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

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

CHAPTER II.—THE TRIAL.

FOR more than a year Judge Eolen had, in connection with other religious duties, pursued, with diligence, the study of the scriptures. Because of his impassioned exhortations he had often been pat forward in the prayer-meetings of the different churches. His piety was felt. A love of God's truth was a strong feature in his religious character. He considered it sinful to quote the Scriptures out of their connection to prove even a truth. For instance, he heard a Presbyterian and a Reformer one day discussing the depravity of human nature. The Presbyterian quoted: "The whole head is sick; the whole heart is faint. From the crown of the head to the sole of the feet we are bruises and wounds and putrefying sores." The Judge interrupted him: "My brother, your doctrine is certainly right; but you misapply the Scriptures. That passage only notes the chastisements with which God had sought to correct his people, before he gave them over to the fury of their enemies. As if he had said: 'why should I punish them longer? They are already bruised all over by my chastisements. I will, in my fury, make a full end of them at once.' He studied the Bible to learn the primary and contextual meaning of every passage. And as he used for the most part no notes or commentaries, but directed his eyes immediately toward the blaze of the Bible truth, he advanced very rapidly. It was the honest question of his soul, "What are God's instructions?" So deep was his his reverence for His Word that nothing deduced from religious customs, however honored by time, or sanctioned by names, weighed the value of one feather with him, further than it was sustained by the Bible. He was not in the habit of controverting. He would press the claims of Christ upon sinners without any hesitancy; but in doctrinal matters, he was forming his views from the Bible, and would not controvert, lest he might advocate what is wrong or oppose what is right, and thus bias his own perceptions of truth. While he would listen to discussions by those whose views he deemed more mature than his own, he feared the effect of exalted efforts to prove, or to refute, those sentiments, whose real truth or fallacy, and bearings he was honestly trying to learn from the Scriptures.

Sometime after this, he was favored with a visit from Mr. Sellers, the Presbyterian Pastor in L——. The usual civilities being exchanged, they held the following conversation:

Mr. S. "Well, sir, I believe it has been little over two years since I learned your determination to inquire of the Bible what course you ought to pursue as a Christian. May I propound the friendly inquiry—'How are you proceeding?'"

J. "Certainly, sir; and I cordially thank you for the interest you manifest. I have lost but little time from the investigation; and feel that I have wasted less in it; for never did I spend two years more pleasantly, or more profitably, than I have those just past. My inquiries have been directed to the discovery of my own duty as a sinner ransomed by the blood of Christ, and loving all my joys and hopes to him. In learning some duties I have had but little difficulty. To learn some others has very much embarrassed me, and still does so."

Mr. S. "Have you come to the conclusion that you ought to join the church?"

J. "Yes, sir; I had not gone once through the New Testament before I had learned that Christ requires believers, 'both men and women,' to be baptized and added to the church. This is one of the points I found it so easy to settle. It is too plain for doubt."

Mr. S. "Well, what were some of the points you could not settle so easily? Was one of them the *mode* of baptism?"

J. "By no means. I learned from the little book by Edwards, which you sent and requested me to read, about two years ago, that Greek scholars encounter great difficulties in settling this point. But I am no Greek scholar, and being compelled to make up my views from our common Bible, I have found no difficulty as to the mode of Baptism. Is our Translation a safe guide?"

Mr. S. "O yes; but what do you understand it to teach as to the mode of baptism?"

J. "From the 3rd chapter of Matthew, I learned that Christ 'was baptized in the river of Jordan,' and 'being baptized, he came up out of the water.'—That John baptized in Enon because there was much water there.—That we are to draw nigh to God with the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with 'pure water.'—That the Roman and Colossian christians were buried with Christ by baptism,' and that the same Apostle who uses this last clause, also states that there is 'one Lord, one faith and one baptism;' thus in effect denying that more than one exists by divine appointment. To administer this, Luke says that both the candidate and the administrator 'went down into the water,' and when the act was performed, 'they came up out of the water.' After all these plain instructions, I could not have any difficulty about the *mode* of baptism. I have of course inferred, that baptism is scripturally administered by burying the whole body, so as to cover it with water."

Mr. S. "Did not Edwards on Baptism show you many good reasons to doubt the valuableness of your conclusion?"

J. "I think not. As a [illegible] he deems it impossible to learn what our Savior means by the act of baptism. He seems to think that Christ appointed that sacred ordinance to be a [illegible] less strife among Christians—important, or he would not have written a book merely to shew that no one can understand what Baptism is. For my life, I cannot sympathize with his difficulties. It comes [illegible] him somewhat skeptical. He constantly ridicules as nonsense and puerility the most natural and honest conclusions to which the Bible leads me."

Mr. S. [illegible] times used in such connections as forbid the idea of immersion? If this be the case, your conclusion is not a good one."

J. "No; but I should then conclude that the Bible contradicts itself. While it designedly makes the impression on that there is only one baptism, and that immersion, if it so speaks of that baptism as to show that it cannot be immersion, then indeed my conclusion is wrong, and it leaps to me that I should agree with the infidel that the Bible is contradictory in its teachings. As an infidel, I have often contended, and the ministers of Christianity conceded, that one irreconcilable contradiction in the Bible would nullify its claim to divine inspiration. Would it not with you?"

Mr. S. "Truly. But if I can convince you that the Bible uses mode of baptism in such connections as obstinately [illegible] immersion, I hope you will not reject the Scriptures before you hear what may be said to remove the appearance of contradiction."

J. "Certainly not; but I tremble for any one who will make the effort. For it seems to me impossible, if there is but one baptism, and that is by immersion, as it certainly is, that this baptism can ever be anything else. But it is a question, which you seem willing and anxious to prove, and I will not detain you."

Mr. S. "If you will consult Matt. iii: 11, 'I indeed baptise you *with* water.' I think you will be puzzled to tell how one can be immersed *with* water. If immersion had been intended, I think we should find it as water."

J. "I grant that it would be more forcible, but you are to show that in this connection immersion would be impossible. Otherwise your argument fails. To me it seems very easy to immerse or cover up *with* water. But after your argument, I may think differently. The whole connection makes it seem to me impossible for *baptize* to mean anything else than to immerse, even in this place. Verse 16. 'Jesus, when he was baptised, went up straitway out of the water.' He need not have gone *into* the water unless to be immersed. Mark i: 5. 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him in *the* river of Jordan.' How they could be poured in the river, or sprinkled in the river, I cannot conceive. Could you pour or sprinkle a number of people in a river, in any sense of those words? To sprinkle or pour water and to sprinkle or pour people, seem to me very incongruous ideas. Would you use them in the same sense?"

Mr. S. "It is true that to sprinkle people in a river, and to sprinkle water upon people in a river are ideas requiring very different style of expression, yet how could John have immersed the many thousands that resorted to his baptism?"

J. "Don't leave this argument, if you please, until you heartily give it up, or endorse its absurdity. We shall never agree, unless we finish the discussion of one point at a time. If you endorse the absurdity to which it leads, you seem to me desirous only to perplex me with vain questions and we will drop the discussion at once."

Mr. S. "The absurdity you speak of, is that to sprinkle people in a river is the same as to scatter them in the river, as one sprinkles seeds upon a bed; well, to be frank, I see and confess the absurdity and will use the argument no more. Shall we now notice the impossibility of John's immersing so many thousands in so short a time?"

J. "Why, you just admitted that he immersed them, by declaring it absurd that he sprinkled or poured them into the river. Will you argue that he did not baptize them at all? If he neither sprinkled nor poured them in the river, he must have immersed them, or not baptized them at all: so you have confessed that in this connection is found nothing against the possibility of their immersion."

Mr. S. "By no means; I will show you that, even admitting all I have admitted, they could not have been immersed for want of time. There was an immense number of them."

J. "But I tell you your effort is a dangerous one. If you prove that they were not immersed, without recalling your admission that the water was neither sprinkled nor poured upon them, you will make the Bible contradict itself most flatly. For it says they were baptised, and you will prove they were neither sprinkled with water, nor had it poured on them, nor were themselves immersed in it. I beg you to note well this point before you make your effort. You have no right as a Christian, or a Logician, to involve things so. You have undertaken to prove it impossible that in this case the people could have been immersed, because baptized with water. Then, after acknowledging your effort vain, and being forced to admit that, if baptized at all, they were immersed, you propose to prove again that for want of time they *could not* have been immersed! Your only possible conclusion will be that the Bible lies about their being baptized at all. I repeat my warning. Yours is a dangerous effort. You had better beware!"

Mr. S. "I am embarrassed; whether confused in my own efforts to reason, or confounded by a just force in your argument, I know not; but on this article I will proceed no farther at present. I perceive you have resolved on immersion for your baptism, and I do not hope to shake you from your purpose. I have only to say that while I have not considered immersion essential to the validity of baptism, I am far from considering it wrong, and will immerse you if you desire it."

J. "Courtesy requires me to thank you for your kind proffer to immerse me; for no other mode of baptism, I think, will ever satisfy me; but may I ask the question whether, in this argument you are entirely candid? You seem to me unwilling to acknowledge your own convictions."

Mr. S. "Well, sir, it is hard to know ourselves. I have, until to-day, thought myself candid when looking at this subject; but now I confess that either my candor or my reasoning is at fault. I am unwilling to decide which until I have reviewed the whole subject in the quietude of retirement. Principle does not require the ministers of our church to argue against immersion. We practice upon its acknowledged validity all over the world by inviting immersed Christians to our Communion Table. Though we do not deem it essential, we deem it valid. I do not yield the point altogether. We have many arguments that I have not referred to yet. By some of them, I may yet demonstrate to you the truth of my position."

J. "But you have shut out every other source of argument by admitting the 'one baptism' to have been immersion in this place. Is not your reason to-day at fault?"

Mr. S. "We deny that John's baptism is Christian baptism; and even admitting that to have been immersion, we can still argue that Christian baptism was by some other mode."

J. "Your denial is very strange, since Christ fulfilled the law of his own kingdom by taking John's baptism, but over this we need not contend. You shall decide whether this new feature modifies the question in dispute: do Paul and Peter use different words their letters to denote baptism from those employed by the evangelists in reference to John's baptism?"

Mr. S. "They do not. They employ the same in the original, and these are translated the same way in our version. And I frankly confess the issue between us is not at all changed by this new feature. As I before said, I may, in the quietude of retirement, review our ground, and will, for the present, if you please, drop the discussion."

J. "One more suggestion let me beg you to take with you into the quietude of retirement. It is whether immersion is not the mode and only mode which all the churches consider valid, and if so, whether it should not, for that reason, if for no stronger, become the universal and only mode practiced. If of three national banks only one issues paper which is current everywhere, will not everybody patronize that one?"

A blind man is really nourished by the food he eats, even though he cannot see it; so, when by the blindness of our spiritual wisdom, we are unable to discern the Savior, yet his grace sustains our strength and keeps us alive in famine.

Endeavor to make your call to preach the gospel sure, and then place unlimited confidence in God for all you need for the work.

If you would be eminently useful, you must be eminently holy; the minister who would be successful, must walk close with God.

The dignity of the pulpit is best kept up by holiness of life, and constant endeavors to do good.

The levity of some preachers in private spoils all they advance in public; the pulpit and the parlor must agree.

PHILADELPHIA CORRESPONDENCE.

DEAR BRETHREN:—Our city was wonderfully excited a few weeks since by the arrival of three Irish Presbyterian ministers amongst us. All the world had heard that the Lord was visiting their country in love, and they deemed it an expedient time to turn American sympathy into dollars and cents, and drop them into the Presbyterian begging box, and forthwith a great meeting was called of all evangelical Christians to welcome them, and a little crowd of ministers in due time surrounded them on the platform, and a large crowd was spread out before them of the members of the various churches. Apparently with a view of conciliating Baptist prejudices against union meetings, a Baptist was the chairman, and all the sects circled around him and his Irish friends in delightful harmony. The meeting was wonderfully entertained with pictures of the Lakes of Kilarney, and descriptions of the advantages converted Irishmen might confer upon America, with the workings of Presbyterian missions in Ireland, and with various plans for building up Presbyterianism in that land. Then churches were opened all over the city for three or four Sundays to hear the deputation and give them collections, and among others two of our Baptist churches were opened to aid in spreading the influence of the most bigoted branch of the sect, whose founder burned Servetus: a people in Ireland who possess all the thrift of their Scottish fathers, and nearly all the wealth of Ulster, its richest province, and yet so mean as to take from the English Government $400 per annum for each of their ministers and the annual support of two colleges—a people led by the most brutal intolerance against the handful of Baptists living among themselves. But some Baptists would rather aid Presbyterians to crush out their own brethren, than to help struggling Baptist churches to hold the truth against the world."

The Rev. H. Grattan Guinness, a young man of a somewhat prepossessing appearance, good voice, and Calvinistical sentiments, a native of the "Island of Saints," about two weeks since made his appearance here. I do not know who invited him, or for what purpose we have been honored by his presence. I suspect that two things brought him here: An idea on the part of the Union Christians that he was a wonderful genius, and would, under their guidance, break down all opposition to the Centaurian image of religion, which they reverence, and an impression on his part that it would be grand, *a la* Whitefield, to preach through the land. Mr. Guinness is a man of moderate ability, of unquestionable piety, and, I should imagine, of a somewhat facile disposition. A Committee of the Young Men's Christian Association have had charge of his movements in this city, where he has preached from one to three times each day since he entered our city. Numbers have attended his ministrations, and as he has preached perhaps in scores of churches he has been in his way a kind of "lion," but that he will realize either idea which I surmise led to his coming here, I by no means imagine.

Our Baptist Institute has furnished us one excellent discourse this season. It was delivered in the First Baptist Church by Dr. Brantley; the topic, under a somewhat verbose name, was, "Christian Union," and in a straightforward, scriptural and telling manner. Communion at the Lord's table was presented to a very respectable audience. I was a little disappointed in hearing it, for, to be candid, the South as represented in Northern pulpits, as far as I know, is not regarded as very Baptistical. Bro. Brantley spoke like a Southern Baptist *at home*, of the old fashioned, unerringing order.

We were all astonished by the recent explosions at Harper's Ferry, and not less is this community astonished at the excitement it seems to create in Virginia and the Southern States. I have not yet met a man who approves of the *purpose* of Old John Brown or its carrying out, and I am in a position to know something of both public and private sentiment on this question. So decided is the hostility to any interference with slavery, as it exists in States, unless by the States themselves, that I have not met in Philadelphia one man to utter the opposite doctrine, and I do not think that there are two hundred white men in this city who cherish any other opinion; and that the meeting of a handful of negroes in a colored church, uttering sentiments natural to them on such an occasion, and permitted in our city because too small to be noticed, and spread abroad in our papers to create a newspaper *buzzing* sensation; or the meeting of a few white men, known for years for their extravagancies, in which foolish opinions or wicked doctrines are enunciated, should inflame the manly, self-reliant South, and call them to arms and proclaim alarm all through the sunny regions of chivalry, is unaccountable here. That slavery is not idolized in the North is well known, but that half the number of men could be gathered north of Mason and Dixon's line to invade a slave State with a view of freeing its negroes, which Walker led to Nicaragua, I do not believe.

While speaking of slavery, let me add that on a recent visit to one of our most respectable schools for young ladies, of which a good Baptist, Mr. Ashton, is the accomplished Principal, I was not a little surprised to hear him expound the doctrine to his pupils, "that by the Constitution of the United States we had no right to interfere with the institution of slavery in States, and that by it and its compromises we were bound to return fugitive slaves." I found that several Southern young ladies were enjoying his instructions, and from an examination held in my presence, I judged that his method of communicating general information was decidedly the best I had ever known. Not only is his establishment one where every educational advantage common to other first rate schools is imparted, but he teaches a mass of things not to be found in school books, making his a live school and his pupils well versed in all the current opinions and movements of the day. We would earnestly commend him to all Southern young ladies seeking a Northern education; his Institute is 927 Arch street, Philadelphia.

Rejoicing in the enthusiasm greeting the Senior Editor in his trip, and in the pecuniary sympathy evinced for the Spring Street Church, I am, faithfully yours,

BAPTIST.

PHILADELPHIA, Dec. 14, 1859.

For the Tennessee Baptist.

TRANSLATIONS INTO INDIAN.

DEAR BRETHREN:—It is known to you that our only method of communicating religious instruction to full-blood Indians has been orally, through an interpreter. That no translation has been made into Creek, except an imperfect and an unfaithful translation of Matthew, and a highly sectarian Pedobaptist hymn book. Of this I have informed you in former communications; and I have shown that no Baptist could consistently circulate *such* book. *Baptize* is not translated, and no preposition being used in connection with the mutilated and transferred word, the Indians are led to *infer* that John did *something* to a town, or tribe of people, called *Choton*, (Jordan;) but whether he *cut off their ears*, or what, the translator saith not. In the hymn book, however, they sing of baby sprinkling, and teach that "*sprinkling was the law that Christ left us when he rose*"!!—

Since the Louisville Session of the Southern Baptist Convention, I have been studying the Creek language, (all the time that I could spare from active missionary duties,) and, with the aid of good Baptist interpreters, I have prepared a Creek Baptist Hymn Book, which is ready for the press. I have also, in the same way, translated the Gospel by John, and expect to commence Matthew this morning. It has been a toilsome, tedious work, of which you cannot form a proper conception. When you have been asleep, I have been translating. I have entirely neglected my temporal affairs, and my most esteemed correspondents' letters are unanswered, and many of them unread. For this I ask no extra salary, and expect no reward, but the satisfaction of doing good. But I will be unable to publish these books of myself. I must look to you for that. Will you do it? I do not want to come to you on an agency. I do not want to be taken from my field of labor; but I want 2,000 copies of my Hymn Book to be given to the Indians as soon as possible; and I want them to have Matthew and John next spring or summer. Then we can go to preaching and distributing books with great hope of success. I want you to be united in your effort. I hardly know what plan to suggest, better than to forward your contributions for that purpose to the Board at Marion, specifying that they are given for the publication of books in the Creek language. I have never had reason to doubt the wisdom or faithfulness of that Board since my connection with it; and, if it needed any commendation of mine, I could readily vouch for it.

I may have to come on to read the proof sheets, but that will be all I can find time to do.

Brethren, I know of no good work more deserving your united and speedy action than this. And hoping to hear or see your favorable responses soon, I subscribe myself your brother in Christ,

H. F. BROKNER.

THE LORD'S SUPPER.

As pastor we have had much to say about the bread and wine to be used at the Supper, and we have said something as Editor.

We would as soon sprinkle and pour infants, for Christian Baptism, as to use leaven bread and adulterated whiskey, for the unleavened bread and wine in celebrating the Christian supper.

From the Home and School Journal.

COMMUNION WINE.

I was glad to see an article under the above caption in your paper of July 1st, and am inclined to give you an extract from an unpublished discourse on the "Wine of the Bible, and Bible view of wine."

Our Savior did not use fermented or intoxicating wine, at the first institution of the Eucharist, or Lord's Supper, as is proved both from the Bible and History.

No one will doubt that the wine used on that occasion, was that which had been prepared for the Passover. Among the special and positive directions given, they were told, "seven days shall ye cook unleavened bread; even the first day ye shall put all leaven out of your houses, for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Ex. 12: 15.

The Hebrew word (Seor) here translated leaven is sometimes rendered *yeast*, or *ferment*, or *sour*; and the Hebrews have always understood it as embracing all fermented things, wine as well as bread. These directions, thus understood, in regard to the Passover, were not only strictly regarded by the whole Jewish nation before the Christian Era, but have been since, in every part of the world, where the descendants of Abraham have been scattered.

Rev. C. Frey, a converted Jew, and good authority upon the subject says, in his remarks on the Passover, "nor do they drink any liquor made from grain, nor any liquor which has passed through the process of fermentation."

Their drink during this feast, says another distinguished Hebrew scholar, "is either fair water or raisin wine, prepared by themselves for the purpose, but no kind of leaven must be used."

Calmet says that "the Jews before the Passover, examine all the houses with scrupulous care, to eject, not merely fermented bread and wine, but whatever may have any ferment in it. Rabbi Manasseh Ben Israel, in a work on this subject, published several hundred years ago, says: "Here at this feast, everything should be so pure as not to admit of any ferment, or anything which may ferment.

Mr. Isaacs, whose testimony is entitled to the fullest confidence, says, "I spent six and twenty years of my life among my own people, and prior to my becoming a convert from the Jewish to the Christian faith, I sustained among them the office of Hebrew teacher. I can, therefore, speak confidently upon the subject; all the Jews with whom I ever have been acquainted, used unfermented wine at the Passover,—a wine usually prepared by themselves for the purpose. If it should ever be fermented, it is certainly unknown to them, and against their express intention, at least I have never known it to exhibit any of the symptoms of fermentation."

Thus we have conclusive evidence, both from the Bible and other history, that the Hebrews never did, on any occasion, use fermented wine at the Passover, and of course that Christ did not use it at the institution of the Supper. I suppose that all will admit that it is safe to follow the example of Christ in this particular.

It is worthy of remark that the New Testament never uses the word "wine" in connection with this ordinance, but the cup, the *fruit of the vine*. "And surely," says Dr. Nott, "the pure blood of the grape, as it is pressed from the clusters, is quite as nutritious and lifeless an emblem of the blood of Christ, and quite as truly the *fruit of the vine*, as that same blood of the grape will be, after continued fermentation shall have converted it into a nutritive and healthful, into an intoxicating beverage." It then, properly speaking, ceases to be the fruit of the vine, and becomes the product, or fruit, of fermentation.

All will agree that the "*fruit of the vine*" is what should be used in the administration of this ordinance, and all who are properly informed on this subject, know there is not the first drop of the juice of the grape in one gallon out of ten of the liquid now called wine and sold as such. To use such a liquid, has long seemed to me to be a serious perversion of the ordinance and its grand design.

R. S. CAMPBELL.

Rochester, N. Y. July 4th.

LOUISIANA CORRESPONDENCE

November and December are the highly interesting months in Louisiana. Here in the sugar country, every person is having enjoyment. Large parties are going from one sugar house to another; these are fine buildings. Busy as are the planters, they have ample time for visitors, and show everything interesting, candy pulling occupies the time of the visitors. A hundred ways sugar is prepared. About midnight visitors are invited to partake of a hot supper.

When can the visitor come upon a southerner and find him so busy he cannot attend to you? Never. I supposed, until within a few days, that I had seen as much of Southern hospitality as could be witnessed, I was mistaken. Everything depends upon exertion, and having all hands at work, but in the greatest press, midnight suppers are served up, and servants plenty.

Sugar making is real enjoyment. Servants are enjoying themselves, having just as much of the proceeds of the cane as they can use. The holidays are so near they can laugh as no one else, as they see Christmas coming.—Money will soon be very plenty, yet in this coming abundance, how very many planters will "spend their money for that which is not bread, and their labor for that which satisfieth not" And those who by their christain profession, publish their consecration to Christ, will waste a great deal of money. The money has been made mostly by the servants, and how poor is the provision made for their religious enjoyment. Quite a number of churches have altered the plan of having preaching at three, in the afternoon, for the blacks. This hour should be given them, and the same pastor should preach to them. There are catechisms prepared for them, and before preaching a few minutes could be spent so profitably in oral instruction.

We have arrived almost at the close of another year. Let us make known to the world as professors, that we begin the year actively. I have heard members of the church say if they were preachers they would preach all the time. In this wicked world each one can have his time occupied in doing good. None are too old or too young, the converted child can teach, and the old man can teach the child.

The Sabbath School invites each to come in, and in every community there should be a "Sunday School." Have you no house, then build, and build according to your ability.—Have you no stove, a few dollars will purchase one. Do you live some distance from church, Judson was thousands of miles from Burmah, and six months journey on the ocean must be made, to reach his field of labor, Young Hartwell was thousands of miles from China, he counted it no unreasonable duty, to tear himself away from his venerable father, and devoted mother and affectionate brothers and sisters, to get to his field of labor. The first missionaries to the western Indians were ten months in reaching their place of labor.

Christians, our excuses are poor indeed. Let us cease to make them. Let the last hour of this year pass away in our closets. Let us record in our journal our resolutions. Let us publish in the prayer meetings, that we will be more active, and consequently more useful.

Shreveport, La., Dec. 1859. A. L. H.

From Baptist Champion.

THE COMMUNION QUESTION FROM A NEW STANDPOINT.

Dr. Duncan R. Campbell, President of Georgetown College, Ky., while in London a few months since, communed together with various Pedobaptists in Spurgeon's Church. Preceding the communion, Spurgeon made an address in which he uttered the following words:

"We do not, indeed, observe *this ordinance here* as a *Baptist Church*. We regard neither it nor baptism as a *church* ordinance."

According to *him*, therefore, the *Baptist church has no ordinances*. The ordinances of the gospel must be locked for either in the world, or in some intangible territory between the world and the church. Truly, "great men are not always wise," but let that pass.

Notwithstanding the above remark, and the presence of Pedobaptists, Dr. Campbell communed at Spurgeon's communion table, somewhere between a Baptist church and the world, and verily, if *that* place could only be *located*, we should think it the very best place on earth for the communion of Baptists with Pedobaptists, if the former must commune occasionally with the latter. Will Dr. Campbell please give us the geographical position of that place?

But Baptists are a peculiar people, and some of them have the peculiar notion that those of them who travel from home ought to deport themselves as "home-folks" while in a foreign land. Hence, it is not strange that the Baptists of Kentucky, as well as Baptists in other places, should have desired from Dr. Campbell an explanation. He gave it in the *Western Recorder*, and his letter is a curious compound of curious facts, and a curious defence. His reasons for making an explanation are thus stated:

"Now I want it distinctly understood that I have great respect for the enlightened feelings of all my brethren. I can ever pay great deferences to their feelings when they are no more under pious prejudices than intelligence."

His "respect, then, for the *enlightened* feelings of his brethren," and his "*deference* to the pious prejudices" of the ignorant, drew out this letter. The above was an unfortunate sentence, and it drew from the editor of the *Recorder* a severe retort. But the main reason for explaining himself is this:

"My brethren have placed me in a position which entitles them to know my views, and the grounds of my practice in any action bearing on my position, or the interests of the denomination through that position. I am their servant in the Lord."

Dr. Campbell is the President of a Kentucky college, and candidly defines his position, but we are sorry to find nothing in his letter to justify the belief that he would not do the same thing again under similar circumstances, though he professes to be a sound Baptist in sentiment and theory. *Theory* is not enough for this *practical* age. It will not, and ought not to satisfy the great Baptist family. But we proceed and give his own statement of the offences alleged thus:

"The offence is, that I have communed with a Baptist Church, which admits Pedobaptists to occasional communion with it. It is alleged (1) that by so doing I have violated "Baptist usages," and (2) that I endorsed the dogma of 'open communion.'"

He denies that he "violated Baptist usage" by offering (1) that the American Baptist churches have "no usage" bearing on that question, having had no occasion for any, and (2) that in England the "usage" is for close communion Baptist churches to commune with open communion Baptist Churches. This fact is new to us, and places the close communion Baptist churches of England but little in advance of their open communion brethren. The consequence, then, resulting from this defence of Dr. Campbell, is this: "When you are in Rome do as Rome does." Or, to drop the proverb, while in America, where there has been no common nor temptation for "usage" on the question of communing with Pedobaptists don't try the experiment of communing with them; but when you are in England, where it is *customary* for close communion Baptists to commune with open communion Baptists, *fall in with the custom*, and if there should be Pedobaptists present at any communion—why, fall in with the English custom. Such logic may do for the President of a college, but it does not define his position to our taste. By the way, the signs are always ominous, when Baptist Presidents begin to *define* their position. It makes us fear whenever it happens, that there are more straws in the wind than are discernable by common eyes.

To give the gist of Dr. Campbell's defence on this point—for his style is too diffuse for the insertion of the entire letter—we extract the following:

"Besides, American Baptists have never taken the ground of their loose usage on this subject. In other words, no usage exists which I have violated; rather, I have only acted according to the only usage that does exist in the case. I acted in England as English close communionists act; and I had no example or instructions from American Baptists to act otherwise."

Hereafter, O ye Baptists of America, when your pastors go abroad, be sure and make out written instructions to govern them on this communion question, for if ye do not so, do not complain if they should commune at Spurgeon's, or Puncheon's or Baffle's, or even the Pope's communion table. Do have a "*usage*" to meet the case—especially for the Presidents of our colleges—or they will slough off from "the faith which was once delivered unto the saints."

The Dr. next prosecutes a long, and to our mind, an inconclusive argument, to show that his communing with Spurgeon's church "did not endorse the dogma of open communion, and says, that if open communion were attempted to be introduced into Baptist churches, that he would resist it.

How could *he* resist it with his own *example* to confront him? Why he says:

"Spurgeon's is strictly a Baptist church in every particular of her creed, her organization, her qualifications for membership, and her discipline. Yet, as such a church, she holds the practical error that she may admit pious Pedobaptists to occasional communion with her—just as some of our northern churches hold that they may exclude a Christian slave-holder from their communion."

The reasoning from admitting to communion, and exclusion for holding slaves, is scarcely pertinent or sound.

Well, was "the practical error of admitting pious Pedobaptists to occasional communion with her" of so little importance as to justify Dr. Campbell in sharing the "error" with her. The following is an extract from Spurgeon's address on the occasion when Dr. Campbell was present:

"We rejoice to welcome to our communion table, on the present occasion, the followers of Jesus from almost all the christian denominations of our common country, and some from even beyond the sea."

Here, the door was thrown open to many, "and some" (one of whom was Dr. Campbell) "from beyond the sea" The speaker very properly said, "our communion table." Having stated in the outset, that the ordinance was not observed by them as a "Baptist church;" it was altogether relevant to say, "our table." It was certainly not the Lord's table, according to the primitive pattern.

But we gain another item of news from this remarkable letter. See it in the subjoined paragraph:

"Spurgeon's church does not throw her doors open to either Baptists, or Pedo-Baptists, as we do on our communion occasions. They invite no one. All who wish to commune must apply to the deacons in advance and satisfy them that they are worthy. It is thus made rather a solemn transaction. Spurgeon's deacon urged me to commune, simply, I suppose, because he became acquainted with me as a Baptist preacher from America. They usually give no invitation; and they admit all of whom they approve, only by ticket. A man cannot commune with them simply because he is a member of some Baptist or Pedo-Baptist church. He must approve himself to the deacons, and procure a ticket."

This, then, we shall christen "*ticket*" communion! And the deacons are to judge of a man's fitness! By what law, human or divine, have deacons been invested with such authority? And the Dr. seems to approve of some such guard as this, to make the communion table a more sacred place, after having just communed with Pedo-Baptists himself! If we should approve of these deacon-checks at all, we should advise the sending a good American deacon with the Dr. the next time he goes to England, to save his consistency from the captivating power of Spurgeon's fame. But we want no deacon-tickets to admit Barriers to the communion table, and if we must take Spurgeon with his open communion heresy, and such human adenda as tickets to the communion, and deacon caucuts, we shall manage to do without him. May he never come to this country.

Nor do we approve of "Oncken's plan of admitting to the communion by a vote of the church." Give us the good old Jerusalem plan. If a Baptist is in good standing, let him commune on the pastor's invitation, and let God judge his heart, not a deacon.

We have written a longer review of this case than we intended when we began. It furnishes another instance of the facility with which leading Baptists can swerve from their principles, and a ground of justification for the remark by Pedo-Baptists, that "Baptists are fast verging towards open communion." Were Spurgeon to come to this country, hundreds of Baptist churches would admit him to their communion tables; and were many of our leading Baptists to visit England, they would do, under similar circumstances, just as Dr. Campbell did. We regret such looseness in faith and practice, but it exists. Still, we believe the strong common sense of the churches, and the fervor with which pious Christians love truth and consistency, will ultimately save even this communion question from its menacing perils.

Christ Jesus was an attractive preacher; he sought above all means to set the pearl in a frame of gold, that it might attract the attention of the people. He was not willing to place himself in a parish church, and preach to a large congregation of thirteen and a-half, like our good brethren in the city, but would preach in such a style that people felt they must go to hear him. Some of them gnashed their teeth in rage and left his presence in wrath, but the multitudes still thronged to hear him and to be healed. It was no dull work to hear this King of preachers, he was too much in earnest to be dull, and too humane to be incomprehensible.

We have as necessary and constant dependence upon the grace of Mediator for all the actions of the natural life.

SPEECHES ON BAPTISM.

The celebration of the two symbols of Christian communion, Baptism and the Lord's Supper, belonged to the unchangeable plan of the Christian Church, as framed by its Divine Founder; these rites were to be recognized equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore to add little to what we have before remarked. In baptism, entrance into communion with Christ appears to have been the essential point: thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the Church of Christ: Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgement of Jesus as the Messiah was the original article of faith in the apostolic Church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the two-fold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life—so in the given form of baptism, he made use of what was necessary in order to represent by a sensible image the idea and design of the rite in its connection with the whole essence of Christianity.

Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and, in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism of whole families for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certain not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; especially since in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favored by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognized as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age. In later times we see the opposition between theory and practice, in this respect, actually come forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognized as of apostolic founding, could not for a length of time pervade the life of the Church and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favor, arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive Church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristic of the apostle. He who says of himself that Christ sent him not to baptize but to preach the Gospel—he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided everything which could give a handle or support to the notion of a justification by outward things (the *scribka*)—how could he have set up infant baptism against the circumcision that continued to be practiced by the Jewish Christians? In this case the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it has really existed. The evidence arising from silence on this topic has therefore the greater weight.—We find, indeed, in one passage of Paul (1 Cor. vii. 14) a trace that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the Church, but this is not deduced from their having partaken of baptism, and this mode of connection with the Church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *agia* in contrast with the *akatharta*. But if infant baptism had been then in existence, the epithet *agia*, applied to Christian children, would have been deduced only from this sacred rite by which they had become incorporated with the Christian Church.—*History of the Planting and Training of the Christian Church*, vol. i. p. 161.

We must ground our hopes of heaven upon the fulness of Christ's merit for the pardon of us, the power of his Spirit for the sanctification of our nature, and the prevalency of his intercession for the conveyance of all good.

There is a Christ to sanctify and rule us, as well as a Christ to justify and save us. He saves his people from their sins. Matt. i. 21; not in their sins; and is the author of eternal salvation to them only who obey him. Heb. v.

THE BAPTIST.

NASHVILLE, SATURDAY, JAN. 14, 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.

"I. W. KIDD, ARK.—Thank you for your kind words and information. Glad to hear that the Baptists of Arkansas are with but few exceptions, sound to the core. We heard them so throughout the South-west. You have a great work before you in Arkansas, and you have plenty of means in the hands of Baptists with which to accomplish it.

TO "A MEMBER OUT" who sends us an article from Missouri, Cape Girardeau county, complaining of the severity of the tone of our paper towards Pædobaptists and Mahometans impartially, charging us with teaching that none are regenerated but those immersed, and that all Pædobaptists are doomed to eternal death, we have this to say:

You have either read our paper and know what we teach, or you have not.

If you have read it, you know that we teach no such doctrine as you charge upon us.

If you do not read it, and know not what we teach, you make us ridiculous by asking that you have not evidence that it is true. You see what a temptation you have laid before us to be severe towards you, and question the correctness of the moral principles that govern you. Tell us this: Why do your brethren, from the child down to the laymen, like yourself, shout in the charges against us and Baptists generally?

We refer Bro. R. H. Landers' inquiry concerning "United Baptists" to J. M. P., since they originated within his knowledge.

Also "Juvenile's" questions on Communion, to J. M. P. in the coming three months now.

A communication from Dove Swamp—Where? Our views on most all the questions proposed, as well as the views of nearly others, can be found in the published trial—"Bath vs. Sims," of which we wish every reader would possess himself. It is valuable on many accounts.

With reference to the subject I. It is the duty of all members to be present at church meetings as well as Sabbath meetings. For a Church to have one brother cast another a line to its meetings, and expel the accused without evidence or trial, and retain the accuser, is manifestly contrary to the law of Christ.

The Tithe of the same kind. The brother who charged that the expulsion of another was a "peak of Mah," committed a behavior offense, and therefore ought to be disciplined by his Church. He gives evidence of an unchanged heart who will presume to judge the heart of a brother then.

No member can raise a charge against a Church because it transacted business in his absence. If it should transact no business, or discipline no member, without all its members being present, there is not a Church house in us that ever would do either. Some members never attend Church meetings unless they know some case is to be tried. We do not think it is the Church's duty to indorse them by "a commission," or otherwise.

QUERY.—Baptista Gravis: Permit one to ask you to explain a passage of Scripture. I ask you as an honest inquirer, and for no other purpose than for information, and I shall be truly thankful for an explanation. The information that I want is, "Who were the two witnesses spoken of in the 11th chapter of Revelations. I am your brother in Christ our Savior.

W. M. Jones.

Answer.—There are almost as many opinions as there are men touching this question. We believe they are the unorganized ministry and membership of Christ's churches in the kingdoms of the "Beast"—the earth of Revelations—and that before the second coming of Christ they will be slaughtered by the Beast for their testimony. We see God raising up witnesses in that kingdom now, and they may be the victims of this slaughter. God only knows.

SABBATH MORNING THOUGHTS.

THE INDWELLING OF THE SPIRIT.

Scholars inform us that the Hebrew word and also the Greek word translated spirit literally signifies *air in motion*. This fact, as it seems to me, suggests an important idea. Air is indispensable to animal life. Let the physical world be deprived of it and death would instantaneously follow. Every pulse would cease to beat—every bird would fall from its bough—every animal would lose the vital principle—every man would draw his last breath, and universal death would reign in silence and desolation.

Now, what the atmosphere is to the natural world the Spirit of God is to the spiritual world. There is no spiritual life in the absence of his agency. Hence those who have been raised from death in trespasses and sins have been made alive by the Spirit—have been born of the Spirit. A divine work has been performed on their hearts. They are the epistles of Christ written not with ink, but with the Spirit of the living God, not on tables of stone, but on fleshy tables of the heart. The saints have much to do with the Holy Spirit. They are said to be led by the Spirit—to walk in the Spirit—to live in the Spirit—to be filled with the Spirit—to pray in the Holy Ghost, &c.—The Spirit is also said to dwell in them. In the renovation of the heart he fits it for his abode, and resides in it as Comforter. Know ye not, says an apostle, that ye are the temple of the Holy Ghost, and that the Spirit of God dwells in you? What an honor, what a privilege is this! To be attended by angelic companions would not be such an honor, nor such a privilege. Because ye are sons God has sent forth his Spirit into your hearts, crying, Abba Father! The heart is the place in which the celestial visitant dwells, and dwelling there, he prompts the saints to claim relationship with God. In this world of trial and sorrow we should have devout conceptions of the Spirit as a Comforter. How highly we should prize his comforting influences! Where would we find comfort but in his consoling agency? It is his province to soothe the anguish of the soul—to bind up the broken heart—to expel sorrow from the perturbed bosom—to turn sadness into joy—and gloom into rapture. There is one fact that gives me an exalted view of the Spirit as a Comforter. Jesus, when about to leave his disciples, assured them that whatever loss they might sustain by his bodily absence would be more than made up by the presence of the Comforter whom he would send. It was advantageous to the disciples for Christ to leave them, because the coming of the Comforter, in the fullness of his consolations, was to succeed the Saviour's departure. O for something like an adequate appreciation of the indwelling of the Spirit as a Comforter! P.

THOUGHTS ON GIVING.

Number 6.

If some system of pecuniary beneficence is not adopted by professors of religion, the consequence is that when they amass property they fail to comply with a tithe of the obligations God imposes on them. Every one knows something about the influence of habit. The prophet recognizes its power when he says, Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil. If the young grow up in mischief and wickedness without adopting some regular plan of making appropriations to the cause of God, they will almost invariably fail to perform the augmented obligations which an increase of property brings along with it.—This is doubtless one prominent reason why there are so many in the churches who do comparatively nothing for the cause of benevolence. They have been trained unfortunately, if, indeed, they have been trained at all. They know not the alphabet of pecuniary liberality. They are ignorant of the first principles of Christian beneficence. Owing to the infelicitous circumstances surrounding them when their religious habits were forming, they are, in a great degree, disqualified for usefulness as church members. With the increase of their worldly possessions they adopt a more extravagant style of living—they commit the "lust of the eye and the pride of life,"—but that it is their duty to "honor the Lord with their substance and with their first fruits of their increase," seems entirely remote from their thoughts. "This is a lamentation and shall be for a lamentation."—If all such professors of religion as these were excluded from our churches, what material changes would be made in the statistical tables of our denomination? What a diminution of numbers! Aye, would there not be a decrease of the ministry? Does the question arise, Why exists this deplorable state of things among us? The answer is, because there are multitudes belonging to our churches who, if they are beneficent at all, have no system in their beneficence. They have never adopted the plan of making to the cause of God contributions proportionate to their ability. They overlook the fact that they should lay by in store for objects of benevolence as God prospers them. And as long as this fact is overlooked, though they may rapidly accumulate wealth—and though their obligations to be beneficent will be graduated by their ability to give—it is morally certain that they will not comply with a tithe of those obligations. Hence I argue the importance of systematic beneficence in order to a compliance with the increased obligations which an increase of property creates.

I have thought that the systematic and constant calls made by the Mosaic law for the surrender of property were designed, among other things, as a preventive of covetousness. These regular demands reminded the Israelites of their obligations to God and their dependence on him. The Mosaic economy was a very expensive one. Those who have not looked narrowly into its arrangements would perhaps be surprised to know the extent of the expenditures necessary to its maintenance.

God claimed as his own the first-born both of man and beast. His language is, "Sanctify unto me all the first-born. Every firstling among the cattle, whether ox or sheep, that is male is mine. But the firstling of an ass thou shalt redeem with a lamb. * * * All the first-born of thy sons thou shalt redeem. And none shall appear before me empty." Exodus xiii. 2, xxxiv. 19, 20.

The first fruits of the ground were offered to God. The Israelite was thus addressed: "Thou shalt not delay to offer the first of thy ripe fruits. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. The first-fruit of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him." Ex. xxii. 29. Deut. xvi. 17, xviii. 4. What amount of the first-fruits was to be given in this way is not specified. The donor, under the promptings of gratitude to the Author of every blessing, was to give according to his ability.

The children of Israel were also required to consecrate to God the tithes of their income. Before the introduction of the Mosaic dispensation it was no doubt customary for the people of God to pay tithes. Hence it is said Abraham "gave tithes to Melchisedec, the priest of the most high God." Gen. xiv. 18–20.—Jacob's vow is confirmatory of this view of the subject. "And Jacob vowed a vow, saying, If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone which I have set for a pillar, shall be God's house and of all that thou shalt give me, I will surely give the *tenth* unto thee." xviii. 20–22.

Though the custom of paying tithes did not originate with Moses, it was incorporated by him into the regulations of the Jewish theocracy, as is evident from the following language: "And all the tithe of the land whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." xxvii. 30–32.

The Levites after receiving tithes from the people gave a tenth to the Lord. "Thus speak unto the Levites and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then shall ye offer up an heave offering of it for the Lord, even a tenth part of the tithe." Numbers, xviii. 26. P.

WHY THE LANDMARK WAS RESET.

At that time [the early part of this century] the exchange of pulpits between the advocates and the opponents of infant baptism was a thing of very rare occurrence, except in a few of the more distinguished churches in the Northern States. Indeed, the doctrine of non-intercourse, so far as ministerial services were concerned, almost universally prevailed between Baptists and pedo-Baptists.—*Benedict's Fifty Years among the Baptists.*

Thus testifies Benedict in his work just issued from the press of Sheldon & Co. Landmarkers have often said that pulpit intercourse between Baptists and Pedobaptists is comparatively a recent thing, but their opponents have made light of the statement. Now, Mr. Benedict, in giving his Baptist recollections for fifty years, expresses himself as above. He is himself anti-Landmark, but of course felt bound to make an accurate statement of a historical fact. The matter stands thus: In the early part of this century non-intercourse between Baptist and Pedobaptist pulpits was the order of the day. This Landmark was in its proper, erect position. In the course of human events it was thrown down and allowed so to remain till within a few years past. Hence the tract which opposes Baptist and Pedobaptist pulpit affiliation is called "An Old Landmark *Reset*." It was written by the junior, and named by the senior editor of the *Tennessee Baptist*. The name is suggestive; for it is not without an important historical significance. As to the train of argument in the tract, it does not become me to speak. If it has been met and refuted, I am not aware of it. Perhaps I have not seen all that has been written against it. P.

ENEMIES OF THE CROSS.

Many professors of religion are enemies of the cross. Paul says in the text, "many walk," &c. There is, I presume, reference to nominal Christians. I do not wonder that the apostle wept. And there was eloquence in his tears. In the affecting recapitulation of his trials in 2 Cor. chap. xi, it is not intimated that he wept when he suffered from "hunger and thirst, cold and nakedness," nor when he "five times received forty stripes save one"—thrice beaten with rods, stoned once, &c. He had no tears to shed over personal sufferings and calamities; but when he remembered that many who professed to love Jesus were enemies of his cross, it broke his mighty heart, and he went like a fond mother over the death of her first-born. The great apostle in tears! What a spectacle! O ye who think enmity to the cross a trivial matter, consider Paul's tears—the exponents of bitter, crushing, consuming sorrow. *Enemies of the Cross!* What a distressing delineation of terms!—*Pendleton's Sermons.*

WAY MARKS.—NO. 6.

We formed the acquaintance of Elder A. J. Rutherford in Shreveport, La. He came in from his plantation 20 or 30 miles, and offered to take us to Waco in his carriage, 300 miles distant. This generous offer we declined upon the ground that should it rain, and it sometimes does in Texas, the roads might become so heavy that possibly we might not reach Waco until the middle or at the close of its session, and if an accident should happen, not at all. We shall always appreciate the kindness of our Bro. R., and remember the social intercourse we had with him. He is extensively known as an able and sound Baptist minister in Arkansas and Louisiana. He is a thinker—an original and unique man. We enjoyed his company some days in traveling from the Convention towards Anderson.

The stage laid over one night in Marshall, Texas, which gave us an opportunity to take tea and spend a social evening with our brother, Eld. Otis Smith and family, and Bro. Clements his pastor. Brother Smith is the President of the Marshall Female Institute, which is growing up into a flourishing institution under his direction. He is exerting a fine influence in Eastern Texas, and we rejoice in his increasing prosperity and usefulness. May his shadow increase to the end. With Bro. Clements we never met before. We heard of him in Louisiana as a preacher of uncommon fine powers and pulpit address. The only crime we heard laid to his charge was that he would speak boldly, and sometimes *severely*, on what he believed, which aroused the enmity and opposition of those, whose errors and wrong-doing she condemned, against him. For his strong condemnation of doggery keeping and liquor selling his life was once imperiled. God has been with him hitherto. He is the President of the Eastern Texas Convention.

[*Ness Con.* Will not the able article on the Early History of the Baptists, by A. Jones, Jr., in the last *Southern Baptist Review*, furnish you the facts you desired?]

The Eastern Texas Convention we learned refused to admit the Agent of the Foreign Mission Board to a seat as a representative in any sense of the Southern Biennial Convention, so thoroughly did it disapprove of the action of that Convention at Richmond last May. It looks upon that action as brought about mainly through the influence of the officers of the various Boards of the Convention. We have no comments to make. If the Convention will suffer itself to be improperly influenced—if it will profess one thing and do the opposite, and that to in the palpable violation of its constitution, to endorse the course of one of its officers against the decision of the General Association of his own State, why the Convention must suffer the consequences of such a course. If the States should withhold their patronage from its Boards, who is to be blamed for it?

The only incidents of travel that we noted, were:

An Arrest of the Stage.—Just before entering Henderson we heard a man summon the driver to halt. Looking out we saw a genteel looking man in an open buggy behind a pair of matched greys, inquire if Rev. J. R. Graves was not on board. We answered to the name. "I want him to get out." We had heard that a man in Texas had threatened our life. Here we are, sir, what is left of us after two days and two nights tumbling in this box, and without knowing who the gentleman was, we stepped out, and at his request stepped into his buggy, and the horses shot off like an arrow, leaving the stage far behind. And whose attentions am I honored with? said we to the stranger. My name is Hollingsworth, and I am a member of the Baptist Church in Henderson ahead of us, where a congregation will be awaiting you. "What, sir, you don't mean to say that I am to preach to-night in my present state of fatigue and cloth and linen?" "Certainly, I do." "But the stage makes no stop in Henderson but to change horses, and should I lose a stage I shall lose the Convention altogether. It cannot be." "We have fixed all that; you will get in before the stage; and we have induced the driver for a consideration to hold on two hours, and you will take tea and preach until the horn blows. Its all fixed. We heard that you would pass through this place and have prepared for it." And so it was fixed; and so we did preach until 9 o'clock to an attentive congregation, and warm from the pulpit got into an open stage to ride all night without a blanket in a midnight norther. We well nigh perished outright. We shall not forget Henderson. This Church has elected Brother Bundy as pastor. He started from Illinois with his family, and on account of sickness stopped on the road, waiting for health, etc. If he has reached Henderson we will inform us, or if any one know his address will they give it to us. He has information that we wish to have.

We could express no reliable opinion of the lands in Eastern Texas, passing through from Shreveport to Waco, since the road lies upon the ridges and over the poorest portions of the country. The people can make money and look healthy. If it was not for the chills and fevers it certainly would be more agreeable living here.

The *bayous* and dry creeks that cross the road have exceedingly steep banks; it is pretty nearly straight down and straight up again. When the road is slightly soft, it is not so easy for horses to take carriages up them.

We came to one of these the day before reaching Waco. A slight rain had fallen. The driver prepared for the crossing by ordering all out, men and women. We slipped down the best we could, and with the utmost difficulty kept our footing and reached the opposite bank. The team came down with a *slide*; but the first attempt of four horses to draw an empty coach up the opposite bank was unsuccessful. The leader fell when half way up, and slid back into the creek. We were struck with the discretion manifested by this horse. He lay perfectly quiet though upon his back almost, and under the feet, or in the midst of the other horses, until the driver had succeeded in unharnessing him so that he could rise! Nothing like "getting used to a thing," and men as well as stage horses have to get used to some things they do not meet with in the States.

We were unexpectedly received and entertained by an old acquaintance in Waco. Sister Earle, formerly of Aberdeen, Miss., had a room nicely appointed, for the joint occupancy of the editors of the *Tennessee* and *Texas Baptists*, which greatly enhanced the agreeableness of our stay.

We took by the hand again, Brother James Harrison, late of Mississippi, who has purchased a farm on upon the Brazos bottom, and Dr. and Sister Thompson, also late of Aberdeen, Miss. If the world furnishes a better stock of Baptists than the Harrison family, I have never met with them.

OUR UNIVERSITY.

We were present at the meeting of the Board on the 30th ult. It was a very encouraging meeting. The salaries of the Professors for the past eighteen months were paid, and a surplus of some four hundred dollars to apply towards the liquidation of arrears incurred some years since. Professor Harris, who was elected at the last meeting, has entered upon his duties. A. B. Haynes, an old and valued graduate, was also unanimously elected to the chair of Physical Sciences, and Adjunct-Professor McCall elected Professor of Greek and Literature. The Faculty is now full, Prof. Pendleton acting as chairman—or president *pro tempore*—until the Baton Chair is endowed, when a president will be elected. The College was never in a more prosperous or promising condition. There has been an old debt of some nine or ten thousand dollars, incurred for bonding, that has hung over the Board, and most of it has hitherto been in the hands of outsiders, subject to a heavy interest. The notes of no public institution were ever held by outsiders that the character of the institution did not suffer by it. Union University has for years suffered from this cause immensely. Its enemies have used the above fact to make the impression that it is bankrupt—owing more than it can pay, etc. At the last meeting of the Board, Bro. James Fletcher nobly came forward and proposed assuming to pay off the entire indebtedness of the Institution, and thus take its paper out of the hands of shavers, and trust to the honor of the Baptists of Tennessee to pay him. He also pledged, in addition to the large amount he has already given, to give $500 towards the liquidation of this debt. Dr. R. W. January pledged another $500. Professor Geo. Jarman, whose health has compelled him to retire from teaching, another $500; and several others liberal sums, which will be more fully noticed hereafter. A sum was appropriated to paint and repair the buildings and to improve the grounds. A statement of the condition of the Institution will be submitted soon, when it will be found that the value of the property will not be far from $35,000 and the entire debt less than $8,000, with the amounts subscribed, and that the endowments already raised to some $30,000 or $35,000. We feel abundantly encouraged. The last doubt of a most certain and glorious success has vanished. The Baptists of Tennessee will rise up and relieve Bro. Fletcher of the responsibility he has so nobly assumed, and endow another Chair in connection with the one the Alumni are now endowing, and we shall be able to look upon our noble University with heartfelt gratitude to Almighty God for such a blessing as it will prove to our denomination in this State and the South. We are proud to say that students from every Southern State, save Maryland, are now in the Institution, and the present senior is admitted to be the most brilliant class that ever graduated from this Institution.

The Theological Class is large—19 or 20—from Virginia, North Carolina, Georgia, Florida, Mississippi, Texas and Missouri, if we are rightly informed. This is a very encouraging feature in our school. But instead of 20 there should be 50 young men preparing for the ministry.

We most earnestly commend Union University to all parents and guardians who wish their sons thoroughly educated, and at the same time to have them surrounded by the most salutary, moral and religious influences. Send for a catalogue to Prof. Delke, Dean of the Faculty.

THE NEW PAPER.

The Baptist Correspondent, Marion, Ala. Wm. C. Buck, Editor. $2 00.

Two numbers of this paper have reached us. To say that it is ably edited, would be saying what every one, who knew Bro. Buck as editor, would expect must be said. But we will say this: we think Bro. B. improves with age. We think that the columns of this paper will sustain us in saying that he writes with more vigor, and clearness and power, that when he edited the *Kentucky Banner*. Writing, and especially editing, is Bro. Buck's peculiar forte.

We commend most heartily the *Baptist Correspondent* to all our readers. They will not regret taking it, in connection with the *Landmark Banner* at Rome, Ga.

In commending this new paper to the patronage of the brotherhood, we do not violate our avowed principles upon the subject of two papers in one State. We have ever qualified our statement by this: provided the paper established was conducted upon honorable and christian principles, and not a mere one-sided partizan paper.

It is well known to all who knew the *South-Western Baptist* (which name is a misnomer) under the direction of Elders Henderson and Tallaferro, that it became an intensely partizan paper. Only those could be heard who advocated peculiar views. Its columns were closed against its oldest and best friends. We have not seen it under the management of Elder Dawson. He has never sent us his paper in exchange.

We submit here the opening address of Brother Buck, because it lays bare the policy of the brethren in Alabama who have control of all the denominational interests in the State. The reader must judge if in his opinion this policy is characteristic of our anti-Landmark, anti-Revision, and anti-Baptist Sabbath School, and anti Church Independent brethren in Alabama alone. If brethren holding these views do control all the Boards of the Southern Baptist Convention, and the leading interests of our denomination, and have adopted the policy of our Alabama brethren, then the surrender of sacred principles, or a division of effort, is the only alternative. We affirm nothing in the premises. Bro. Buck knows whereof he affirms; and we have all witnessed in Richmond and elsewhere, what we have witnessed. All Baptists of the South, who hold to the distinguishing principle of Baptists—Church Independency—easily can, if they will, prevent any calamitous result; can stay in one month any possibility of a division of the *denomination*,—though they may not prevent those who sympathize with Tustin—who abhor the principle of popular sovereignty in our church polity, and think that the *ministry*, and not the *people*, should govern—from following him to Rome; yet the denomination will be left all the stronger and more prosperous by such a separation. The overwhelming majority of Baptists in the South, are Baptists,—and hold that the voice of the people, and not the ministry, and much less "the patricians in the ministry," should rule; and that Baptist Churches to-day are what they were in the days of the Apostles, and what Mosheim found them in the 1st and 2nd centuries, before corrupted by metropolitan ambition and love of rule—*independent communities*, each executing the laws of Christ, receiving such members into its fellowship, and expelling such from it, as it saw fit; holding itself amenable to Christ alone, and not to any other community—their only bond of union and fellowship being strict conformity to the laws of Christ. Let all Baptists but stand upon this ground, firm as the surf-beaten crags of the ocean, though lashed by a thousand storms, and repel with invincible firmness every departure, by whomsoever proposed, and coming to them under whatever guise.—Let all the messengers that are sent to represent their course of action to any Association or Convention, district, or state, or biennial, be elected, not by committees nominated by the presiding officer—for the appointment might as well be left to one man at once,—not by nomination, but by ballot. Then will the messenger so sent be the choice of the body, not of a *clique*, and reflect its sentiments, and not those of a party.

The only danger we can anticipate is, that our churches, associations and conventions will in the future, as in too many instances in the past, suffer themselves to be controlled by a *persistent* and unyielding minority, and surrender principle for the sake of peace, which is not peace, but a victory in arms.

These principles will be discussed. They should be. We have no disposition to shrink from them.—The footstep of God is heard in our midst. His people are doubtless to be tried and purified for the last great contest. Let all read, and understand, and examine well the position which he will take and having done, all, "to *stand*."

We expect to engage in the discussion of all questions that may come up, but we have no *personal* controversy with any man. The discussions will be touching important ecclesiastical questions that every Baptist should understand. All angry and bitter words will be avoided, and every brother whose name is introduced will be treated with all due courtesy. His principles and not his character will be discussed. Every thinking man will see that while the earnest consideration of these questions is precipitated upon us, if properly conducted, great good and good only can result from it. May the good Lord direct and overrule all for his glory.

With this long introduction, we submit Brother Buck's article:

OUR PAPER.

The Baptist Correspondent has originated, as a matter of necessity, from the peculiar condition of our denominational interests in Alabama. Questions of vital interests to our union and prosperity have been introduced among us, in regard to which there is quite a diversity of opinion; the brotherhood is divided upon these questions, and parties are, obviously, in a fermentation state, and these party formations are so far advanced as to threaten the harmony and union of our churches. The party lines have been so distinctly drawn on the one side that a large portion of our brethren of Alabama have felt themselves shut out from all the means of intercourse and correspondence with each other upon these vital questions—that their feelings have been disregarded, their rights infringed upon, and their views and sentiments upon the questions involved, misrepresented, or ignored, while they have been left without the means of fairly stating their views, or defending their positions before the public. They feel a vital interest in our educational and benevolent institutions, but the policy of the party who controls the medium of public intelligence in the State, has operated so deleteriously upon the minds of many, we suppose a majority of our brethren in this State, as to induce the apprehension that said party intend to lay hands upon all these denominational interests, and to control them pursuant to their party policy; and as they are not willing to subject their pecuniary means to such a party control, they have in a great measure resolved to hold off and wait, as spectators, to see the result of this agitation. Indeed some of the party leaders evince such a determination to carry their point, as to impress us with the belief that they consider that to fail of success in their party measures, would be a greater evil than it would be to effect a division in our Southern Zion; and hence they seem determined to succeed, in union if they can, *but decided if they must*. We believe, however, that there are but few so desperate.

It must be obvious to every intelligent and candid observer that, if these party-tactics are suffered to work their legitimate results—if the present tendency of things is not arrested and counteracted by a wiser policy than that which is now at the head of our denominational interests in the State, alienation among the brotherhood, party strife and bitterness, and ultimate division of the denomination must be the inevitable result.

Now because we cannot be persuaded that these matters in debate among us are of sufficient magnitude to array one class of the brotherhood against another, much less to divide and split up the churches, we have resolved, after a long and prayerful enquiry as to what was our duty in the premises, to issue this paper, and to invite the peaceful and prayerful brethren of Alabama to confer with each other through its columns, in the spirit and language of the gospel, upon the subjects involved, in the confident assurance that such a free, fraternal, and christian interchange of sentiments and opinions, will bring about a unity of mind and practice upon these subjects, arrest the tendency of partyism, strife and division; and reinstate a harmonious co-operation in prosecuting our various plans for literature and benevolence. This is our prime reason for issuing the *Baptist Correspondent*; and we hope that, by the co-operation of our brethren and the blessing of Zion's King, to succeed in bringing about the desired result.

We utterly repudiate all "man-worship," and contemn the votaries who bow at such a beastly altar. We go for principles, and for principles only. If good men are in any way identified with the principles we advocate, we hail them as co-laborers with us in the defence of these holy principles; and shall defend the truth and justice of their positions so far as their words and actions quadrate with the principles which we hold to be sacred, and no further. And in as much as good men may differ with us in opinion upon important subjects, we are to be understood as opposing them, personally, just so far as we regard them as identified with erroneous principles, and no further. We are a lover of our species, and antagonize no man, except so far as he antagonizes the Truth, as we understand it; but we cannot but count them to be our enemies who are, persistently, the enemies of our Lord and his declared will.

As a religious paper, we intend that it shall be strictly Baptistic. Taking the Inspired Oracles as our only rule of religious truth and duty, we shall fearlessly follow where it leads; and, to the best of our ability, inculcate its teachings and enforce its precepts. We know no middle ground between truth and error, and therefore can never consent to compromise with errorists or abate ought of the truth for worldly advantage, personal ease, or popular applause. While we shall feel constrained to contend earnestly for the faith one delivered to the saints, we hope to be able to do so in the spirit of the gospel. Adopting a Latin adage, we shall aim to be, *suaviter in modo, fortiter in re*—"Gentle in manner, but vigorous in the deed."

While we shall aim to make our paper distinctly denominational; we expect to furnish such miscellaneous religious matter as may appear to be interesting or instructive to our readers. Our columns shall be open to the discussion of all suitable religious and literary questions, if conducted in a fair and respectful manner. It shall, however, be the study of the editor to preserve its columns from personal feuds, ribaldish, and irritating epithets, and the spirit and temper of the carnal mind. Fair and even-handed justice shall be dispensed to all. The editor will never allow himself, nor his correspondents, to assail the character of any one, and then refuse him to appear in self-defense. It shall never be said, truthfully, of this paper, that any person has been assailed, pursued and impeached in its columns, with high crimes and misdemeanors, and that then, in utter disregard of every sentiment and principle of religion, honor, and common justice, its columns were closed against every word of disproof and every line of self-defense by the party so impeached. Should we ever assume positions which we cannot sustain by adequate proof, or by respectful, fair and honorable argument, we will abandon those untenable positions; or we will vacate the tripod and surrender it to a more competent occupant. Religion can never be dishonorable nor unjust.

We shall endeavor to make the *Baptist Correspondent* an interesting family paper, by furnishing a due proportion of miscellaneous and news matter in each number, so as to interest the young and occasional reader; but we shall avoid, as far as possible, all party politics and secular strifes. We shall cherish the Missionary, Bible, Literary and other benevolent interests of our denomination, and aim to promote their efficiency by promoting their conformity, in organization and action, to the teachings of the Inspired Word.

We hold that Christ is Lord and Law-giver, in and over his kingdom; and we eschew, as treason against Christ, all pretensions by conclaves or clerical lords to legislate for the kingdom which Christ has set upon the earth. We hold that every scripturally organized church is invested by Christ with executive power, and authorized to administer the laws which he has instituted, and no others; and that each separate church is independent of all others, in the legitimate exercise of its executive functions. That, so long as a church executes the laws of Christ, she is clothed with the authority of the Law-giver, but no further. While, therefore, we recognize the absolute sovereignty of Christ in and over his kingdom, and the independent right of each of his churches to exercise the executive functions he has conferred upon them, we cannot but mark with jealous solicitude everything like a tendency to centralizing power in Conventions, Societies, Associations, &c., as treasonable against our Lord, and subversive of the freedom and independence of the churches. Moreover, if the churches of Christ are the mere executors of the laws which he has ordained for the government of his kingdom, it follows that those persons and bodies who ignore the absolute sovereignty of Christ in his kingdom, and who legislate for themselves and executing laws of their own instituting, and not his, can, in no sense of them, claim to be constituents of his kingdom, and we must be excused if we decline to recognise them as such.

We know that some good brethren have supposed that the starting of a new paper would tend to split up and divide the denomination in this State; but this opinion, we apprehend, is founded upon a mistaken view of the facts in the case. The work of splitting up and dividing has been already too successfully effected. Had there been no division in sentiment and opinion among our brethren, there never would have been a call for another paper.—The fact that our brethren are divided in sentiment and feeling upon certain important questions is the reason, and the only reason, why it is deemed indispensable to truth and the purity of the churches, that this paper should be set on foot. It is evident, therefore, that a new paper cannot create the division. It may tend to define, more distinctly, the lines by which the parties are separated; but it can never originate the parties already existing. If judiciously and prudently conducted, this paper may be instrumental in abating the excitement and allaying the asperities, now so rife among us, but it is impossible for it to widen, much less to originate, existing differences.

A large portion of our brethren are reading no denominational paper, and many others are reading only the Baptist papers published in other States (to which we make no objection, provided they read a paper of their own State also) It is impossible that such brethren, (and they are good and true) can be so well posted up upon our State affairs as they should be, in order to an efficient co-operation with each other and the rest of their brethren, in reference to our denominational interests in this State. These we hope to reach through this paper and to secure their co-operation and influence in our efforts to restore unity and concert of action to the churches of Alabama.

CORRECTION.

In my article in the last No. of the Review—"Breckenridge on Baptism"—please substitute *unbelievers* for *believers* on page 550, and *nullifies* for *nullifies* on page 551. There are some other mistakes but none, I believe, so glaring as these. P.

TO ALL PEDOBAPTISTS.

LETTER NO. XXIII.

GOD'S NAME OF THE CHRISTIAN ORGANIZATION IS KINGDOM.

In maintaining this proposition we preface the examination of the *sacred Word of God* on the subject, by a few remarks, explanatory and definitive, all of which we either have already sustained, or expect to sustain by that Word,

1. This Kingdom is not a vague, indefinite, invisible obscure, undefinable, unknowable, mystical Kingdom, as popery, and semi-popery are continually representing it. Its limits are not such as are known *only to God*, and *cannot* be known by men. But we insist that its boundaries are as clearly defined and as visible to men, its subjects as readily ascertained, its platform and principles, and King and laws, and regulations and privileges, and membership, and limits, and government, and oath of allegiance—all are as easy to be understood by all men as those of any kingdom that ever existed; provided Catholics and Pedobaptists will simply *allow* us to have an exact translation of God's Greek Testament.

They do not allow this in most parts of the world. Their *corruptions, and obscurations, and pious frauds, and oppressions, and legislations over Bible translations*, and over religion have prevented this privilege for more than a dozen centuries, and they still prevent it in all parts of Europe. And all their missionary operations are still extending this prevention of pure versions among the heathen, and throughout the world as far as possible. It requires a great "*feast of faith*" even to secure the *persuasion*, where popish and Pedobaptist influences prevail, to translate God's Greek Testament, so that *His* regulations may be known.

2. The notion of a *mystical and invisible* kingdom being in the New Testament, is the effect of popish mysticism and fraud; and is one of their pretended "pious frauds." It has been contrived in imagination for a reality, by pretending that *nonedom* is the real kingdom. And then, in order to deceive the people, by pretending that no one can know anything about any *other* kingdom from the New Testament than *popedom*. And in order to make this last position strong, their knowing ones have wickedly obscured, in their translations, the language of God concerning His Kingdom. Pedobaptist organizations have always pursued the same course, and insist on retaining the same obscurations. They all have a deep interest in obscuring, concealing and overthrowing the real kingdom of Christ, in *totally displacing it*, and in *substituting* their own *visionary* kingdom. Their rival position proves all this. Their constant persecution of the adherents to Christ's kingdom in all ages, proves it. Their universal hatred to Baptists proves it. Their strenuous and determinate adherence to such translations as conceal this kingdom, proves it. Their great caution if they improve a translation to retain all the obscurations on *this* subject, and their violent opposition to those who so translate as to make this subject plain, are all confirmations of the above statement.

All this is done, not with the *conscious intention* in many, to do so bad a thing. But it all results from their denominational *prejudices*. Their pastors and teachers constantly stir up sectarian feelings in the people; and know the people are ready to adopt any view of the kingdom, however visionary and mystical, that include the sect and accord with their prejudiced feeling. It is thus that the popish notion of an invisible and mystical kingdom has become so extensively propagated.

A Methodist minister, in my hearing, but a few days since defined the kingdom of Christ to consist of all such in all denominations as live a christian life, together with all those who live a christian life and belong to no denomination. He might have said all such will be saved "*being kept by the power of God through faith unto salvation.*" But in saying that the kingdom, as described in the New Testament, is so vague, so shattered and so mystical as to comprehend sects was never sprung up till fifteen or eighteen hundred years after that kingdom is described by God himself; and whether baptized or not baptized, is simply absurd.

3. No organization can possibly be the kingdom of God, as described by himself in the New Testament, which has sprung up since the close of God's inspired Book. This proposition needs only to be looked at with candor by any intelligent person, in order to see its truth. No proposition can possibly be plainer. If it did not exist in the time of Christ and of the Apostles, it is impossible, it can not be the kingdom that is described in the Word of God, or any part of it. No mathematical proposition can possibly be plainer or more clear than this.

Popery was a gradual corrupt exotic, which sprung up between 350 and 606. This is too late, therefore, to be that kingdom. Lutheranism was originally national popery. And notwithstanding Luther's desire for a better organization, yet the State Governments controlled the question and held fast the national organizations just as they were, simply exonerating themselves of the pope, and admitting some few improvements in doctrine. This is still popery, and is too late to be that kingdom or any part of it.

The church of England, from about 600 to 1534, was popery in full. At the last period under Henry VIII it exonerated itself of the pope and substituted Henry in his place, with some little improvements also in doctrine. The organization still is national popery, and the same remark applies to it, as is above applied to Lutheranism. It can not, therefore, possibly be the New Testament kingdom or any part of it.

Presbyterianism and Congregationalism came into existence as late as November 20, 1541. John Calvin, the Frenchman, and a lawyer in those times, contrived it. He was *dyed* in popery till 50 years old, and then simply renounced the pope; but retained, otherwise, the most prominent features of popery. He was an outrageous persecutor of the Baptists, and recommending wholesale murder of those who differed from him in religion. If Presbyterianism is that kingdom, then the kingdom never existed till 1541, and such a character contrived it. But we are examining the kingdom which, in the Word is called the "*Kingdom of the heavens*," and which God brought down to earth about 1500 years before Calvin was born.

If Methodism claims to be identical in organization with the Church of England, the same remarks apply to it, as are above applied to the Church of England. If it claims to be a distinct organization, in any way different from the Church of England, Thomas Coke, a surrepitious Bishop, and later than 1750, was its contriver, and the author of that difference. It is almost 1800 years too late to be that kingdom or any part of it.

All these organizations, it is perfectly clear, are not, and cannot possibly be, that kingdom described by God himself in the New Testament. They are all contrived by men. They have all been *added* since God said, "*Whosoever shall add unto these things, God shall add unto him all the plagues that are written in this Book.*"

If it be a crime thus to "add" to these things contained in God's Bible, and to rival against his kingdom; and if *accessories*, aiding and helping along a crime, are equally criminal in the eye of the law, as the original perpetrators of the crime, then it behoves all to stop and think seriously before they further go. So I reasoned for myself and my own course. I hope others will do likewise.

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 or our $1 books now issued. *Good for one month only.*

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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 Murfrees

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, JANUARY 14, 1860.

"The novel and sensational, morn, and evening cry,
They other lay repeat it and I hear no other reply.
Rows with crimes and hell blend we gather from the
"We talk: If at Moses? then lay him in the ground."

SUMMARY.

The great European Congress completely absorbs the whole attention of foreign politicians. The several official representatives announced are as follows: Austria—Count Richberg and Prince de Metternich; Great Britain—Lord Crowley and Lord Malesbouse; Prussia—Baron Selanets and Count Pourtales; Russia—Prince Gortschakoff and Count Kessaloff; France—Count Walewski and Prince Latow de Amegun; Spain—M. Martuzen de la Rosa and M. Lou; Portugal—Count Lavarali and Viscount de Reira. It also announced that Count Cavour has arrived at Paris as the representative of Sardinia, but to this the *Pays*, from which we extract the above names, does not allude. We presume the Congress will commence its sitting on Monday next.

The presumptuous arrogance of the Pope in claiming presidence for his representative over all the other Powers, it is presumed, was the cause of the sudden calling together of the British Cabinet on the 15th ult. To such presumption as the claiming of the presidency of the Congress by the Pope for his representative England, of course, will not submit. Much excitement prevailed in England for a while about the probable loss of the steamer *Great Britain*. It is now believed that the carpenter found at the mouth of the Mersey announcing its foundering on the Windward Islands is a villainous hoax, as the *Great Britain* only left Liverpool on the 11th for Melbourne, and the carpenter was picked up five days thereafter. It is an evidence of English sense that the London *Times*, on the execution of John Brown, ridicules Northern sympathy, when too late, and predicts the matter will tend to strengthen the South. We also learn that a new complete reform bill will be submitted to the House of Commons in case of the postponement of the ministerial reform bill. Such a postponement seems inevitable, but whether the advocates of Republicanism will succeed is negatively certain. England is not ready for such a revolution. Lord Russell says that England is trying to come to an understanding with other Powers respecting Mexico.

France as well as England has experienced extremely cold weather for that climate. The thermometer has been down to within four degrees of zero. Congress there is all the gossip, with which we begin to sicken. The French trade having been interrupted by the inhabitants of a village on the river Bengal, a flotilla of six small steamers went off to attack it; the place was bravely defended. The French had about forty men killed, one being an officer; the enemy had one hundred and fifty killed, and a very considerable number wounded. The village which had previously served as a refuge for four thousand inhabitants, was completely destroyed.

The only news of any note from *Italy* is the flat contradiction of the marriage of Garibaldi. It seemed to us at the time a matter of astonishment, and indeed one line comprises our whole information now. It is this: "The marriage of Garibaldi is authoritatively contradicted." Cardinal Wiseman had arrived at Rome, and was cordially received by the members of the Sacred College, and had an interview with the Pope.

Spain and the Moors are yet slaughtering each other. A despatch says the Spanish forces were concentrated at Ceuta, but the Moors were still the assailants. A Madrid telegraphic despatch of the 21st ult. says that on the day before 8,000 Moors attacked the Spanish camp, but were compelled to retreat in great disorder. The Spanish loss was 57 wounded.

Austrian information is that in the last Cabinet Council, presided over by the Emperor, it was resolved that at the next budget a reduction of thirty-eight millions of florins shall be made on the expenses of the War Department. Austria is about to proceed to a complete disarmament. It is also positively asserted that the reported intended abdication of the Emperor of Austria is unfounded, as was expected. Affairs in Hungary daily grow more threatening. The Vienna correspondent of the *Times*, writing on December 14, says: "The danger of a conflict between the Imperial authorities and the Hungarian Protestants daily increases, and in Hungary political and religious agitation go hand in hand."

Washington is yet the centre of attention at home. Nothing has been done save the delivery of bitter sayings, without meaning and frequently devoid of sense. No arrangement can be entered into, it would seem, by which a man less objectionable than Mr. Sherman may be elected to the Speaker's office. The 25th ballot stood: Whole number of votes cast 207; necessary to a choice 105. Sherman 101, McClernand 33, Gilmer 14, Davis, of Ind., 9, Vallandigham 12, and the remainder scattering. The last voting of which we have learned stands as follows: Whole number of votes 219; necessary to a choice 110. Sherman 105, Hamilton 88, Gilmer 18, Reynolds 3, Hickman 2, scattering 3. It may be worthy of a smile that, on the 4th inst., at *Chicago* the Republican Association fired 100 guns in honor of the election of Mr. Sherman. We also learn from Washington that there is no doubt that Minister McLane has been instructed to use his efforts with the Constitutional Government of Mexico to obtain for the Louisiana Company modifications of its contract for the construction of a railroad over the Isthmus of Tehuantepec. It is believed, and with reason too, that the delegate from Utah, will, after the organization of the House, present the application of that Territory for admission into the Union. They adopted a Constitution several years ago. He represents that Utah has a population of 100,000, and that if the Mormons were allowed to elect their officers they would be almost as well satisfied with a Territorial as a State organization, and probably would be willing to pay the expenses of their Government business. We regret to learn that Toombs has prepared a general bankrupt bill, but its presentation will be prevented by the unsettled political condition of the country.

By Overland Mail we are in receipt of some interesting items. We learn that the Executive Committee appointed by the late Pacific Railroad Convention, met at San Francisco, and took preliminary action for the organization of a company to build a road to Stockton. We also learn that General Totten arrived at San Francisco on the 12th, to report the condition of the fortifications, and requirements on the Pacific coast. The San Francisco papers are urging the project of a line of steamers between that city and Japan. The Pike's Peak intelligence is that much dissatisfaction existed with regard to the Provisional Government recently organized, and it was generally regarded as a failure. Attempts to collect the taxes levied by the Legislature had proved unsuccessful in the mining districts, and a general want of confidence in the adequate power and protection of the Government was felt. The people look to a speedy organization of the Territory by Congress as indispensable.

From *Boston* the last information is received that Mr. Wm. Sawyer and wife were found dead in their bed yesterday morning at their residence at Havre Hill, Mass. Their death was caused by the coal gas escaping from the flue. People cannot be too careful about the proper adjustment of all flues or other apparatus in which coal gas is generated.

From *New York* we learn that Lawrence Peneyck, a sea-faring man, voluntarily delivered himself into custody for the murder of James Quinn, on board a ship on North river, on the 20th of November last. A man named Downing is now in the Tombs awaiting his trial for the same offence, having been accused of it by Quinn before his death.

From *Jackson, Michigan*, we are informed that eight persons, among whom were several old residents, were arrested on Saturday, charged with making and circulating a large quantity of bogus money. Tools, presses, and dies were found in their possession. They are undoubtedly large operators, and belong to an extensive gang.

The week has passed away with the usual gloominess of a mud-winter month. As we write it is pouring rain, and the streets are untraversable. Our State Legislature is still in session, but what it is doing *pro bono publico* we know not. Congress is yet unorganized, though a speedy organization is expected. Who knows? C.

GARIBALDI'S MARRIAGE.

In our last "Summary" we published a telegram announcing the marriage of the great Garibaldi. This is contradicted by the laconic telegram this week: "The marriage of Garibaldi is authoritatively contradicted." We doubted the first telegram, but could not support our doubt with any available evidence. Any of our readers who have read the life of Garibaldi will also see the cause of our doubt. With the permission of all we will refer to it.

The wife of Garibaldi—the lovely Annita—was to him what no other woman could be. In her was centered the hopes of his life, for deepest down in the passionate depths of his soul lived Annita. She shared all his adventures, and toils, and sorrows while in disgraceful exile. In South America he found her and loved her, and there too she shared his perilous campaigns. He left South America when the war—by of the revolution of 1848 reached him in Montevideo in company with his wife and two sons. But a sad repulse met him in Italy. Charles Albert refused his services on account of his Mazzinianism. After the more took flight, Rome proclaimed the Republic, Mazzini was elected triumvir, and Garibaldi at the head of his noble band, swelled by adventurous spirits from all Italy, hastened to his support. But Mazzini proved a visionary dreamer, and as the historian says: "When the capitulation was agreed to, Garibaldi, disdaining to share its benefits, left Rome by one gate while the French entered by the other, and took the road towards Terracina, followed by his troops." His troops swore never to desert him. He eluded pursuit, but when he reached San Marino he released his brave men from their oaths. He, to escape arrest, then embarked, with his wife and two hundred followers, who *would* not leave him, for the Adriatic shore. On the way they were attacked in their fishing boats by an Austrian brig, which sadly thinned their number. But here came the trial. Annita, the loved one, who cheered him amid all these hardships, was dying. Oh, who can paint the agonies of that strong soul. Annita was dying in his arms, and a remorseless enemy followed them thirsting for their blood. The faithful Origoni occasionally relieved him of his trying task—carrying in his arms a dying wife. Nature at last gave way. An empty hut gave them shelter, and while Origoni, regardless of danger, ran for a physician, the spirit of Annita took its flight. Garibaldi was left *alone;* the light of his life was gone out. He dug her grave with his own hands, and its locality is known only to him to this present time.

Let us prophesy: *Garibaldi will never wed.* C.

WHEN RIGHT—STAND!

That man is always respected, who possesses sufficient moral nerve to stand fast to a position, when assumed conscientiously. People condemn him for being in error, but they admire his courage and reliability. It is almost one of the wonders of the age, to find a man immovable in matters of principle or practice. When we find a man who cannot be deterred by threats, or purchased by gold or flattery, from the advocacy of moral and religious principles, we find the *noblest work of God.* Such a man is an honor to the community in which he lives; if a member of the church, its firmest pillar. We have known a few such men, and but a *few.*

But we have often found men standing *fast* in certain matters which were not commendable.—We know of some men who to-day only give ten dollars per annum to support the pastor of their own church, and who are rich. When *poor*, thirty years ago, they began by subscribing ten dollars a year, and in that principle they stand fast. With such conservatism we have no sympathy because we believe it to be *wrong.* We have no sympathy with a man who grumbles about giving to the Lord. We pity him and he deserves the pity of all good men, for gold has a death grasp upon his soul.—We are willing that every man shall "count the cost," but in counting let the Christian beware.—God owns that gold, my brother, and he demands every cent of thee not necessary to the support of thy family. Listen to the dying words of the great Marshman, the coadjutor of Carey. He died in his seventieth year *poor*, having contributed to the mission besides his own labor, forty thousand pounds, or nearly $200,000, "*I have never had a misgiving thought for earnest gone at, though I have now one unprovided for.*" Our own God will abundantly bless that man who follows his noble example. C.

UNION UNIVERSITY.—By a private letter we learn that on Wednesday last there were 99 students in the above University. We are delighted to learn this cheering intelligence. C.

THE SABBATH SCHOOL UNION MINUTES.

We will send a copy of the minutes of the late meeting of the Southern Baptist Sabbath School Convention at Canton, Miss., to any person who will send us his address, with a one cent stamp, to pay the postage. We desire all our brethren everywhere to know what we have done, and how we did it. If there is anything objectionable, either in the matter or the manner of our work, we will be thankful to be informed. Our enterprise is yet a new one. We are still in our infancy in age and experience, though the amount of the labors of the Board would indicate a vigorous manhood.

We shall send the minutes to all the life members and life directors—and those ministers and prominent members of churches, whose Post-offices are known to us, and we ask of them as a special favor to us, that they will do us the kindness to call the attention of their Sabbath Schools and Churches to the fact of our existence, the objects which we propose to accomplish and the plans by which we hope to succeed.

If there is any Sabbath School, or any Church in all the land that does not wish to co-operate with us, but yet feels disposed to promote the great design which we have in view, a knowledge of what we are doing may at least stimulate its members to more earnest endeavors to aid the same object through some other agency.

We seek no monopoly in doing good. We ask none to abandon their own cherished plans to adopt ours, unless they see that ours are better than their own. We ask no one to circulate our books or our paper, unless they find them worthy of their patronage. But we *do* ask every man and every woman to whom our working shall be made known to examine carefully, to judge candidly, and if they find us worthy and well qualified for the task assigned to us, that we may receive the sympathies, the prayers, and the contributions which we need for the work. By our fruits let the tree be judged.

A. C. D.

—THE OLD PONY.—In what shape Pulobaptism once chose to stand before the world, will appear from the language of the Cornelius, as we find it in the correspondence of an exchange: "I boldly affirm that all the infants that died under the Old Testament without circumcision, and that died and still die under the New Testament without baptism, are damned, and whosoever says otherwise is a heretic."

—The Georgia Methodist Episcopal Conference have reprimanded a minister for attending a Circus. According to a correspondent of the Augusta *Dispatch*, a discussion ensued regarding the propriety of ministers and church members visiting shows of any description. The Conference by a unanimous vote said it was no place for them; that they should not visit such haunts of vice, and if any one made a practice of doing so, he should be excluded from the church.

—The Rev. Mr. Worth was arrested in Guilford, North Carolina, last week, for alleged incendiary language and conduct. In defending himself he read extensively from Helper's book. He was held to bail in the sum of $5,000 for his appearance at Court, and $5,000 for his good behavior.

PRESIDENT'S MESSAGE.

A BRIEF SYNOPSIS.

After returning thanks to Almighty God for his protecting care of the nation, the President proceeds:

HARPER'S FERRY.

I shall not refer in detail to the recent bloody occurrence at Harper's Ferry. Still, it is proper to observe that these events, however bad and cruel in themselves, derive their chief importance from the apprehension that they are but symptoms of an incurable disease in the public mind, which may break out in still more dangerous outrages and terminate in at least in an open war by the North to abolish slavery in the South. Whilst, for myself, I entertain no such apprehension, they ought to afford a solemn warning to us all to beware of the approach of danger. Our Union is a stake of such inestimable value as to demand our constant and watchful vigilance for its preservation. In this view, let me implore my countrymen, North and South, to cultivate the ancient feelings of mutual forbearance and good-will towards each other, and strive to allay the desperate spirit of sectional hatred and strife now alive in the land. But I indulge in no gloomy forebodings. On the contrary, I firmly believe that the events at Harper's Ferry, by causing the people to pause and reflect upon the possible peril of their cherished institutions, will be the means, under Providence, of allaying the existing excitement and preventing future outbreaks of a similar character.

SLAVERY.

I cordially congratulate you upon the final settlement by the Supreme Court of the United States of the question of slavery in the Territories which had presented an aspect so truly formidable at the commencement of my administration. The right has been established of every citizen to take his property of any kind, including slaves, into the common Territories belonging equally to all the States of the Confederacy, and to have its protected there under the Federal Constitution. Neither Congress nor a Territorial Legislature nor any human power has any power to annul or impair this vested right. Now, emigrants from the North and the South, the East and the West, will meet in the Territories on a common platform, having brought with them that species best adapted. In their own opinion, to promote their welfare. From natural causes the slavery question will in each case soon virtually settle itself; and before the Territory is prepared for admission as a State into the Union this decision, one way or the other, will have been a foregone conclusion. All lawful means at my command have been employed, and shall continue to be employed, to execute the laws against the African slave trade. After a most careful and rigorous examination of our coasts and a thorough investigation of the subject, we have not been able to discover that any slaves have been imported into the United States except the cargo by the Wanderer, numbering between two and four hundred. Those engaged in this unlawful enterprise have been rigorously prosecuted; but not with as much success as their crimes have deserved. A number of them are still under prosecution. Recent the African slave-trade, and it is would be difficult to determine whether the effect would be more deleterious on the interests of the master or on those of the native-born slaves. Of the evils of the master, the one most to be dreaded would be the introduction of wild, heathen, and ignorant barbarians among the sober, orderly and quiet slaves, whose ancestors have been on the soil for many generations. This might tend to barbarize, demoralize and exasperate the whole mass, and produce the most deplorable consequences.

CHINESE TREATY.

The wisdom of the course pursued by this Government towards China has been vindicated by the event. Whilst we sustained a neutral position in the war waged by Great Britain and France against the Chinese empire, our late Minister, in obedience to his instructions, judiciously co-operated with the Ministers of these powers in all peaceful measures to secure by treaty the just concessions demanded by the interests of foreign commerce. The result is that satisfactory treaties have been concluded with China by the respective Ministers of the United States, Great Britain, France and Russia. Our treaty, or general convention of peace, amity and commerce, with that empire, was concluded at Tientsin on the 18th June, 1858, and was ratified by the President, by and with the advice and consent of the Senate, on the 21st December following.

Here follows a narrative of Mr. Ward's visit, which has already been published in this paper.

PARAGUAY

It affords me much satisfaction to inform you that all our difficulties with the republic of Paraguay have been satisfactorily adjusted. It happily did not become necessary to employ the force for this purpose which Congress had placed at my command, under their joint resolution of 21 June, 1858. On the contrary, the President of that republic, in a friendly spirit, acceded promptly to the just and reasonable demands of the Government of the United States. The appearance of a large force, fitted out in a prompt manner, in the far distant waters of the La Plata, and the admirable conduct of the officers and men employed in it, have had a happy effect in favor of our country throughout all that remote portions of the world.

FOREIGN RELATIONS.

Our relations with the great empires of France and Russia, as well as with all other Governments on the continent of Europe, unless we may except that of Spain, happily continue to be of the most friendly character. In my last annual message I presented a statement of the unsatisfactory condition of our relations with Spain; and I regret to say that this has not materially improved. I again recommend that an appropriation be made "to be paid to the Spanish Government for the purpose of distribution among the claimants in the Amistad case." In common with two of my predecessors, I entertain no doubt that this is required by our treaty with Spain of the 27th October, 1795. The failure to discharge this obligation has been employed by the cabinet of Madrid as a reason against the settlement of our claims. I need not repeat the arguments which I urged in my last annual message in favor of the acquisition of Cuba by fair purchase. My opinions on that measure remain unchanged.

SAN JUAN DIFFICULTY.

Until a recent period there was good reason to believe that I should be able to announce to you on the present occasion that our difficulties with Great Britain, arising out of the Clayton and Bulwer treaty, had been finally adjusted in a manner alike honorable to both parties. From causes, however, which the British Government had not anticipated, they have not yet completed treaty arrangements with the Republics of Honduras and Nicaragua, in pursuance of the understanding between the two Governments. It is nevertheless, confidently expected that the good work will ere long be accomplished. General Scott has recently returned from his mission, having successfully accomplished its objects, and there is no longer any good reason to apprehend a collision between the forces of the two countries during the pendency of the existing negotiations.

MEXICO.

I regret to inform you that there has been no improvement in the affairs of Mexico since my last annual message, and I am again obliged to ask the earnest attention of Congress to the unhappy condition of that Republic. Here follows a lengthy account of American grievances to which our readers are familiar. The President concludes:—I repeat the recommendations contained in my last annual message, that authority may be given to the President to establish one or more temporary military posts across the Mexican line in Sonora and Chihuahua, where these may be necessary to protect the lives and property of American and Mexican citizens against the incursions and depredations of Indians, as well as of lawless rovers on that remote region. The establishment of one such post at a point called Arispe, in Sonora, in a country now almost depopulated by the hostile inroads of the Indians from our side of the line, would, it is believed, have prevented much injury and many outrages during the past season. I again call the attention of Congress to the necessity for establishing a territorial government over Arizona.

NICARAGUA.

The treaty with Nicaragua of the 16th February, 1857, to which I referred in my last annual message, failed to receive the ratification of the government of that republic, for reasons I need not enumerate. A similar treaty has since been concluded between the parties bearing date on the 16th March, 1859, which has already been ratified by the Nicaraguan Congress. This will be immediately transmitted to the Senate for their ratification. Its provisions cannot, I think, fail to be acceptable to the people of both countries. Our claims against the governments of Costa Rica and Nicaragua remain unredressed, though they are pressed in an earnest manner, and not without hope of success. I deem it to be my duty once more earnestly to recommend to Congress the passage of a law authorizing the President to employ the naval force at his command for the purpose of protecting the lives and property of American citizens passing in transit across the Panama, Nicaragua, and Tehuantepec routes against sudden and lawless outbreaks and depredations. I would also again recommend to Congress that authority be given to the President to employ the naval force to protect American merchant vessels, their crews and cargoes against violent and lawless seizure and confiscation in the ports of Mexico and the Spanish American States when these countries are in a disturbed and revolutionary condition.

FINANCIAL.

We have scarcely recovered from the habits of extravagant expenditure, produced by our overflowing Treasury, during several years prior to the commencement of my administration. The financial results which we have since experienced could not teach us all to scrutinize our expenditures with the greatest vigilance, and to reduce them to the lowest possible point. The Executive Departments of the Government have devoted themselves to the accomplishment of this object with considerable success, as will appear from their different reports and estimates. To these I invite the scrutiny of Congress, for the purpose of reducing them still lower, if this be practicable, consistent with the great public interests of the country. The estimated receipts during the next fiscal year ending 30th June, 1861, are sixty-six millions two hundred and twenty-five thousand dollars, ($66,225,000,) which, with the balance estimated as before stated, as remaining in the Treasury on the 30th June, 1860, will make an aggregate for the service of the next fiscal year of eighty millions six hundred and six thousand eight hundred and eight dollars and forty cents ($80,606,808 40). The estimated expenditures during the next fiscal year ending the 30th June, 1861, are sixty-six million seven hundred and fourteen thousand nine hundred and twenty-eight dollars and sixty-nine cents.

GENERAL NEWS.

—In his recent speech Mr. Corwin said: "I have tried to find some philosophical reasoning for any man, (except his family relations,) going into mourning for John Brown. It must be stirrup—to as intellectual cholera—for there are intellectual as well as physical epidemics." After alluding to the eulogies pronounced upon Old Brown, as a brave, honest, and truthful man, Mr. Corwin pertinently remarked. "They never tell their audience that this brave man, this sincere man, this man who always told the truth, found no better employment for such stirrings, than that of cutting throats." Those who preach a gospel according to Brown should remember this, and remember, too, that it is a Republican who says it.

—On Saturday evening, the 23d ult., a little daughter of Wm. Redfoot, near Paris, Ky., aged about four years, accidentally fell into the fire, and was burned so badly, that she expired in a few hours.

—A runaway slave arrived in New York, last Saturday, on a brig from Maryland. By swearing he was born in New Hampshire, he escaped from the police and was started off on the underground railroad. He was heard to regret his Southern home.

—Some thieves have again broken into the church of the Madonna delle Grazia, Naples, and stripped "Our Lady" of all her jewels. The church, too, was cleared of the silver candlesticks and other valuables. The unfortunate Madonna is to have a new dress and jewels from the king.

—The editor of the Savannah *Republican*, a strong Union man, writing from New York to his paper, says: Writing on the subject (Union Meetings,) reminds me of the the great Union demonstration that came off at the Academy of Music, and its vicinity in this city last night, and with accounts of which the go ahead morning press of New York are filled. All unite in declaring it the most numerous and imposing popular gathering ever assembled on the continent. The speeches and the resolutions are all well enough, but as I am telling every conservative man I meet, *voices* alone, will satisfy and re-assure the South. No State that honors the Republican party with its confidence can expect to be regarded by the South as true to the Constitution and the Union, no matter how many patriotic demonstrations shall be gotten up by a minority of its citizens. It is the majority who express public opinion everywhere, and it is their will that becomes the law. These meetings are all very well and most praiseworthy, but they are only the first steps in the work of revolution and reform. See the North carry the principles there announced into the elections; let her stamp them upon her ballot box, and give them a practical effect through their representatives in Congress and their State Legislatures, and then we shall have peaceful and mutual confidence—not till then.

—The Louisville *Journal* learns that one half of the town of Hickman, Ky., was destroyed by fire on Wednesday night, the 4th inst. All the buildings on Front street, which contained the principal business houses, were laid in ashes.

—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 for Christmas enjoyments, and as the *Telegraph* says, feeling tired and sleepy, wrapped a comfort around her and sat down in an armed chair before the grate, while her sister and another girl went to bed in the same room. About half past two Sunday morning Mr. V. was awakened by piercing screams, which caused him to run down stairs into the hall, where a scene, terrible to witness, met his view. Biddy was wrapped in flames, and endeavoring to find the way out, Mr. V. threw open the door and carried her into the snow and tried to subdue the flames, but did not succeed entirely, even after using several buckets of water. She was taken back into the house, and the remaining portion of her clothes torn from her. She lived twenty-four hours.

—Punch sagely marks "A Point of Favor of America," viz: In England there are certain periods of the year especially put aside for shooting; but in America, to judge from the numerous duels and assaults that are almost daily taking place with the pistols and revolvers, the shooting season seems to continue pretty nearly all the year round.

—The following extract from a recent letter of an English traveler, who has had the best opportunities for observation, may surprise some of our *fast ladies*: I can assure you that, having lived all my life about in the different castles and manor houses of Great Britain, and been accustomed to the industrious habits of Duchesses and Countesses, I was utterly astonished at the *idleness* of American fine ladies! No English woman of rank, (with the exception of a few parvenues,) from the Queen downward, would remain for one half hour unemployed, or sit in a rocking-chair, unless seriously ill. They almost all (with hardly an exception) copy the letters of business of their husbands, fathers or brothers; attend minutely to the wants of the poor around them and even take part in their amusements, and sym, pathize with their sorrows; visit and superintend the schools; work in their own gardens; see to their household concerns; think about their visitors; look over the weekly accounts, not only of domestic expenses, but often those of the farm and the estates.

The late Marchioness, of Lansdowne, was so well acquainted with the cottagers in her neighborhood, that she used to visit and look at the corpse of the dead, because she found that her doing so, soothed and comforted the bereaved. I have known her shut herself up with a mad woman in her poor dwelling, who used to lock the door, and could not be induced to admit any one else. Lady Lansdowne's daughter used one hundred guineas (given her by her father-in-law, Lord Suffolk, to buy a bracelet) to build pigsties, with his permission, at her husband's little country residence. She educated her own children without assistance, teaching the boys Latin, and the girls all the usual branches of education.

The late Duchess of Bedford, I accidentally discovered when on a visit to Woburn, had, for thirty years of her married life, risen at six o'clock, summer and winter, lit her own fire, made a cup of tea for the Duke and herself, then, as he wrote his own letters of business, she copied them, and they came down to a large party of guests at ten o'clock, to dispense breakfast, without saying one word of their matutinary avocations; so that you might have been a visitor of the house without finding out that the Duke and Duchess had transacted the necessary business of the day—before, perhaps, you had arisen.

—Mrs. James Kerr was so badly burned last evening, from her clothes taking fire, as to cause her death this morning. We understood she was in the act of lighting one of Taylor's Vesper Gas Lamps, and it was at first supposed that the lamp had exploded, but we learn such was not the case. The accident occurred from the gas containing the oil, how, seems to be matter of conjecture. Two children were also seriously, though it is supposed not dangerously burned, at the same time—*Nashville Union and American.*

PREPARED GLUE.—Little conveniences for general family use, are often of more value than what are called "great inventions." There is no housekeeper that has not often been annoyed by squeaky, rickety chairs, sofas, tables, etc., which have become so by the joints where they are put together becoming shrunken and loose, and so long as furniture is left in this condition, there is constant danger of a general smash-up. And again, such accidents as breakage of furniture do occasionally occur "in the best regulated families." To remedy the annoyance and perplexity occasioned by these troubles, we keep in the house a small quantity of Prepared Glue, which can be applied to the affected parts by any person of ordinary skill, with much less trouble than sending the article to a cabinet-maker, to say nothing of the saving of expense. The kind we use is labelled "Spalding's Celebrated Prepared Glue—useful in every family," and as we have found it a valuable addition to our cabinet of "little conveniencies," we fully concur in the sentiment of the label.—*N. Y. Tribune, July 22, 1859.*

—There is a touch of the fanatic in Cortinas, the ruffian leader in Texas. In his address to the Mexican residents of Texas, he declares that they have been robbed and outraged by the Americans, and that he has been divinely commissioned to deliver them. He says he trusts in God to give him a strong arm to fight or offer himself as a sacrifice for the happiness of his brethren.

—Roebuck, the bold Parliament-man, means to tell all he knows about Prince de Joinville and surveys of the English coast, says a London letter.—There is a growing belief in London that the Orleanist party, encouraged by the English Court, are among the most active intriguers to bring about a war, between England and France. Their avowed belief is that in such a struggle Louis Napoleon would, like his uncle, be defeated, and that his overthrow would be the result.

—*Bulletin del' Institut Egyptien* states that M. Mariette, lately found near a mummy, discovered at Thebes, various curious articles among which were these: Ten gold bracelets for the legs; two chabraceleta formed of pearls put on gold thread; another of gold, well executed, bearing mythological symbols; a gold diadem, ornamented with mosaics and surmounted by two sphynxes; a mirror with gold ornaments; a figure of a king standing in a boat, with two divinities pouring water on his head, and two birds flying above; a figure of a boat, in gold, containing ten silver figures of sailors rowing, and one of a person alinging at the prow; a poignard with a gold scabbard, the blade being the finest specimen of Egyptian workmanship yet discovered, and containing encrusted in it a piece of bronze, on which are various ornaments and hieroglyphics, and a hatchet, the blade of which is in gold and the handle in wood ornamented with gold.

—In the Supreme Court, New York, Edward Hughes has recovered $2,000 from Michael Green, for the loss of his little daughter, who was killed by the falling of a rock through the roof of his house, at the corner of Fifty-second-street and Eighth-avenue. Green was blasting rocks in the neighborhood and a fragment thrown up fell down upon roof and descended to the basement, striking the child upon the head.

—At a party in the upper end of the county, during Christmas week, while the young people were dancing, a pistol fell from the pocket of a gentleman and discharged its contents into the knee of another young gentleman, making quite a serious wound. The accident resulted in breaking up the party immediately. This is another warning to those who are in the habit of carrying dangerous weapons about their persons.—*Lebanon Herald.*

MARRIED,

On the 11th inst., by Elder J. R. Graves, Mr. LEBAN A. TRUETT to Miss CLARA A. HARRIS, all of this city.

At the residence of the bride's father, York District, South Carolina, on Wednesday, November 30, 1859, by the Rev. Wade Hill, of North Carolina, Rev. CHARLES H. BRONTLER, formerly of Spartanburg, S. C., late of York District, S. C., to Miss JENNIE L. WYLIE, second daughter of James Wylie, Esq., of York District, S. C.

Tuscaloosa papers please copy.

At the residence of W. R. Wynn, in Gadsden, Ala., by Rev. S. S. Mead, on Monday evening, the 7th December, 1859, Rev. W. C. BOGGS to Miss M. E. WATSON.

At the residence of Nelson Parker, Esq., on the evening of December 14, 1859, Mr. DAVID M. COFFEY, (son of Elder Hugh Caffey,) and Miss ANN E. HESLEY, all of Haywood county, Tenn.

On the 20th December, in Shelbyville, Tenn., Mr. JAMES S. HILLEN to MARY O., youngest daughter of D. S. Bruce, of Shelbyville.

By the same, on the 22d December, Mr. HENRY F. HALSEY to Miss MATHARINE G. SMITH, all of Huntsville, Ala.

By the same, on the 29th December, at the residence of Mr. Thomas Patton, Madison county, Alabama, Mr. JAMES W. BRIDGEFORTH, of Limestone county, to Mrs. OLIVIA A. S. PRYTCH.

On the 11th of December, 1859, Mr. ROBERT WILKINSON, of Tennessee, to Miss MARTHA A. SUMMERHILL, by the Rev. William Johnson, at the residence of the bride's father, near Gravelly Spring, Lauderdale county, Ala.

On Tuesday, November 29, 1859, by the Rev. Wm. H. Vardaman, Rev. ALBERT G. MITCHEL, of Lincoln county, Mo., formerly of Virginia, to Miss HELLEN CORX, of St. Charles county, Mo.

Virginia papers please copy.

In Murfreesboro, on the 27th December, 1859, by Elder W. H. Burkhalter, Mr. G. A. HOGAN to Miss MARY B. WHITE.

SPECIAL NOTICES.

MEXICAN MUSTANG LINIMENT.—Its wonderful effects and consequent popularity—perhaps no article in the history of the *Materia Medica*, ever acquired the same patronage, was subjected to the same number of severe tests, and met with so few failures, as the Mustang Liniment. It has justly been styled the Panacea for all external wounds, cuts, swellings, sprains, bruises, or eruptions on man or beast. It is so far a medicine of surprising virtue, that Physicians are compelled to prescribe it, and from some remarkable cures of *Chronic and Distorted Rheumatic cases* it has naturally attracted much attention from the first scientific minds of the age. No family can afford to be without a bottle of the Mustang Liniment in the house. *Beware of imitations.*

The genuine is sold by respectable dealers in all parts of the world. BARNES & PARK,

Jan. 14. 1m. Proprietors, New York.

ADVERTISING DEPARTMENT.

RATES:

For one square or less—ten lines, or the space occupied by them—for the first insertion, $1.00—for each subsequent insertion, 75 cents.

For three months, per square,	$5 00
For six months, "	15 00
For twelve months, "	25 00

Yearly or semi-yearly advertisements, of ¼ of square, 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 ministers which are gratis)—75 cents per square.

Special notices will be called to your advertisement monthly.

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

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

☞ 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 1859, it is hoped that no one will ask us to remove from them.

GRAVES, MARKS & CO.

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SAVE THE PIECES!

ECONOMY! DISPATCH!

☞ A STITCH IN TIME SAVES NINE. ☜

As accidents will happen even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it. It is always ready and put up to the sticking point. It is as tenacious as necessary for limping chairs, epaulatred tenpoers, headless dolls, and broken toys. It is in just the article for cabinet shell and other ornamental work, so popular in boudoirs of fashionable resort.

This admirable preparation is used cold, being chemically held in solution, and possessing all the valuable qualities of the best substitutes for glue. It may be used in the place of ordinary mucilage, being vastly more adhesive.

"USEFUL IN EVERY HOUSE."

N. B.—A Brush accompanies each bottle. Price, 25 cents.

Wholesale Depot, No. 45 Cedar street, New York.

Address HENRY C. SPALDING & CO., Box No. 3,600 New York.

Put up for Dealers in Cases containing four, eight, and twelve dozen—a beautiful Lithographic Show Card accompanying each package.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost and is usefully to every household.

Sold by all prominent Stationers, Druggists, Hardware and Furniture Dealers, Grocers, and Fancy Goods.

Country merchants should make a note of SPALDING'S PREPARED GLUE, when making up their list. It will stand any climate. Jan14-1y

$200 REWARD.

RAN AWAY FROM THE SUBSCRIBER, December 27th, 1859, a bright Mulatto Boy, named Bill, from Carroll, Miss. Bill is about 18 or 19 yrs. old, or when he left Oxford a new suit—a large stripe overcoat and broad brimmed hat, will perhaps make his way North; two of his sisters are on the left and; has no beard; large bushy head; he will try to pass himself off for a white man. Above reward will be given if taken out of the State, or $100 in the State, or $40 in the county where he left, or lodged in some jail where I can get him.

Jan14-1t. S. JOHNSON.

R. J. SHUMAKE,

Manufacturer of Superior Cotton Gins,

UNION TOWN, PERRY CO., ALA.

ALL PERSONS WHO WISH TO PURchase a genuine "Shumake Gin," would do well to address me at this place, as there have been only 4 and I are the only Shumake engaged in that business in the State of Alabama. Jan14-1y.

BAPTIST HOME MAGAZINE, MOTHERS' JOURNAL AND FAMILY VISITANT. Volume XXI. 1859. A Religious and Literary Monthly Magazine for the Household, embellished with

STEEL PLATES, WOODCUTS, MUSIC.

The only Magazine of its kind in the Baptist denomination. Has new volume more attractive and valuable than ever. A Christian Literature for the Family Circle.

ONLY ONE DOLLAR A YEAR.

Have it *here* by sending five new subscribers. Valuable Premiums for those who get up Clubs in churches and neighborhoods.

Address, "Mothers' Journal, 115 Nassau street, New York." Jan14-1t o w w

THE CHILDREN'S FRIEND FOR 1860.

THE BOARD OF THE SOUTHERN Baptist Sabbath School Union have determined that this little paper shall be as cheap as the cheapest, and better than the best.

It is the

ONLY SABBATH SCHOOL PAPER

advocating Baptist sentiments, published, edited, and managed by Southern men.

IN THE SOUTH,

and, consequently, likely to be at all times what Southern Baptists may wish to put into the hands of their children. The following is our schedule of prices for the present year. It will be found as low, or lower, than that of any other paper

Single Copies,	25	cents.
5 Copies and less than 10,	20	"
10 " " " 20,	17½	"
20 " " " 100,	15	"
100 and over,	8	"

If the Postage is sent to us to pay in advance, on all packages of fifteen papers and upwards, one half the postage will be saved.

All orders for the *Friend*, and all communications about business should be addressed to the Publishing Agents, Graves, Marks & Co., Nashville, Tenn.

All communications intended for publication must be addressed to Elder A. C. Dayton, Editor. Jan14-4t.

HOLLIN'S INSTITUTE, VA.

THIS INSTITUTE FOR YOUNG Ladies, now in its sixteenth year, is located at Botetourt Springs, Botetourt county, Va. The entire property, including lands, buildings, mineral springs, (of which there are several varieties,) is now used for the purposes of a colonizing place, belonging to the Institute, and is now devoted solely to the use of the school. The retirement and seclusion of the mountains—remote from town or village, and yet easily accessible from every direction—the pure air, and the picturesque country, with the Blue Ridge on one side and the Alleghany on the other, with a most delightful summer climate while the visitors are by no

THE FAMILY.

NASHVILLE, SATURDAY, JAN. 14, 1860.

THE OLD PINE FARM.

(WRITTEN FOR THE PATRIOT.)

THE keen north wind was anything but pleasant to Mr. Watkins, as man after mile he held on his weary way, and an occasional drink verified the apprehensions of old Cyrus, expressed by his advice in regard to this mackalle. Long before reaching the halfway point in his journey, he found he was getting "no cold for comfort;" his feet particularly being unprovided, had become damp from the light showers which had passed over, and he felt strongly tempted to stop and "warm" at some of the houses which were scattered here and there along the road. But the day was fast advancing, and his slow beast made slow progress; many tiresome miles still lay before him, and resolving to endure hardships as a good soldier of Jesus Christ," by dint of shouting and thumping with his heels, he urged old gray along. His mind, too, was busy as well as his body. He tried to anticipate the business that was likely to come before the Conference, the probabilities were decidedly against having a congregation large enough for a regular sermon; hence he could find some employment in making out such "remarks" as might be deemed suitable to the occasion. Then his thoughts would revert to the dear ones at home, and he would wonder if they were gathered around the fire,—the little ones, perhaps, nestling in the corner of the ample fire-place.

"Ah, me," he would sigh, as he soliloquized upon the hardships of a country minister, "Many think it an easy life, this riding round and preaching to the churches, but little do they know of its trials. Methodist preachers sometimes talk of their privations, and doubtless some of them have a hard time of it; may God reward their self-denial." Then he would hum the good old song,

"Most I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas."

Again he would muse on the low state of religion in the country; "one gone to his farm and another to his merchandise." Thence turn his thoughts to the condition of the world at large; the vast numbers to whom the Gospel had not yet come; the corruptions of church establishments in civilized lands; the very few who observed "a patient continuance in well-doing" amid the general wickedness, and wonder when the world would be converted. Here a vile doubt would be injected by Satan, What if it should be a mistake, after all? Who knows, but after all the toil and pains-taking, the preaching and the praying, that man does not at last go to an eternal sleep when the grave closes over him? But the thought is irreverent, and he prays, "Lord save me from an evil heart of unbelief." "Lord, let thy kingdom come." And as the recollection of the cloud of witnesses, and the fulfilment of God's promises in times past, come to mind, and as the glories of the latter days gild the horizon of Hope, Love burns within his soul, Zeal prompts to continued exertion as he seems to hear, "Be thou faithful until death, and I will give thee a crown of life,"—not be thou "successful,"—that may be impossible, but be thou "*faithful*." For a time, home is forgotten, cold unfelt, inconveniences disregarded, and he hardly knows whether he is in the body or out of it. But alas! as in the case of the disciples, while the spirit is willing the flesh is weak, and our worthy minister gradually comes to find himself plodding along his gloomy way, benumbed with cold, the damp winds sighing among the waving pines and whistling a tuneless melody about his ears.

By this time he had entered a clearing, called in Southern *parlance* a "new ground," over which lay numerous piles of logs and brush, many of which were on fire, sending up volumes of smoke and shedding a genial warmth around. One of these was burning near the roadside, around which were several negroes working, and a white man overlooking and directing their operations.

As Mr. Watkins approached the log-heap, he was addressed in a friendly manner by the overseer.

"Good morning, Bro. Watkins. Come, ride up and warm awhile; you must be well chilled, riding against the sharp wind."

"Thank you, Bro. Orton, I am very cold, and at the risk of being a little late at meeting, I must thaw my hands and feet."

"And your nose," pleasantly remarked the overseer. "I hardly think you will meet much of a congregation to-day, and am rather surprised at your going."

"To have consulted only my feelings would have certainly resulted in my remaining at home," returned Mr. Watkins. "And if I had thought it would be so very disagreeable, perhaps I should not have come anyhow. But doubtless, it is all for the best, and I shall feel better for having done what duty seemed to require."

"I should be glad to go with you, cold as it is, but my time, as you know, belongs to my employer, and he might not like to have me to leave the plantation."

"O, of course it would not be right for you to go without permission, where there is no necessity for your doing so. Faithfulness to secular engagements is a part of religion, and in observing this we render an acceptable service to God. 'Forsaken not the assembling of yourselves together,' is an apostolic exhortation which should by no means be disregarded whenever circumstances will allow its observance; but religion is something which should control the whole man in all the relations of life; and one may serve God in his field, his store-house, or his workshop."

"So I think," replied Mr. Orton; "and thus I try to console myself when prevented from attending as I desire at the church. We read, 'it is according to that a man hath and not according to that he hath not, that he must be judged.'"

"Very true, Bro. Orton, only don't let us make excuses when none really exist. I suppose you will be at church to-morrow?"

"O, yes Providence permitting, I will certainly be there, rain or shine."

"Well, bring all you can with you, and try and get the negroes on the plantation to come as many as can do so, and I trust we may have a good meeting yet, unpromising as appearances now are. But I must be going; there are still five miles of riding before me; it is now eleven o'clock, (looking at his watch.) Good morning Bro. Orton."

"Good day, Bro. Watkins," returned the overseer, extending his hand; "a pleasanter ride to you than I expect you will have."

Mr. Watkins mounted his horse and reluctantly rode away from the roaring new ground fire, to encounter again the biting blast. But the warming had greatly helped him, and he did not become so cold again during the remainder of his journey. Old gray, too, seemed to move with more life after his little resting spell, and, at the end of an hour's jolting, on ascending a hill, Mr. Watkins was gladdened with the sight of the old weather-beaten meeting house, dingy with age and the storms of a quarter of a century.

A few horses hitched about under the trees shown that his expectations in regard to a small congregation, were not disappointed. Throwing the reins of his bridle to a limb of a tree, he dismounted and walked into the house to join those who had preceded him, where we will leave him for a while, and go back to see how the family are getting on at home.

COURTESY AND KINDNESS.

Courtesy, among "well-bred" people, would seem to be a matter of course, and good-nature of not an uncommon accompaniment of a large share. But kindness is something more than either of these, involving and appealing to higher instincts and rarer feelings. True kindness is almost always courteous, because gentleness and sympathy teach it to be; but the converse of the rule hardly holds good. The show of politeness may be taught, and may be so well learned as to pass muster in that society which rarely pierces beneath the smooth surface of things. Good nature, too, is often a shallow, and sometimes even a selfish characteristic. It implies the possession of neither sympathy, tact, nor thoughtfulness; of which qualities kindness is but the natural manifestation. What we call good breeding in individuals is simply that kindness in manner which makes us at once feel easy in their society, pleased with them, and freed from troublesome consciousness of ourselves. That same self-consciousness is probably at the root of two-thirds of the awkwardness and ill breeding that we meet with. It teaches an artificial or "stupified" manner, that which nothing is more uncomfortable or absurd to behold. Also, since they who labor under the pressure of self-consciousness cannot possibly have time to think of anything else, there can exist none of that kind feeling which is quick to perceive and take thought for the feeling of those around them. Thus the very fundamental element of good breeding is lost. But where this discriminating kindness of heart is joined to naturalness of manner, there will always be genius even if not conventional *courtesy*. Good feeling speedily teaches good manners.

Kindness is, in fact, sympathy made manifest. But it must be admitted that, granted the feeling of kindness, the desire to be kind does not necessarily secure its own fulfilment. Something is needed, besides, of that subtle essence we call *tact*, that happy combination of instinct and quick intelligence which enables us to evince our sympathy or kindness in the manner best suited to the idiosyncrasy of the recipient. This especially applies to our intercourse with absolute or comparative strangers. The most obtuse learn in time to adapt themselves in some measure at least, to those constantly around them. Moreover, our friends, and those who know us well, will generally give us credit for kind intention, even when we fail in effect. But with those who know us little we have at once all to learn and everything to teach. Is is in such cases what we mean by "good breeding" helps us out of the difficulty.

For instance, it is not kind, and therefore is not courteous, to be over demonstrative with a reserved person, or over-reticent to one whose own warm open heart asks for answering frankness. It would do very few of us any harm if we all "rubbed each other's angles down" in this way. The reserved may be assured it would be a wholesome discipline for them to practice candor; while the demonstrative would do well sometimes to set a guard upon their too great readiness to say and do.

Finally there is one simple and all-sufficing rule to bear in mind in this as in many another case. Love leads to most of us "tact," forethought, knowledge. Where we love, we understand, and can make ourselves understood. It is this which imparts to the simplest the faculty of so placing himself in the position of his neighbor that he instinctively divines the course of speech, manner, and action which will be most grateful and beneficial to him. It is hardly enough to "do unto others as we would they should do unto us—*if we were in their place*." The first is the letter of Christian morality, which may serve to save ourselves. The addition is in the spirit of Christian kindness, which may, and does many a time, save our brethren.

ZWINGLI AND LUTHER.

The biographer of Zwingli thus sums up the chief parallel events of their lives in order to show distinctly how they approached toward and diverged from each other.

"Zwingli and Luther were born within a few weeks of each other—Luther on Martinmas, 1483, Zwingli on the first of January, 1484. Their parents were pious, upright peasants—Zwingli's affluent and indulgent to their children; Luther's poor and austere. While Zwingli's teacher was distinguished for learning and gentleness of disposition, we only know Luther's master at Mansfield as a school tyrant, who flogged his pupil one forenoon fifteen times. Zwingli's parents liberally relieved their son from all the cares of earning his livelihood. Luther had to beg his scanty meal with singing. Both excite admiration by their fine voices. Luther's brings him the means of support from Widow Cotta, Eisenach, while Zwingli's had nearly introduced him to a cloister life. About the year 1502 both became acquainted with the Scriptures—Zwingli in Basle, at the foot of Wyttenbach; Luther in the Library at Erfurt, where he sees a complete Bible for the first time. About the year 1505, Zwingli finds in Leo Jud a friend that remains faithful to him during his whole life, while Luther loses in a terrible manner such a one in his Alexis, which induces him to seek a cloister. From 1506 to 1510, Zwingli, as a parson of Glarus, wrestles against the corruptions of life, and combats the corruption of his country, while Luther suffers under inward trials and the malice of the monks. Zwingli, by the study of the classics, pierces to a deeper acquaintance with the Bible; while Luther, by reading the writings of Mystics, arrives at the same results. In the year 1510, Luther, 1513, Zwingli, go to Italy enthusiastic advocates of the papacy. Both are surprised in the Milahese at finding another ritual for the Mass, the Ambrosian.

Luther in his journey becomes acquainted at Rome with the thorough dissoluteness of the lower classes of the Roman clergy. Zwingli, in his Italian campaigns, has his eyes opened to the total corruption of papal misgovernment. In the year 1517, both found peace of soul through faith in Jesus Christ, on which Zwingli, resolute to proclaim the Word of God without respect of human laws and doctrines, attacks the pilgrimages and the adoration of the Virgin; Luther, from the same standing point, attacks the sale of indulgences, and, without intending it, shakes the papacy to its foundation."

The great reformers were more strongly contrasted in death than in life. The fiery Luther died peacefully in his bed, at the ripe age of sixty-three; at forty seven, the gentle Zwingli perished on the battle field. When the war, which he had vainly tried to prevent, broke out between the Protestant and Papal cantons of Switzerland, the pastor accompanied his brethren in the faith, as field preacher, to the conflict. In the midst of the action, while bending down to comfort with the words of life, a fallen countryman, a stone struck his helmet with such force that he fell to the ground. On his attempting to rise, a hostile spear gave him a fatal stab. He had fallen near a tree. He was leaning on it; his hands were clasped, his lips moved in prayer, while his eyes were directed heavenward. In this state, a party of marauding soldiers found him. "Will you confess? Shall we fetch a priest?" they cry to him. The tongue which had so eloquently combatted error, was dumb, but a motion of the head signifies a negative. "Then call upon the mother of God and the blessed saints in your heart," they shout to him. Again he refuses. "Die then, obstinate heretic," said an officer from Underwalden, and gave him a deadly blow. Nor did the contrast end here. The remains of Luther were borne to the tomb by a funeral procession of extraordinary pomp; the body of Zwingle was quartered by the common hangman, and the ashes mixed with the ashes of a swain, that it might be impossible for his friends to identify his remains.—*Home Journal.*

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

Methinks, if you had a free pass to heaven's palace, you would use it very often; if you might go there and hold communion with some person whom you dearly loved, you would often be found there. But here is your Jesus, the king of heaven, and he gives you that which can open the gates of heaven and let you in to hold company with him, and yet you live without meditating upon his work, meditating upon his person, meditating upon his offices, and meditating upon his glory.

Without Christ we can do nothing aright; nothing which will be pleasing to God or profitable to ourselves.

We must receive Christ as our way, his Spirit as our principle, his righteousness as our plea, and his life as our pattern.

Those who would find Christ, must seek him;—seek him early, seek him diligently.

ORDINATIONS & RESOLUTIONS

PHILOLATHEAN HALL, UNION UNIVERSITY,
MURFREESBORO, TENN., Nov. 20, 1859

WHEREAS, having received the sad intelligence of the death of our esteemed Bro. C. W. LAY.

Resolved, That while we bow in meek and unmurmuring submission to the will of "Him who doeth all things well," we mourn his loss, sympathize with his relatives and friends, and that we forcibly realise the loss sustained by the "Philolathean Society."

Resolved, That we take him as our exemplar in all his pious and praiseworthy deeds, passing by his feibles, and imperfections, to which the most devoted are addicted.

Resolved. That we as a band of brethren live in joyful hope of a blessed immortality, and be prepared with the deceased and all the redeemed of earth, to enjoy the priceless boon—eternal life.

W. T. USSERY,
J. J. WISEMAN,
J. E. CARTER, } Committee.

RESOLUTIONS OF RESPECT.

WHEREAS, Au able, honored, and beloved member of the Faculty of this University will soon be called from among us, on account of his declining health, and leave behind the scenes of his labors, from his early manhood to the present time, and

Whereas, by his amiability and courtesy as a man, and his profound learning, as an instructor, he has endeared himself to us in friendship's closest ties, therefore,

Resolved, That we, the students of Union University, deeply regret that Prof. Geo. H. Jarman, finds it necessary to vacate that chair which he has so long adorned by his attainments and forbearing kindness.

Resolved, That by his leaving the University will lose one of its best and earliest friends, the society of Murfreesboro one of its brightest ornaments, and we one of our most devoted friends.

Resolved, That we tender to him our sincere thanks for the interest he has manifested in our welfare, and express our heartfelt desire that his future life may be as bright as earthly joy can make it, that the sunlight of happiness may ever shine in his noble heart, and the flowers of success be strewn before his feet.

Resolved, That we recommend him into whose midst he may go as a pro'ound scholar, an upright gentleman, a faithful friend, and an ardent Christian.

Resolved, That we furnish him with a copy of these resolutions, and that we have them published in the *Tennessee Baptist*, and city papers.

JOHN M. PENDLETON, Ch'n.
ROB'T S. THOMAS, Sec'ry.
J. J. FINNEY.
A. J. MCGAUGHEY.
THOS. OSBORNE.
Committee.

MINISTER'S AND DEACON'S MEETING FORMED.

In accordance with a recommendation of the West Union Association at her last meeting held with the church at Clinton Ky., Ministers and Deacons of said Association met with the church at Cypress, on Friday before the fifth Sunday in October. The day being inclement they adjourned to meet the next morning. Saturday morning met, after praise and prayer by Eld. M. W. Holland, proceeded to organize, by calling Eld. T. H. Porter to the Chair, and Wm. Walden to act as Clerk; whereupon the following names were enrolled as members of the meeting:

Elders M. W. Holland, D. B. Ray, T. H. Porter, R. Williams, T. H. Vance, Deacons E. McGrigger, J. Jordan, J. Pennybaker, Wm. Walden.

On motion, the Chairman appointed Eld. R. Williams, Eld. M. W. Holland, and Wm. Walden, a committee to draft a constitution and rules of decorum, to be presented at our next meeting.

Agreed that our next meeting be held at Antioch, Ballard co., Ky., commencing on Saturday before the fifth Sunday in April, 1860

On motion of Eld. Williams, the Chairman appointed Elders D. B. Ray, Vance, and Pennybaker, a committee to appoint some one to preach an introductory sermon, and select themes and brethren to write on them, who retired a short time and made the following report.

To preach the introductory sermon, Eld. Jos. Daws, Eld. A. J. Hall, alternate.

THEMES.

On Sabbath Schools, Eld. M. W. Holland; on Baptism, Eld. R. Williams; on Faith, Eld. J. M. Harrington; on Repentance, Eld. J. H. Vance; What it takes to constitute a scriptural Church, Eld. D. B. Ray; What circumstances may justify a minister in not giving his whole time to the ministry, Eld. T. H. Porter; on ministerial support, Eld. Baldry; Exegesis on the 6th chapter of Hebrews, W. R. Young; on Communion, Wm. Walden. Report of Committee adopted.

On motion of Elder Williams, brethren who are absent, as well as those present, and to whom themes have not been assigned, are affectionately requested to write essays making choice of themes.

After prayer adjourned.

THOS. H. PORTER, Ch'n.
WM. WALDEN, Cl'k.

OBITUARIES.

THOMAS SAUNDERS

Died at his residence in Simpson county, Ky., near Franklin, September 17, 1859, aged 76 years, 5 months, and 27 days. Bro. Saunders was a Virginian by birth; he was born in Prince Edward's county; married Mildred Mims; removed to Kentucky when quite a young man, in 1811; settled near Russellville, Ky. Here he professed religion and joined the Baptist Church. Was Baptized into the Russellville Church in 1813, by Eld. Leonard Page. In about the year 1823 he moved his membership to Pleasant Grove Church in the same county. In the year 1831, he moved to Simpson county; here he united himself with the Church at Shady Grove—in which church he lived a respectable member till the day of his death. Brother Saunders was not only a respectable gentleman and pious Christian, but was a good and consistent Baptist. He was for a number of years a reader of the *Tennessee Baptist*. Brother Saunders raised a respectable family of children, ten in number. He lived to see them all grown, converted, and united to the Baptist Church. Three of them departed this life before their father; they died in the faith. Seven of them, together with the aged mother, live to share with each other in the sad bereavement of a husband and father who has gone to reap his great reward. But they sorrow not as those who have no hope, and have reason to thank God for the prospect of meeting in heaven, and with resignation say: "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

R. ROBERTS.

THOMAS JONES,

Second son of William D. and Mary F. Jones, formerly of Dyer county, Tenn., died in Van Buren county, Ark., September 1, 1859, aged about 7 years. Weep not, dear parents, for—

"That once loved form, now cold and dead,
Each mournful thought employs:
You weep your earthly comfort fled,
And withered all your joys."

But—

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

SAMUEL F. HILL.

Quitman, Ark.

ROBERT COURTSEY.

DEAR BROTHER GRAVES:—With a heart full of inexpressible sympathy I address myself to you this morning. My kind and family beloved father, Mr. Robert Courtney, died on the night of the 1st December of a complication of diseases, after a painful illness of 84 days. But, bless the Lord,

"Triumphant in his closing eye
The hope of glory shone;
Joy breathed in his expiring sigh,
To think the race was run."

Often during his sickness he spoke of death as the gentle messenger to waft his passing spirit to a blissful home in heaven. We frequently read and prayed with him, and so long as he had strength he talked of the happy future that awaited him as the other bright share. And array those we gathered around his bedside and sung the strain of his own selection, and then he would come almost transported on that fair land where no bright dreams to be broken and all is calm and happiness.

Dear brother, it is my earnest wish that you would notice his death in the Tennessee Baptist—a paper that he loved with all the deep feelings of his noble soul.

He was born in Richmond, Va., on the 14th day of January, 1775, and emigrated with his uncle to this portion of Middle Tennessee when 15 years old, where he has since resided. He united himself with the Baptist Church two years ago last April.

P. O. C.

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Died at his residence in Simpson county, Ky., near Franklin, September 17, 1859, aged 76 years, 5 months, and 27 days. Bro. Saunders was a Virginian by birth; he was born in Prince Edward's county; married Mildred Mims; removed to Kentucky when quite a young man, in 1811; settled near Russellville, Ky. Here he professed religion and joined the Baptist Church. Was Baptized into the Russellville Church in 1813, by Eld. Leonard Page. In about the year 1823 he moved his membership to Pleasant Grove Church in the same county. In the year 1831, he moved to Simpson county; here he united himself with the Church at Shady Grove—in which church he lived a respectable member till the day of his death. Brother Saunders was not only a respectable gentleman and pious Christian, but was a good and consistent Baptist. He was for a number of years a reader of the *Tennessee Baptist*. Brother Saunders raised a respectable family of children, ten in number. He lived to see them all grown, converted, and united to the Baptist Church. Three of them departed this life before their father; they died in the faith. Seven of them, together with the aged mother, live to share with each other in the sad bereavement of a husband and father who has gone to reap his great reward. But they sorrow not as those who have no hope, and have reason to thank God for the prospect of meeting in heaven, and with resignation say: "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

R. ROBERTS.

THOMAS JONES,

Second son of William D. and Mary F. Jones, formerly of Dyer county, Tenn., died in Van Buren county, Ark., September 1, 1859, aged about 7 years. Weep not, dear parents, for—

"That once loved form, now cold and dead,
Each mournful thought employs:
You weep your earthly comfort fled,
And withered all your joys."

But—

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

SAMUEL F. HILL.

Quitman, Ark.

ROBERT COURTSEY.

DEAR BROTHER GRAVES:—With a heart full of inexpressible sympathy I address myself to you this morning. My kind and family beloved father, Mr. Robert Courtney, died on the night of the 1st December of a complication of diseases, after a painful illness of 84 days. But, bless the Lord,

"Triumphant in his closing eye
The hope of glory shone;
Joy breathed in his expiring sigh,
To think the race was run."

Often during his sickness he spoke of death as the gentle messenger to waft his passing spirit to a blissful home in heaven. We frequently read and prayed with him, and so long as he had strength he talked of the happy future that awaited him as the other bright share. And array those we gathered around his bedside and sung the strain of his own selection, and then he would come almost transported on that fair land where no bright dreams to be broken and all is calm and happiness.

Dear brother, it is my earnest wish that you would notice his death in the Tennessee Baptist—a paper that he loved with all the deep feelings of his noble soul.

He was born in Richmond, Va., on the 14th day of January, 1775, and emigrated with his uncle to this portion of Middle Tennessee when 15 years old, where he has since resided. He united himself with the Baptist Church two years ago last April.

P. O. C.

EMILY BONE.

Reported this 17th the 14th of November, 1859, after a short illness of three days and a half, at her residence in Wilson county, Tenn., 6 miles north west of Trousdale, Mrs. Emily Bone, daughter of Samuel E. and Elizabeth Potter; was born April 11, 1831; and married May 11, 1848, Mr. Thomas Bone; Mrs. Bone left two lovely little children: the elder one, a daughter, about 10 years old, the younger, an infant son, 2 weeks old. Sister Bone joined the Missionary Baptist Church in the year 1845, and was immersed by Brother David Holliberton, in the year 1848—in which church she lived an exemplary member until the day of her decease. Sister Bone retained to the last moments of her illness uncommon exercise of her mental as well as her physical powers; and when satisfied that she must in a few moments bid farewell to time and things below, called her weeping and disconsolate friends around her bedside, and taking them by the hand bid them a long and final farewell to this world, and assuring them, at the same time, that she had nothing to do but to die, and go rejoicing home to the haven of eternal blessedness, and the moment she approached to her dissolution the moon-echo and overcast she become, and manifested a great desire that the time should not be long until her death-less spirit should quit this tenement of clay and return to God who gave it, by repeating the following beautiful lines:

"How long, dear Saviour, Oh, how long
Shall this bright hour delay,
Roll swift around, ye wheels of time,
And take me to my God."

When asked by her distressed husband what he must do, her response was "live for God. Sister Bone was a loving and affectionate wife, a kind mother, a dutiful child, an obliging neighbor, and a good mistress. She has left many friends to mourn her loss: her husband, father, mother, brother and sisters, and many friends too all bereaved; but we mourn not as those who have no hope, for we hope and believe that she had her blessed Savior to accompany her through the dark valley and shadow of death, consequently she feared no evil. And may we adopt the language of one: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." We have lost a good woman for awhile, but she has gained heaven forever; and may the many admonitions which she gave myself, her aged father, mother, and friends be sanctified for good. Sister Bone needs no lengthy obituary to praise her; those who knew her best loved her most.

That lovely form is cold as clay,
Those sparkling eyes are dim;
Rest on till God shall bid thee rise,
And welcome thee away.

Those rosy cheeks are pale in death,
Your native lips are numb;
But God hath promised you shall rest
When Christ the Lord shall come.

No more shall I thy face behold,
Thy smiles to greet me home;
Thy loss to me can no'er be told,
For now I'm left alone.

Thy lovely babe around my knee,
Some passing comfort gives;
But then, my dear, I think of thee,
And all these comforts leave.

Though friends in numbers round me flock,
With conversation gay,
There's something in this soul of mine
Which whispers, go away.

In solitude I long to live,
Away from busy strife;
At sunset round thy grave to kneel,
And there give up my life.

Sleep on, my beloved one, sleep on
Till the last trump shall sound.
Then side by side I hope we'll rise,
To triumph leave the ground.

S. J. B.

DEA. FREEMAN HARDY

Died at his residence in Lowndes county, Ala., on the 16th December, 1858. He was born in Edgefield District, S. C., on 31 July, 1776; was married to Miss Keziah Lanear in 1816, by Rev. F. Calloway, sen.; and was baptized by Rev. F. Calloway, jr., in 1821; moved to Alabama in 1833; and was ordained a deacon in 1838. He was a truly devoted Christian, delighting at all times in religious conversation, he loved to dwell especially on Christian experience. Free, sovereign, unmerited grace was the foundation on which he rested. Dea. Hardy had held his hands with the intention of going to Mississippi, and was nearly ready to go when he was taken sick. He hoped to recover and to carry out his designs, but his heavenly Father determined that it should be otherwise. His source of dying and wished his children and friends to know that he was reconciled to the will of God—that he had no doubt of his salvation and saw his way clear. The Church or loved the following preamble and resolutions to be appended to his letter of dismission:

WHEREAS, Our beloved and highly esteemed Brother and Deacon, Freeman Hardy, is about to move from this to the State of Mississippi; and whereas he is, and has been, an acting deacon in this church twenty-one years, and as such has maintained an unblemished character, therefore,

Resolved, That he carries with him our undiminished regard and Christian love, and that we cordially recommend him to the like esteem and love wherever God in his providence may cast his lot.

Resolved further, That this church deplores her loss in the removal of Brother Hardy and his family, and that they all carry our warmest sympathies and love. Done in Conference at Town Creek, November, 1859.

Brother Hardy has left a large family of children and numerous relatives to mourn their loss.

D. PERRIER, Pastor.

(The Edgefield Advertiser, Christian Index, South western Baptist, Mississippi Baptist, and Texas Baptist please copy the above.)

ASA COX, SR.,

Died at his residence in Henry county, Tenn., November 30, 1859 aged 93 years, 10 months, and 16 days. The deceased was born the 14th day of January, 1769, in the State of Delaware, from which he removed with his father to the State of North Carolina, where he married Miss Catharine Dennis. In 1815, he removed to Warren county, Tennessee. In 1821, he professed faith in Christ and united with the Baptist Church at Blue spring, which church licensed him to preach the gospel in 1833, where he lived until 1823, at which time he removed to Henry county, Tenn., where he joined the Baptist Church, in which he continued to live a consistent and faithful member in practice as well as theory, and a correct man in all social relations; a kind, affectionate and just husband, parent, neighbor and master. He was sick eight days. Though he suffered much he murmured not, but awaited patiently in full assurance of faith and perfect submission to the will of his heavenly Father: often quoting promises of Scripture, which were to him exceeding great and precious. May we meet where death never comes to take from us those we love.

J. D. COX.

MARTHA JACKSON,

Wife of Brother Wm. R. Jackson, exchanged the sorrows and trials incident to earth for the joy and peace of heaven August 10, 1859, in Green county, Ark. Death found in her a willing victim. She expressed herself ready. At death's dark stream was rolling its flood at her feet, it dismayed her not; but mounting on the wings of faith crossed its billows to meet her united mother, and her sainted grandfather, (the "Son of Thunder," Rev. John A. Grands, of Tennessee Methodist Episcopal Conference, who died in 1853.) Rest on, Martha; peace to thy ashes.

S. H. B. LL.

Schools and Colleges.

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J. Roberts, A. M., M. D., Professor of Natural Science.
G. J. Harris, A. M., Professor of Ancient Languages.
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Fall " " September 26, 1859.

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dec17—1y Sec'y Board Trustees.

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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. RUBY, President.

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N. B.—All bills for Board and Tuition due and made payable at Prairiette, Anderson county, Texas.
nov4—tf J. R. MALONE, Principal.

THE UNDERSIGNED HAVING again taken charge of the above Institution, will open its next session on Monday, the 24 of January, 1860. This school is under the patronage of the Mount Pleasant Baptist Association, and is located 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 desire to make it.

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dec29—1t JOB SHACKELFORD.

Miscellaneous.

The Southern Rural Gentleman.

1860. VOL. 3d. 1860.

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Miscellaneous.

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