, BLOCK TIN, COPPER, SHEET IRON, LEAD Pipe, Wire, Iron and Tin Rivets, Plumbers' Tools and Materials

MARBLEIZED IRON MANTLES, PARLOR GRATES,

Cooking Stoves, Heating Stoves, for wood or coal, Japanned and Common Tin Wares. No. 46, East Side of Market St., Nashville, Tennessee.

☞ P. S.—We will keep constantly on hand Tin-smith's Machines and Tools, being Agents for Peck, Smith & Co. Southington, Conn. P. W. M. & CO.
Nov 14, 1858—tf

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MODELER OF FASHIONS,

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HATS, CAPS, AND LADIES' FURS,

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MOLESKIN HATS—SPRING Style, 1859. Francisco introduces his Beautiful Spring style of superb Moleskin Hats to-day. Those who wish a neat and becoming hat, will find it at [illegible] Nashville, Tennessee.

The most beautiful style of soft hats, of all shades and colors now opening.

Edinburgh and Hungary Caps. [illegible]
feb20—tf FRANCISCO'S, No. 23 Public Square, Nash'lle, Tenn.

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dec17—4t MRS. E. M. EATON, Principal.

INTERLINEAR CLASSICS.—

HORACE, by Clark.	$1 75
CÆSAR, by Clark.	1 75
VIRGIL, by Hart and Osborne.	1 75
CICERO, by Clark.	1 75

☞ Any of the above will be furnished to the trade at the usual discount, or will be sent post paid, on receipt of the price annexed, by

GRAVES, MARKS & CO

WEST TROY BELL FOUNDERY (Established in 1826.)

The subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School-House, and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warrantee, diameter of Bells, space occupied in Tower, rates of transportation, etc., send for a circular. Address

A. MENEELY'S SONS, Agents.
may14,'59.—tf. West Troy, N. Y.

AT PUBLIC SALE—A FINE PLANTATION in Dyer county. On the first Monday in November next, the undersigned will offer at public sale, in the town of Dyersburg, the fine Plantation, known as "Green Mount," the late residence of their testator, Richard Henderson, Esq., deceased. The farm contains over six hundred acres—about one hundred and fifty acres cleared and in good state of cultivation; is situated on the road leading from Dyersburg to Trenton, ten miles east of the former place. It is finely situated for a stock farm, having good range and plenty of water. Persons wishing to examine the place can do so by calling upon R. A. Henderson, who is living upon it, and will take pleasure in showing it. For further information, letters can be addressed to R. G. Henderson, at Dyersburg.

Terms of sale—One-third payable December 25, 1859; one third June 25, 1860; the balance December 25, 1860. Notes with approved security required of the purchaser, and a lien retained upon the land.
R. G. HENDERSON,
R. C. HENDERSON,
sept23—2m Executors.

NEW AND VALUABLE WORKS FOR BIBLE STUDENTS, just received:

FRENCH ON BIBLE REVISION	$1 00
FRENCH ON STUDY OF WORDS	50
FRENCH ON PROVERBS	50
FRENCH ON NEW TESTAMENT SYNONYMS	1 00

☞ Sent by mail, post paid, on receipt of price.

TO THE AFFLICTED WORLD.

DR. J. A. NASH, (AUTHOR OF THE SOUTHERN FAMILY PHYSICIAN,) who has spared neither pains nor means, during the last fifteen years of his life, to enable himself to be useful in relieving suffering humanity, has permanently located himself in Kosciusko, Mi., where he can be addressed for information. He has treated successfully many cases of Cancers in the mouth, nose, face and elsewhere; Fistula, Tumors, Ulcers, Fungus growth of Bones, and Neuralgia; removes Wens and all unnatural growth of Flesh; cures Piles; extracts Corns, Warts, Moles, &c. He treats all the foregoing diseases upon the principle of no cure no pay. He is prepared and will be able to receive all persons desirous to be treated by him, and board them on as easy terms as he possibly can afford.

He treats successfully Scrofula, Chronic Diarrhœa, Dyspepsia, and all female diseases; Rheumatism acute and chronically cured. His medicines are nearly all prepared by himself, and are simple and positive, though powerful beyond description.

He will send to any part of the United States, on the receipt of five dollars, a medicine sufficient to cure any case of Chronic Diarrhœa. His Cancer medicine is a liquid preparation, but he cannot suffer it to go out of his office.

Holds hundreds of certificates, that can be produced, of his success. For the satisfaction of strangers he will add the following certificate:

Kosciusko, Miss.

CERTIFICATE:

We, the undersigned citizens of Attala County, Miss., have long known our worthy fellow-citizen, Dr. J. A. Nash, to be a man of integrity and veracity, and an experienced and successful physician: S. H. GILLILAND, Senator.
W. D. ROY, Representative.
R. M. WELLS, Judge Probate.
I. W. SCARBOROUGH, Clerk Probate.
J. A. JACKSON, Clerk Circuit Court.
J. R. SANDERS, Sheriff.

Jan 28—1yr

Medical, &c.

DR. BAAKEE TREATS ALL DISEASES. Special attention given to all chronic diseases—Coughs, Croup, Colds, Consumption, Influenza, Asthma, Bronchitis; all diseases of the Nose, Mouth, Throat, and Lungs; all skin Diseases of every description successfully treated; Lumbago, Lumbar Abscesses, Scrofula, Rheumatism, Gout, Neuralgia, Paralysis, Epilepsy, or Convulsions, Dyspepsia, Dysentery, &c. The very worst cases of Piles cured in a short time; also diseases of the Stomach, Liver and Bowels. There are many diseases incidental to women and children which are treated with distinguished success. All particulars will be given by letter. Dr. Baakee can produce one thousand certificates of his perfect success in curing Cancers, Old Sores, Ulcers, Hip Disease, Fistula of every description, Scald Head, Wens, Polypus of the Nose, or in any other part of the body.

TUMORS AND SWELLINGS

of every description, and without the use of the knife, or any surgical instrument. These last named diseases cannot be cured by correspondence; therefore all such patients must place themselves under the Doctor's personal supervision.

Doctor Baakee is also the discoverer of a "Fluid," that will produce absorption of the Cataract, and restore perfect vision to the Eye, without resort to the knife. All diseases of the

EYES AND EARS,

are successfully treated without the use of the knife or a needle. Dr. Baakee has constantly on hand, at his office, a very large assortment of beautiful

ARTIFICIAL EYES, AND TYMPANUMS, OR EAR-DRUMS,

which are suitable for either sex and all ages—inserted in five minutes. Ear-Trumpets of every description; also every variety of artificial article known in the world—a large assortment of beautiful and durable

ARTIFICIAL HANDS,

with the Arm and Elbow attachment; ARTIFICIAL FEET, with the Ankle, Leg, and Knee-Joint attachment.

These articles are perfectly natural, and adapted for either sex, and can be sent by express to any part of the world. All kinds of Trusses for Hernia or rupture of every description, for either sex, and Trusses particularly adapted for a female in a weak condition; also Instruments for Prolapsus Uteri.

Doctor Baakee is one of the most celebrated and skillful physicians and surgeons now living. His fame is known personally in every principal city of the world.

All letters directed to Dr. Baakee must contain ten cents to pay postage and incidental expenses. All chronic diseases can be treated by correspondence, except those mentioned, which will require his personal supervision.

☞ Office hours from 9 A. M. to 4 P. M.
DOCTOR BAAKEE.

Office, 704 Broadway, a few doors above Fourth street, New York City. dec17—1y

Fever and Ague,

from which mankind suffer over a large part of the globe, is the consequence of a diseased action in the system, induced by the poisonous miasm of vegetable decay. This exhalation is evolved by the action of solar heat on wet soil, and rises with the watery vapor from it. While the sun is below the horizon this vapor lingers near the earth's surface, and the virus is taken with it through the lungs into the blood. There it acts as an irritating poison on the internal viscera and excreting organs of the body. The liver becomes torpid and fails to secrete not only this virus, but also the bile from the blood. Both the virus and the bile accumulate in the circulation, and produce violent constitutional disorder. The spleen, the kidneys, and the stomach sympathise with the liver, and become disordered also. Finally, the instinct of our organism, as if in an attempt to expel the noxious infusion, concentrates the whole blood of the body in the internal excretories to induce them to cast it out. The blood leaves the surface, and rushes to the central organs with congestive violence. This is the CHILL. But in this effort it fails. Then the FEVER follows, in which the blood leaves the central organs and rushes to the surface, as if in another effort to expel the irritating poison through that other great excretory—the skin. In this also it fails, and the system abandons the attempt exhausted, waiting for the recovery of strength to repeat the hopeless effort another day. These are the fits or paroxysms of FEVER AND AGUE. Such constitutional disorder will of course undermine the health if it is not removed.

We have labored to find, and have found, an antidote,

Ayer's Ague Cure,

which neutralizes this malarious poison in the blood, and stimulates the liver to expel it from the body. As it should, so it does cure this afflicting disorder with perfect certainty. And it does more, or rather does what is of more service to those subject to this infection. If taken in season it expels it from the system as it is absorbed, and thus keeps those who use it free from its attacks; keeps the system in health although exposed to the disease. Consequently it not only cures, but protects from, the great variety of affections which are induced by this malignant influence, such as Remittent Fever, Chill Fever, Dumb, or Masked Ague, Periodical Headache, or Bilious Headache, Bilious Fevers, Neuralgia, Rheumatism, Gout, Blindness, Toothache, Earache, Catarrh, Asthma, Palpitation, Painful Affection of the Spleen, Hysterics, Colic, Paralysis, and Painful Affections of the Stomach and Bowels, all of which, when arising from this cause, will be found to assume more or less the intermittent type. This "AGUE CURE" removes the cause of these derangements, and cures the disease.

This it accomplishes by stimulating the excretories to expel the virus from the system; and these organs by degrees become habited to do this their office of their own accord. Hence arises what we term acclimatation. Time may accomplish the same end, but often life is not long enough, or is sacrificed in the attempt, while this "AGUE CURE" does it at once, and with safety. We have great reason to believe this is a surer as well as safer remedy for the whole class of diseases which are caused by the miasmatic infection, than any other which has been discovered; and it has still another important advantage to the public, which is, that it is cheap as well as good.

PREPARED BY

DR. J. C. AYER & CO.

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has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

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FOR ALL THE PURPOSES OF A PURGATIVE MEDICINE.

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FOR JAUNDICE;
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FOR HEADACHE;
FOR THE CURE OF DYSENTERY;
FOR A FOUL STOMACH;
FOR THE CURE OF ERYSIPELAS;
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FOR ALL SCROFULOUS COMPLAINTS;
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FOR DISEASES OF THE SKIN;
FOR THE CURE OF LIVER COMPLAINT;
FOR DROPSY;
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FOR THE CURE OF GOUT;
FOR A DINNER PILL;
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They are sugar-coated, so that the most sensitive can take them pleasantly, and being purely vegetable, no harm can arise from their use in any quantity.

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Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER's, and take no others. The sick want the best aid there is for them, and they should have it.

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AYERS' MEDICINES for sale by
ECKSTEIN, & CO., Agents, Cincinnati, Ohio.
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And by dealers in medicines generally.

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

The Vegetable Kingdom furnishes safe and reliable remedies for the certain cure of this dread disease. These remedies [illegible] with the most unparalleled success for the past [illegible] years, without THE LOSS OF ONE IN ONE HUNDRED CASES.

What physician in Tennessee can say this of his treatment of the fever or measles? Yet Medical Schools deny that any satisfactory cure of Cancer was ever cured! Are they [illegible]? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL.

Let any Medical School in the United States send a patient afflicted with what the Faculty of said School pronounce to be a genuine Cancer, and I will cure every Cancer, provided the Faculty of said School will give me a certificate admitting the cure, if cured, signed by them and sealed with the great seal of their College. They shall not be required to give the certificate for any [illegible]

[illegible] Faculty of any Medical College, or any [illegible] may send me ten cases of confirmed Cancer, [illegible] are nine out of ten [illegible] physicians cure of the simplest forms of disease.

I call upon the Medical School at Nashville especially to test my skill in the treatment of the Cancer in the [illegible] their trial.

There are cases which I cannot in the above challenge:

1. Cancer in the mouth or throat.
2. When located where it cannot be reached by any medicine.
3. Where the patient is afflicted with another disease, a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the consumption killed.
4. The patient shall not be so old or weakly that sufficient vitality left to produce granulation after [illegible]
5. The Cancer shall not have been of so long standing as to have involved some vital part, so as to cause [illegible] I am not so profane as to undertake to rejuvenate all the dead, but to Cure Cancers under ordinary circumstances. Yet I have successfully treated patients from [illegible]

☞ I need no additional aid of any office, [illegible] in future except those who put themselves [illegible] under treatment, and consent to remain with [illegible] cured or discharged by me.

REFERENCES.

[illegible]

Murfreesboro, Tenn., Sept. 6, 1859.

PHILOSOPHY OF RELIGION.—By Wm. C. Buck.—This is a 12 mo. book of 334 pages, got up with a very superior style [illegible] That is the [illegible] of the old man eloquent, [illegible] price of the work for this [illegible]

With the exception of one or two points, all agree that [illegible]

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